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THE

WESTERN MESSENGER,

DEVOTED TO

Religion, Life, and Literature:

VOL. VIII.

MAY 1840—MAY 1841.

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CINCINNATI:
PUBLISHED BY JOHN B. RUSSELL.
1841.

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WESTERN MESSENGER:

DEVOTED TO RELIGION AND LITERATURE.

VOL. VIII. MAY, 1840. No. 1.

TO OUR FRIENDS.

THE Western Messenger resumes its duties with the present number; and its editors take the earliest opportunity to say, that they have never felt so strong a conviction of the importance of this periodical, nor so good a hope for its success. If our friends will give us their aid, we pledge ourselves that this small, though not feeble Monthly, shall never be abandoned, till some more efficient organ of Truth supplies its place. The Messenger has done good, if we may trust the friendly commendations it has received; it is destined to do more, unless we are deceived in thinking our faith a vital one; and the present is a suitable occasion to describe what *we* consider to be its peculiar vocation, premising that we do not wish our contributors to be bound by *our* notions, and inviting all friends of religious liberty, rational piety and charity to use our pages in the way they think best.

Let the Western Messenger be devoted to a diffusion of the *Spirit of Jesus*. We will explain our meaning. As we understand the end of our Saviour's mission, it was to live a perfect spiritual life. God sent, in the fullness of time, a pure moral being upon earth to be an *Ideal of Goodness*. In no way could man's whole nature be so powerfully addressed, as through a divine character manifested in conduct. Man is affectionate; the Supreme Being, from his incomprehensible

majesty, is often an abstraction rather than a real person to us; and in Jesus the image of his holiness was embodied, as an object for our love. Man is imaginative; and in the triumphant innocence of a crucified and ascended Master, a symbol was presented of the peace, which our hopes desire. Man is imitative; and a faultless model was set before us in the Son of God. Man is moral; and the most powerful motive appealed to our wills, in the unsullied rectitude of the Son of Man. Man is intellectual; and in the benign disinterestedness of Him, who was filled with the Father, our highest thought of moral beauty is satisfied. Could we be imbued with the faith, the hope, the love of Jesus, we should become indeed the children of God. "Beholding as in a glass the glory of the Lord, we should be changed into the same image from glory to glory." The kingdom of God will come by the renewal of spiritual life in individual souls; and this moral re-creation of our hearts can be most effectually wrought by entering into the character of Jesus, by comprehending his design, appreciating his principles, and learning to apply his rules to daily duties as they arise in all social relations. We are to be morally perfected by becoming inspired with the Spirit of Jesus.

As we understand the Gospels, the doctrines which our Saviour taught were *moral*, not *speculative*, and addressed to conscience rather than the intellectual nature. And therefore we would have our own thoughts and the thoughts of our readers directed more to religious convictions than to theological arguments. Again let us explain our meaning.—Throughout the biographies of the Prophet of Nazareth, not an instance is mentioned, in which he entered into lengthened discussions as to the being and nature of a God, as to his attributes or relations. He never seemed to recognise the possibility of doubts in any pure mind. His appeals were always to the unextinguished, unextinguishable spirit of reverence in the soul. His whole life, in every word and deed, was a manifestation of his gratitude, his trust, his devotedness. He was one with the Father. Father! this was the only name, by which He could express his overflowing sense of the unspeakable goodness of God. His proof of a Deity was an unquestioning reliance on a providence; his argument for the Supreme Being's perfections was a self-sacrificing obedience; his best assurance of divine mercy was a condescending sweetness, which raised the fallen, and sought to find the lost. "He that hath seen me hath seen the Father." Again, we examine the addresses of Jesus in vain to find any

elaborate reasonings upon the subject of immortality. The great conviction, that God would still be the God of souls he had loved, that he would not forget those he had once blessed, would not disappoint their hopes of higher goodness and truer peace, grew at once out of his faith in a Heavenly Father. "God is not God of the dead, but of the living." How can the good die? How can those, in whom the spirit of life dwells, pass like a dream from existence, merely by the accident of bodily dissolution? Jesus always spoke of eternal life as something now begun in every believing heart. He was himself already in heaven. In intimate friendship with the eternal Spirit, he had entered upon an illimitable progress toward perfection. The continued growth of a soul truly quickened was not a thing to be questioned, discussed and proved. It was a sublime reality, to be felt and asserted. The place, the time, the modes of that existence were speculations, which He left altogether aside. "This is Eternal Life, that men should know thee, the only True God, and Jesus Christ, whom thou hast sent." Once more; Jesus never gave detailed descriptions of human nature. He addressed himself directly to the soul; to the soul conscious of weakness, yet strong in hope; burdened with sin, and longing for liberty; blinded with passion, still seeking light; sorrowful, but forever craving peace. "God sent his Son into the world not to condemn the world, but that the world through Him might have life." The sad facts of our moral struggle were understood, not related. Man is walking amid the grandest spiritual wonders, blind and deaf, recognising only by a passing touch the sublime presence which forever guards him. By prayer, by watchfulness, by humility, by faithfulness, he must be born again into the world of light, for which his Creator destines him. Jesus taught the urgency of our moral needs by his earnest appeals to our highest nature; he revealed his sense of the intrinsic worth of human beings by a love which found in the most degraded something to respect; and his hope for our redemption broke forth in the triumphant promise, that his very hour of agony should give him power over all souls forever. Thus to our understanding our Saviour's instructions were pre-eminently moral. This was their peculiar characteristic. We would seek to copy this divinest model of teaching, by having our whole souls so baptized into "the spirit of adoption" and "the hope of glory," as to see all subjects in the light of heavenly truth.

But has not theology its place and its uses? Surely. Philosophy is a need of the intellect; and the clearer our thoughts,

other things being equal, unquestionably the purer are our feelings, and the more consistent our energies for good. Errors of the head are rubbish choking the springs of affection, and obstacles to the exercise of power. But we can never have the same confidence in theories, that we instinctively repose in the central truths of reason. We may be said to know, in the high sense in which "faith is the evidence of things not seen," that always, everywhere, in infinite modes, exists a perfect spirit, in whom centre—from whom stream all our ideas of life and loveliness; and that somewhere, at some time, in some manner, our now imperfect spirits shall find a union with Him, through unfolding graces and augmented force. But our speculations upon God and immortality, though by the demand of our minds for unity they must be carried on, should always be regarded as mere fragments of Truth. We have no wish or purpose to exclude theological discussions from our pages; for when ably conducted, they are at once interesting and instructive; but we do desire, that they should be regarded by writers and readers alike as subordinate to religious convictions.

Again, are there not injurious misconceptions and perversions, which are generally admitted, and which should be exposed? Yes! only too many; too many in our minds, as well as in others. The Sun of Righteousness is dimmed by many clouds. Thanks to the free-hearted and the wise of an earlier day, if any of these have been dispelled from our firmament. Let us be true to the light we have, and diffuse it, conscious meanwhile how very fallible we are, and how much our own body needs a more single eye. But let it always be remembered, that errors are held dear, partly from the grain of truth which they contain, partly from accidental connection with truths, partly from grateful reverence for the good men of earlier times, who have adopted them, and partly from an honest fear of overturning the whole temple of faith by loosening from its walls a single stone. We must consider that a certain preparation of mind is needed to receive new views. The countless incidents of many years bring us into the position by which we become capable of admitting higher convictions. A removal of prejudices often does more than logical argumentation; the soft dropping rains undermine walls which batteries cannot prostrate. Sympathy should make us gentle, candid and respectful in opposition. "*The first requisite of a Controversialist is Love.*" Until we see the roots of the tree of life in any heart, we should be guarded in our blows at the intertwining fibres of delusion. And though

it may seem paradoxical, it is we believe an accurate statement, that what is true to one mind, because in harmony with all its beliefs and habits of feeling, may be false if admitted by another, because at variance with its persuasions and principles. We are not then to think it strange, we are not to be grieved, because at the first statement of what we feel assured is right, others oppose, or even harshly condemn us. The just way, the wise way, the kind way to destroy error, we think, is the positive statement of truth. We believe more in giving full utterance to our own cherished convictions, than in attacking or tearing down what others prize. We have great faith in explanation and the full declaration of opinion, but not much faith in controversy. Controversy enlists too many selfish passions. But again; there is often fundamental agreement, where there is apparent divergence. How often does it happen, that two minds, which have cherished, quite conscientiously, suspicions of each other's sentiments, find to their surprise, when trial opens the heart, that their confidence reposes on a common foundation; that their hopes desire a like good; that in prayer they seek a similar relief; that in penitence they confess the same inward wants; that of them the sublime words are true, there is "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all."

From these various considerations it will appear evident, that, in our opinion, the Western Messenger ought never to be the organ of a sect. "*Sectarianism is Heresy,*" we regard as one of the best sayings of our time. We seek union, not division. If we know our own hearts, our solemn purpose is to co-operate with the good of all parties, sects and denominations. We would preach and practice Christian Eclecticism. We would "prove all things and hold fast the good" everywhere. We would imbibe from our brethren their best spirit; we would open our minds to all the suggestions they can communicate. And on the other hand, we would be frank, unreserved in the expression of our own sentiments. In simplicity, without fear of misconstruction, desire of favor, pride or policy, we would declare the truth committed to us. The weary wilderness of theological strife, we trust, lies behind us; prophets from their Pisgahs behold the promised land of charity, and pioneers of every sect bring in rich clusters from vines of peace. In all religious movements of the day, a revival of pure affection is sought rather than a correctness of creed; and the various philanthropic enterprises, which promise really to christianize men, and not merely christen

them, unite the best hearts from every fold. The history of sects is well known. The simplicity of the Gospel seemed tame to men whose ingenuity had been nursed by mysterious speculations. The Jewish Cabalists, the Oriental Gnostics, the New Platonics mingled their subtleties with the sublime moral truths of Jesus. Then came heresies, schisms, councils, mystifying in countless ways and degrees the few grand doctrines of the word of life. But the spirit of Jesus has been too mighty for these perverse influences to subdue. It has for eighteen centuries been silently working in humble hearts, sanctifying through them society. And now a better and a brighter day is opening upon us. It needs no gift of prophecy to foresee, that the time is not distant, when creeds, and platforms, and systems, and articles will cease to be the bonds of connection among Christians. Human yokes and halters must be broken. "Mene, Mene, Tekel, Upharsin," is written on all spiritual Bastiles. In every denomination are hearts deeply meditating on the "New Commandment;" and surely as the Prince of Peace shall come, must the true *test of discipleship*, which He gave, be recognised, "by this shall all men know that ye are my disciples, if ye have love one to another." This jubilee of true liberty we would hasten. We would dwell upon the grand essentials in which all agree, not upon the trifles in which they differ. We bear indeed the name Unitarian. It is a name, which in the present state of the Christian world, we are bound to wear. But we would gladly change it. Not because it is everywhere spoken against; for so long as the truths, of which it is the symbol, are unacknowledged, we feel constrained, by our love of our Master, and our reverence for what we consider the faith first delivered to the saints, to use it. We dislike the name Unitarian, because it is a mere scholastic title, associated with thoughts of the unworthy dissensions which have disgraced Christendom, and because it does no justice to the spiritual tendency of our body. We would be distinguished, if indeed there is necessity for the division of believers into separate bodies, which we doubt, by a truly Christian badge. The first disciples were called *Brethren*. Beautiful and holy name! significant at once of their faith in a common Father, and of the law of love by which they were bound in mutual duties. Brethren—Christian Brethren; thus would we call ourselves, and open our communion to "all who love the Lord Jesus Christ in sincerity."

The leading aim of the Western Messenger we think then should be the inculcation of a spirit of Life—individual and

social Life. We would seek to conceive and realise an Ideal of Humanity. The temple in which the Holy Spirit loves to dwell is a true man; the acceptable worship is a pure character, manifested in acts of dignity and love. The end of existence is growth; progress is the vital law of the soul; hope will admit no limit but perfection. Man's restlessness is a sign of his grand destiny. Even misdirected energies reveal his greatness. The whole discipline of providence is a proof of God's interest and regard. In Jesus we see our perfected nature. In this view the whole of being, all powers, all circumstances, the grand relations, the minute details of earthly existence become sublime. As the Master teaches his pupils to draw straight marks and outlines, and to copy fragments, that his hand may be formed; so by the ever returning perplexities of this work-day world, God is training man to the art of virtue. We would strive in every way, by essays, tales, biographies, poems, translations, extracts, maxims, to show the worth of true Manhood. Again; we see a progress in the past history of our race; we feel that a mighty power of good is stirring now in society; we believe in the coming of the kingdom of God. We have full faith that the time is approaching, though it may yet be distant, when national greatness will be tested by virtue and wisdom, and not by numbers, wealth, or extent of possession; when the only policy tolerated will be rectitude; when the object of legislation will be not only the common weal, but the highest good of individuals; when those men will be raised to power, who in their characters embody true greatness, and thus prove their right to rule; when measures will be the result, not of artful manœuvering or party sway, but of the consenting judgments of an intelligent and upright people; when castes will be broken down, and reverence and courtesy act freely; when servitude, military glory, the sway of fashion and the tyranny of public opinion will be banished; when all will seek to give the most favourable opportunities to each, and each will find his highest joy in blending his energies with the best designs of all; when among men, as "with God there will be no respect of persons." We would lend what aid we can to bring on this glorious consummation, by the statement of great principles, by the exhibition of social needs, by encouraging all enterprises of true charity, of moral or intellectual improvement, by descriptions of scenes now occurring, by illustrating in every way the idea of Brotherhood.

Such is *our* conception of what the Western Messenger should be. The aim is high, but we do not see why the ob-

ject cannot be attained in a Monthly, as well as in a Quarterly, or a volume; and time and place, we think, encourage the attempt. But we end, as we began, with saying to all, who wish to see the monkish cowl removed from the simple beauty of our faith; to all, whose souls feel the duty and the privilege of spiritual freedom; to all, who desire individual and social progress—Brethren! speak out what your hearts and reason dictate. Our pages are open. Only speak strongly, candidly and kindly. W. H. C.

A HYMN.

Lord, I believe in Christ, thy Son,
  Help thou mine unbelief!
I feel He is the only one
  Can bring my soul relief.

His blessed words alone can give
  Light in the darkest hour:
His wondrous life can make me live,
  His death give conquering power.

If ever I am led away
  From Jesus and His word,
Send down thy Spirit, that I may
  Return again, O Lord.

This hollow world can give me none
  Of all the joys I sought—
But in the Gospel of thy Son
  Are treasures passing thought.

Then help me, Lord, to turn to Him,
  And find a sure relief:
Before this soul grows cold and dim,
  O help mine unbelief! C. P. C.

LIFE IN CINCINNATI IN 1840.

(From the Cin. Daily Gazette.)

Few of us know how our neighbors live; few of us ask even what are the daily doings of those about us. And yet to learn more of the strange world in whose midst we walk, is perhaps the surest way by which to put off prejudice and error, and acquire in their stead liberality and wisdom.

To present true portraits of some of the many varieties of life which now, at this hour, have their being in this city, is my object; and every portrait is from life.

FIRST SCENE.

A room 12 by 8, with a window of 4 panes of glass, and a chimney-place 4 by 3; a bed is in the room; a table having three legs, and an empty candle box set upon the end to serve as a seat; no chairs. In one corner three sticks of wood. In the bed and among the clothes upon it, which consist of blankets, coats, petticoats, pantaloons, and ragged quilts, are a mother, her son of sixteen, her daughter of fourteen, and three younger children; all are asleep but the mother, though the hour is half-past nine, A. M. The mother, lies with her eyes fixed on the three sticks of wood; presently she shakes the oldest boy by the shoulder, and says, "Bill, I say when did the council tell you they'd give us some more wood?" "Next week, I telled yer, last night; let me sleep." So he drops away again into slumber, while the mother with many a deep-drawn breath, makes her calculations for fuel during four days, her capital being three sticks. Her financiering thoughts terminate, where so many do, in concluding to borrow. Having settled this, she gets up, puts on her outer clothes, (the under ones are never taken off except to wash, at rare intervals,) and proceeds to fish out the smaller childern, whose faces she rubs with a damp crash towel till all are red and roaring. Sally and Bill, much relieved by the absence of the juniors, stretch themselves and prepare for a new draught of oblivion; while the mother makes ready her thick coffee, and puts a little fat into the frying-pan to melt before the one stick which she has kindled at the end, while she mixes the unleavened flour and water which are to supply their staff of life.

At first glancing into this room, one thinks it the home of vice; the abode of intemperance, licentiousness, idleness, and

probably dishonesty.—The glance is deceptive. The mother is honest, industrious and religious; but without work and without tact; moreover, she was raised in a slave state and learned inefficiency from her sugar-trough cradle. The eldest boy is in a bad way, it is true; for being out of work, he has fallen into the company of boys whose parents are bad, and is learning evil rapidly. He and his sister sleep so late this morning because they were up by turns through the night with a neighbor's child; however, they rarely rise before nine, having no work, and animal warmth being cheaper than fuel. The sister is by nature one of the most beautiful girls in the city; modest, intelligent, full of feeling; but slatternly, careless, and inefficient.

The father of this family has gone to that great receptacle of husbands and sons, known by the somewhat vague name of "down the river:" nothing has been heard from him for eight months.—This is probably, then, one of the deserted families. The mother goes out to wash—the elder daughter takes care of the younger children, one of whom is a cripple—the elder son works in brick-yards, tobacconist's shops, printing-offices, and when out of work runs the streets, and by intervals goes to school. For some days all have been out of work; they have no money, no meat, no bread;—a little lard, a few pounds of flour, a "drawing" or two of coffee,—without milk or sugar,—behold their possessions! Rent is due, also, and wood fast drawing to a close. Friends on earth this family has not; but the mother has still her faith in God's Presence, and in his Providence. The power, the value of that faith, those of us who dwell not in the constant presence of want do not, cnanot, realize. To that poor woman, God is no abstraction, but a living Father.—He is not among the stars, but by her bed side.—When the hour of great need, of hopeless need, almost, comes,—her Bible and Methodist hymn book have a divine power in them, and her last crust becomes, like the five loaves in the desert-place, enough for a multitude.

But want of food is not so hard to bear as what follows—the temptation to forget want in whiskey;—the temptation to supply want by dishonesty,—by, what many tongues suggest,—the prostitution of that young girl. It is when we see the immense "purchase" which Satan has whereby to move such hearts, and look at the frequency with which he moves our own,—that we may learn tolerance for the vices of the poor. Let a man, or woman, fall down drunk in in the street, or be caught in a petty theft—lo! the refined pass

by in disgust and contempt; the worldly with a sneer; the vulgar stop and look on with a laugh. The pity without condemnation, without contempt, without derision,—such as becomes a Christian,—we seldom witness.

SECOND SCENE.

A room 23 by 18; 12 feet high; windows reaching to the floor; splendid curtains; sofas of rose-wood; pier-tables; mirrors; pictures; hanging and mantle lamps; seats of various kinds worked in worsted; a carpet into which the foot sinks half-way to the ankle. It is the edge of evening.—Two old ladies sit, looking at the fire; one keeping time to an imaginary band of music with her foot. One young lady, near the window is engaged in running her eyes over Maryat's "Diary." From an adjoining room is heard that peculiar kind of uproar which commences towards dusk in a dinner party. A young man enters and throws himself, full length, on a sofa.

The door bell rings; servant enters and says there is a woman wishing to see Mrs. A., the same woman who called this morning. "Tell her to call to-morrow morning," says Mrs. A.—"Why not see her to-night, aunt?" says the young man. "Why! my dear John?" cries the second old lady, Mrs. B., "don't you know how many houses have been robbed of their cloaks, only just last week and within a month? To be sure the woman must come by daylight, and not in this kind of robbery way at midnight." John groans, gets up, and goes into the entry. He asks the poor woman her errand; she is after some work promised last week. John tells his aunt.—"Say she may call day after to-morrow—it isn't cut out yet," is the reply, which John transmits. The woman turns, goes to the door, hesitates, bites her lip, swallows her heart once or twice, opens the door, stops again, and turns round, looking downward, so as to hide her face, though it is too dark to see color or feature. John says to himself—"Well, I do believe she's a thief, after all," and watches her narrowly. She asks, after another gulp or two, if she can have the half-dollar yet due her? John, fearing a trick, remains in the entry and calls to his aunt. The reply is heard indistinctly, mingled with renewed roars of laughter from the dining-room,—"Tell Mrs. Page," is the reply, "—call—pay her—own leisure." Mrs. Page turns; John draws out a half-dollar, and, putting it into her hand, asks her place of residence. She tells him and departs. John walks once or

twice through the entry, and then returns to his sofa. "Do you know that woman, aunt?—"Oh! no; she's a poor thing. I give her work to keep her from pestering me; but it don't do." "She is not content with work," says John, "but wants money!—most unreasonable!" Mrs. A. does not understand, and yawns. The young lady rubs her eyes, and says Marryat's "a right fine fellow." Mrs. B. proceeds to remark how wicked it is to beg, instead of working; and how strange it is that the benevolent societies do not provide for the poor; and how wonderful it is poverty should be allowed. John begins to say something about "fellow-men, and fellow-Christians," but his aunt cuts him short by asserting that Mr. Page is neither man nor Christian.—"Why not Christian?" cries John.—"Because she told me herself she had never been to church for time immemorable." "Did she say why!"—"Oh! as usual, something about clothes; just an excuse of course. Every body knows a true humble Christian don't mind the like of clothes." The dinner party breaks up—eight men in the four hours having consumed as much (in cost) as would support a "poor family" of three or four the year round.

THIRD SCENE.

A small room in the suburbs, shed roof, no plastering on the walls. In a closet, a few plates and saucers neatly arranged—a bed smooth and orderly—a fire of saw dust—on some chunks of wood sit a man and two little girls, of 8 and 10, with flaxen hair and blue eyes, looking up into their father's dim-seen face—he is telling them the story of Joseph.—The door opens, and Mrs. Page enters; puts down her basket; kisses her children, who jumped up to meet her; turns down the bed-clothes to look at the sleeping baby; and then sits down by the fire. "No work, Edward," she says, sighing. "But you have the pay for the last?" "I have some bread, and some sugar, and your medicines; and paid up at the apothecary's." "Then we will thank God, and go to bed, and tomorrow pray for our daily bread again." An hour is spent in talk and prayer, and all go to bed.

FOURTH SCENE.

Mrs. Page's house; 9 A. M.—All clean and in order; breakfast over, floor scrubbed; Mrs. P. gone to get work, if possible.—John enters; hesitates; looks round; "Is this Mrs. Page's

house?" "It is." Asks for her; is invited to sit down; looks upon Mr. P. as an outlaw and ruffian, and prefers to stand. John inquires as to family, etc.; the two little girls come and take his hand at their father's bidding, John rather shrinking, as from young scorpions. Mr. Page tells his story; he was a carpenter; he hurt himself by a fall, and has been sick all winter. His wife has supported him. Has been visited by few; helped only by poor neighbors. One who visited them, "an excellent christian woman she was too," he said, had talked hard to his wife for ironing some clothes on Sunday morning for his children to go to Sunday school in, though she was up till ten the night before working; it had dispirited his wife a great deal. "Does your wife go to church?" asks John. "She has not had a shoe of her own for months," is the answer, "when she goes out she borrows a neighbor's, who can't lend them of a Sunday." John returns to his aunt's, with some new views of life.

FIFTH SCENE.

Front street, of a sunny day, early in January. A good looking young man is going from store to store, asking for work. Some have none; some ask his politics, and tell him he's served right for voting for Van Buren; some ask his name, condition, birth-place, etc. He is named John Scott; came from Cuyahoga county; has a mother and sister mainly dependent on him; worked all the summer and fall on one of the public works, and lost half his wages through some dispute between the company and contractors; has no home in Cincinnati, but puts up at D.'s, on Water street, when he can pay, and sometimes sleeps on the floor by the stove when penniless. Has no friend in the city, and no means of leaving it.

Finding no work, John leans against a post, and suns himself, and thinks of his poor mother's disappointment at receiving no letter from him. He fears to write, for he has no money to send, and is conscious of having misspent what little he has earned. His heart sinks, his blood grows bitter and savage; he would like to drown thought in drink, quarrel, any thing. A comrade touches him on the shoulder, "Liquor, John?" With a mad alacrity he joins the drinkers. Had the good Whig who rejected him for his vote, employed him, he might have saved a soul alive.

SIXTH SCENE.

A cold, snowy afternoon late in January; dusk is drawing near; men muffled up to the chin step along quickly, and remark through their coat-collars that it's quite a snow-storm; then drive on again, bending against the cold wind, with visions of hot rolls and buttered toast, of a cosy evening by the fireside, and a soft warm bed, in their minds. One of them is stopped by a man whose legs move under him as he stands, as if all his joints were of the ball-and-socket make; a large rent in the leg of his pantaloons reveals no under garment; another in the seat fails to discover a shirt; his teeth chatter; his whole frame quivers as in an ague; his fingers stand out like icicles. "Stranger," he says, "where can I get warm?" "Go home, go home, my good fellow," answers the other with mingled nausea and pity. "I have no home," growls John Scott, "I'm cold; I've slept out two nights; two nights by the watch, stranger. I'm cold, I tell you; I have not seen a fire for eight hours. As God made you, stranger, where can I get warm?" Two more gentlemen come up; stop; and one asks what the matter is.—"Oh! the man's only drunk!" cries his friend, "come along, or the muffins will be burnt." They pass on—John Scott looks after them, and mutters something about their being burnt one day; while his eyes are wandering, the person first addressed, feeling unable to do any thing, pushes for home. John, muttering curses, and prayers, and promises of amendment, staggers up the street. * * Soon after dark he was picked up from the middle of the street, (where two or three persons had poked him with their canes to see what the matter was, and concluded he was "only drunk,") and taken to a tavern by a young, chicken-hearted clerk, who was such an enemy to Temperance as to pity an intemperate man.

SEVENTH SCENE.

A small, dark room, unplastered; the crevices of the walls pasted over with leaves from the Bible. A small fire of pine boards, (it is late in February.) Two men sit by a table, at some game of chance, by the light of a candle stuck in a knot-hole. One is John Scott, the other Mike Simmons. Mike was once a boatman, hale and handsome; he is still handsome, but dying of consumption; he was once honest, sober, industrious—he is now a drunkard, gambler, idler, and lives by stealing logs from the saw mills, and lumber from rafts. He keeps a child at a pay school.

The door opens, and Mike's wife enters; red in face, and reeling. She places a jug on the table, and from a heap of crockery, and old shoes, pulls out a bowl and washes it in the water bucket. Drinking begins. Mike has a job on hand, and wants his wife out of the way, for even such women as she, have hearts, and pity the victims in whose midst they walk. The woman is drenched, and thrown into the heap of straw, bed-clothes, and children in the corner; the children cry out, and wriggle from under their mother; one squirms out of bed, and is kicked back by the father.

Family matters settled, Mike goes on with his game; John Scott is kept on the verge of entire drunkenness by the whiskey, and prevented from going over by well-told tales of theft, robbery, and bloodshed—exciting enough to rouse him from complete lethargy. About ten, a third man enters, after a mysterious tap at the window. The three draw together, and speak under their breath. The results of that consultation are not yet evident, but at such moments bold deeds of evil are planned. By some such deed, John Scott may yet prove that when drunk in the street, his case was not that of "only drunk," but that of one hanging between a return to right, and destruction. Even now, breathing this tainted atmosphere of whiskey and onions, in which the very candle burns dim, John thinks of his mother! Oh! were some friend by, to help the poor struggling wretch! There is none: Satan smiles at his elbow, and opposite, Mike smiles in answer; little dreaming that this dear friend and gossip, the Tempter, is exchanging grins with the Death which is even now looking from his own sunken and swimming eyes. J. H. P.

THE IDIOT CHILD.—Krummacher.

Abraham sat one day in the grove of Mamre, and leaned his head upon his hand and wept. Then his son Isaac came to him, and said: My Father, why mournest thou? What dost thou want?

Abraham answered and said: My soul is troubled for the people of Canaan, that they know not the Lord, and wander on their own ways, in darkness and foolish frenzy.

O, answered the son, is that all! How can such a thing distress thy heart? It is only their way. Then the Patriarch

arose from his seat, and said: Come and follow me. And he led the youth into a hut, and said to him, behold!

And there was a child that was an Idiot, and the mother sat near the child and wept. But Abraham asked: Why weepest thou? Then answered the mother, and said: Ah, this my little son eats and drinks, and we take care of him, but he knows neither his father's nor his mother's face. Thus his life is lost, and the fountain of joy for him dried up. Thus spake the woman, and wept; but Abraham went and preached the name of the Lord, who has made Heaven and Earth.

C. T. B.

ON SIN.

What is sin? and whence has it its origin? These are important questions, to the consideration of which I purpose to devote the present essay.

It may appear strange that, after all that has been said and written on this subject, the question should still be asked: What sin is, and whence it proceeds; but when I consider the various opinions which are held in regard to these points, it appears to me that there does still exist a want of clear and definite ideas with respect to them.

Some there are, who speak of sin as something which is contrary to man's nature, and which necessarily renders him unhappy, and exposes him to suffering. If this definition were just, it would be difficult to account for the universality of sin; for men act constantly from the wish to increase their happiness, and to avoid suffering.

Others, on the contrary, have attributed man's sinfulness to an inherent depravity of his nature, in consequence of Adam's transgression. I have lately endeavoured to shew the fallacy of the doctrine of original sin,* and shall not repeat what I then said on this subject.

In the September number of the Messenger, a writer expresses his belief, that man is born with a *diseased* and *depraved* nature, which leads him to seek wrong ends, and to devise things evil for him. Highly as I esteem that writer, on account of his personal worth, and his services in the cause of religion, I cannot, in this, coincide with him in sentiment. It

*In the numbers of the Messenger for June, July and August.

appears to me, that the moment we admit the doctrine, that man is born with a diseased and depraved nature, we shift the cause of his sinfulness from him to his Maker; for, at his birth, he is evidently what God makes him, and intends him to be. Second causes may tend to hide the agency of the Almighty from our view, but these are clearly only passive instruments through whom He acts. The moment we penetrate beyond them, we find ourselves surrounded by the constant exercise of creative energy, such as the first morning of the universe witnessed. The waving grass—the flowret of the meadow, and the shady tree, which cover our fields, are now as much the direct workmanship of the Almighty, as were those which adorned the primeval world; and the soul of the infant just born is as fresh from the hand of its Maker as was the soul of Adam. Now it appears to me to be impossible, that the soul of man should be either diseased or depraved, as it comes from the hand of its Creator.

But what then is sin? and whence has it its origin? To the first query I answer, that the best definition of sin which I am acquainted with, is that given by the Apostle John,* who says that it is "transgression of the law." But in order that we may have correct ideas of the nature of that law which is thus transgressed, and of the source from which this transgression springs, it will be necessary to inquire, in the first instance, what man is by nature.

If I mistake not, man is, by nature, an animal being, distinguished from the rest of the animal creation by a superior degree of intelligence. It is true that, in addition to this animal nature, he brings with him into the world the germ of a moral or spiritual existence, which, if developed and cultivated, will convert him into a spiritual being, and render him the meet associate of celestial spirits, and an heir of immortality; but it does not necessarily follow, that this germ must in every case become developed, so as to convert its possessor into a spiritual being.

In proof of man's being, by nature, such as I have represented him to be, I would appeal to the tests of experience and observation.

Let us first examine the child. That evidently is an animal being, guided exclusively by animal instinct, passions and propensities, and possessing no ideas of good or evil but such as are of a physical nature.

If from the child we pass to savage nations, we shall find whole tribes who lead a purely animal life, without any ideas

*1 John iii. 4.

of a higher good than that which belongs to animal well-being. That state of nature, which poets have painted to us in such glowing colours, travellers have every where found to be, not scenes of innocence and bliss, but mere scenes of animal life, in which man gave free scope to the gratification of his animal appetites and passions, and in which, whatever of enjoyment and of happiness was found, was of a purely animal kind.*

If we want to know what man is by nature, we must study him, not only in civilized, but also in savage life—not only in Paris, London and Dresden, but also at the extremity of Africa, in New Holland, and in our own Western Wilds.

But we need not travel to savage regions to find men who lead a purely animal life. In the midst of society there are many who, either through the unfavourable situations in which they have been placed, or from choice, live without God in the world, and without any higher aim than present enjoyment and well-being.

These instances of men who lead a purely animal life, might be greatly multiplied; but those already adduced will be sufficient to shew, that, notwithstanding the moral germ originally implanted in man, he would never have risen to the rank of a spiritual being, unless God had specially interposed for his relief.

But it was not the will of our Heavenly Father, that man should thus fail of attaining to that rank in creation for which he was destined. Already in the earlier ages of the world, God revealed to the patriarchs of the human race the knowledge of Himself,—that knowledge which lies at the root of all true religion and morality;—and in the fulness of time, when the progressive civilization of mankind had prepared them for the reception of the truth, He sent his Son into the world, 'that whosoever should believe on him should not perish, but have everlasting life.'† Jesus came, and not only revealed to

*While writing this essay, I met with the number of the London Quarterly Review for June, 1839, containing a review of a Narrative of an expedition into Southern Africa, by Capt. W. C. Harris, in which there is an extract from the Narrative, which appears to me to have a strong bearing on the subject now under consideration.

Speaking of the Bushmen, Capt. Harris says of them: "Unblessed among the nations of the earth, the hand of these wandering outcasts is against every man, and every man's hand is against them. Without either laws, arts or religion—only a faint glimmering ray of instinct guides their benighted path. Depending for subsistence upon the produce of the chase, or the spontaneous gifts of nature, they share the wilderness with beasts of prey, and are but one grade higher in the scale of existence."—p. 40.

†John iii. 16.

us the will of the Father, and the great doctrine, that a life of eternal duration and of never-ending felicity is prepared for the righteous; but also instructed us, both by his precepts and his example, how we must live to participate in this boon, and to qualify ourselves for its enjoyment.

The moment a man ceases to act from the mere impulse of the senses, and commences acting under a sense of duty, and with reference to the will of God and a future responsibility, he enters on a new state of being, and becomes a new creature. This is that *new birth*, of which we are told in the scriptures, that without it no one can ever enter the kingdom of God. The man, who has thus been born again, has ceased to be a mere animal being, and has entered on a spiritual life.—Whether in that life he shall grow up to spiritual manhood, so as to qualify himself for the enjoyments of a spiritual existence in a future state of being, must, under God's assistance, depend on his own efforts, watchfulness and perseverance.

As soon as a man begins to act from a sense of duty, an internal warfare commences in him between his old and his new principles of action. His animal nature invites him to indolence;—duty calls on him to be laboriously active in working out his own salvation, and in the performance of all that is required of him by the station in which Providence has placed him. His animal nature invites him to self-indulgence; duty calls him to self-denial, even of lawful gratifications, when these would prove injurious either to his physical or moral well-being. His animal nature invites him to a free indulgence of his animal appetites and passions;—duty tells him that this indulgence must be regulated and circumscribed within proper bounds, and that otherwise it becomes injurious. His animal nature invites him to consult only his own interests;—duty commands him to consider the well-being of others as his own. His animal nature prompts him to act only with reference to the present moment;—duty bids him act constantly with reference to the future. And finally, while the natural man acts simply with regard to his physical well-being, the spiritual man acts constantly with a regard to his spiritual progress and improvement.

Such is that internal state of warfare going on in man, when he has been taught to act under a sense of duty. It is this internal warfare which the Apostle Paul so vividly describes in his epistle to the Romans. He tells us, Rom. vii. 18—25, "For I know that in me (that is, in my flesh,) dwelleth no good thing, for to will is present with me; but how to perform that which is good, I find not. For the good that I would, I

do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ, our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." And again, Rom. viii. 1—9. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and, for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh, do mind the things of the flesh; but they that are after the spirit, the things of the spirit. For to be carnally minded, is death; but to be spiritually minded is life and peace: because the carnal mind is enmity against God; for it is not subject to the law of God; neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his."

Now it is, if I mistake not, in this opposition between man's natural inclinations and his sense of duty, that we find the true source of sin, and the true cause of its universality. Sin is the transgression of those laws which God has prescribed to us for the purpose of raising us to the rank of spiritual beings; and as all of us have physical bodies, all have inclinations and propensities, inciting us to transgress those laws. Whenever we act under the impulse of our animal inclinations and passions, in opposition to the laws which God has prescribed to us, we sin; and on every repetition of such indulgence, our animal propensities become strengthened, and our obedience to the laws of God more difficult. But, on the other hand, whenever we act under a sense of duty, and with reference to the will of God, we then rise in the scale of being, and become more and more spiritual; and every victory we thus obtain over our animal inclinations, lessens their power over us, and increases our moral power, until we be-

come spiritual beings, capable of spiritual happiness, and fit subjects of the spiritual kingdom of Christ.

Perhaps it will be objected to the definition I have given of sin, that, according to it, no one can commit sin but those who are acquainted with the laws prescribed by God for man's government. Now, so far as relates to *moral guilt*, I believe this to be the case. Such appears to me to have been the opinion of St. Paul, when he tells us, Rom. v. 13, that "sin is not imputed where there is no law;" and such too appears to be the common judgment of mankind. When we read of the cannibalism of the New Zealander; of the robberies of the Arab of the desert; of the cruelties of our North Western Indians, or of the gross sensuality of the Society-Islanders, we may pity and deplore the ignorance of those nations, but we do not connect the idea of moral guilt with their conduct.—But when a member of civilized society commits similar acts, we are shocked at the moral turpitude of the transgressor. But although we do not attach the idea of moral guilt to the acts of one unacquainted with God's moral laws, yet we must not think that therefore the acts of such an one produce no injurious effects on him. Every time that he indulges any one of his animal appetites or passions, that appetite or passion acquires new strength by such indulgence. To the natural inclination the force of habit is superadded; and the conversion of such an one to a spiritual life becomes gradually more difficult and more hopeless.

Perhaps some, who have received their ideas as to what man is by nature, more from the exaggerated representations of others, than from personal observation, will think, that the station I have assigned to him in the scale of being is far below that which he does actually occupy. Such I would invite to look around them, and to study man in himself. If they do so, they will find, that the virtuous, however excellent and exalted they may now be, have all become so by severe and painful efforts and self-denial; and that their struggle to obtain the mastery over their animal appetites and passions has been more or less difficult, as they had for a longer or a shorter time been under their dominion. The vicious, on the other hand, they will find to have become so, not by falling from any pristine state of moral elevation, but either by giving themselves quietly up to the guidance of the animal passions and propensities under which they were from the beginning; or by returning to their dominion, after making some feeble and unavailing efforts to obtain the mastery over themselves. Now this is precisely in accordance with the representations I have made of man.

I have thus endeavoured to shew what sin is, and whence it has its origin; and it appears to me, that the views I have taken of this subject possess a decided advantage over the popular faith in hereditary sin and depravity. Towards our own individual reformation, it is of essential service that we should have clear and definite ideas, not only as to the nature and origin of sin, and of the danger of indulging in it: but also as to the means of escaping from its dominion, and of raising ourselves to the rank of spiritual beings. To parents, the views I have taken present strong inducements for teaching their offspring early to act from principle, and under a sense of duty, before their natural tendency to sensual indulgence has become fully developed and strengthened by habit. And to the philanthropist, these views present new motives, to communicate to those who are yet living without hope, and without God in the world, the guidance of that Gospel, which an Apostle emphatically declares to be "the power of God unto salvation."* H.

The Emancipator of the 4th inst. contains a poem in the German Language, copied from a St. Louis paper, on the death of Dr. Follen, who perished in the ill-fated Lexington. Brother Leavitt calls upon some of his correspondents to give him an English version of the lines. Below, he will find a rather liberal translation, which, though falling far short of it in spirit and harmony, may yet serve to give a tolerably correct idea of the original.—*Christian Witness.*

CHARLES FOLLEN.

Quenched is another star, which burned
  With steady light and lustre pure;
Though others from their orbits turned,
  Its course on Freedom's path was sure:
Though round it roared the storms of time
  And vapours gathered thick and black,
Still onward, in its strength sublime,
  It swerved not from its radiant track.

*Rom. i. 16.

A heart that glowed with warmth divine,
  Pleading for human rights, is still—
In faith, in courage, how like thine,
  Brave HERMANN!—unsubdued by ill!
With lyre and sword amid the fight,
  None struck a surer blow than he,
That from the holy seed, there might
  Come the rich fruits of Liberty!

A harp—'twas Freedom's own—whose strings
  Trembled with music rich and rare,
Like tones some wandering seraph flings
  Abroad upon the twilight air,
Lies shattered now—its master-bard
  Is gathered with Death's countless throng—
Alas!—that henceforth can be heard
  Only the echo of his song.

Science! a chosen priest of thine
  Is snatched away, whose liberal hand
Flung richest off'ring on thy shrine,
  And oped, to his adopted land,
The priceless treasures of his own—
  With gifts and graces to adorn
The ranks, where he conspicuous shone,
  Of choicest spirits, German-born.

Whilst warred the elements around,
  Flood, Frost, and Fire—he heard a call—
The fleshly fetter was unbound,
  And the freed soul, o'erleaping all,
Soared to the mansions of the blest,
  Where pain and sorrow cannot be;
He whom two worlds with love caressed,
  Is covered by the soundless sea!

There is an oak tree planted in a costly jar, which should have borne only pleasant flowers in its bosom; the roots expand, the jar is shivered. A lovely, pure, noble and most moral nature, without the strength of nerve which makes a hero, sinks beneath a duty which it cannot bear and must not cast away.—GOETHE.

THE BIBLE:

WHAT IT IS, AND WHAT IT IS NOT.

BY REV. JAMES MARTINEAU.

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth."—*John* i. 14.

The Bible is the great autobiography of human nature, from its infancy to its perfection. Whatever man has seen and felt and done on the theatre of this earth, is expressed therein with the simplicity and vividness of personal consciousness. The first wondering impressions of the new-created being, just dropt upon a scene quite strange;—the hardened heart and daring crimes of the long-resident here, forgetting that he dwells in a hospice of the Lord, and not a property of his own;—the recalled and penitent spirit, awakened by the voice of Christ, when, to a world grown old and dead in custom, he brought back the living presence of God, and to the first reverence added the maturest love;—all this is recorded there, written down in the happiest moments of inspiration, which have fallen upon our race during the lapse of sixteen centuries. The volume stations us on a spot, well selected as a watch-tower, from which we may overlook the history of the world;—an angle of coast between the ancient continents of Africa and Asia, subtended by the newer line of European civilization. Thence have we a neighbouring view of every form of human life, and every variety of human character. The solitary shepherd on the slopes of Chaldæa, watching the changing heavens till he worships them; the patriarch pitching his tent in the nearer plain of Mamre; the Arab, half merchant, half marauder, hurrying his fleet dromedaries across the sunny desert; the Phœnician commerce gladdening the Levant with its sails, or, on its way from India, spreading its wares in the streets of Jerusalem; the urban magnificence of Babylonia, and the sacerdotal grandeur of Egypt; all are spread beneath our eye, in colours vivid, but with passage swift. Even the echo of Grecian revolutions, and the tramp of Roman armies, and the incipient rush of Eastern nations, that will overwhelm them both, may be distinctly heard; brief agents, every one, on this stage of Providence, beckoned forward by the finger of Omnipotence, and waved off again by the signals of mercy ever new.

The interest of this wide and various scriptural scene gradually gathers itself in towards a single point. There is One who stands at the place where its converging lines all meet; and we are led over the expanse of world-history, that we may rest at length beneath the eye of the Prophet of Nazareth. He is the central object, around whom all the ages and events of the Bible are but an outlying circumference; and when they have brought us to this place of repose, to return upon them again would be an idle wandering. They are all preliminaries, that accomplish their end in leading us hither.—"The law," aye, and the prophets too, we esteem "our schoolmasters to bring us to Christ;"* and though, like grateful pupils, we may look back on them with true-hearted respect, and even think their labours not thrown away on such as may still be children in the Lord, we have no idea of acknowledging any more the authority of the task, the threat, the rod. To sit at the feet of Jesus we take to be the only proper position for the true disciple; to listen to his voice "the one thing needful;" and however much others, notwithstanding that he is come, may make themselves "anxious and troubled about many things" besides, and fret themselves still about the preparations for his entertainment, we choose to quit all else, and keep close to him, as that better "part, which shall not be taken from" us. Whatever holy influences of the Divine Word may be found in the old Scriptures, are all collected into one at length; "the Word hath been made Flesh," and in a living form hath "dwelt among us;" and from its fulness of "grace and truth" we will not be torn away.

If the ultimate ends of Scripture are attained in Christ, that portion of the Bible which makes us most intimate with him, must be of paramount interest. Compelled then as I am, by my limits, to narrow our inquiry into the proper treatment of Scripture, I take up the New Testament exclusively, and especially the Gospels, for examination and comment.

Suppose then that these books are put into our hands for the first time;—disinterred, if you please, from a chamber in Pompeii;—without title, name, date, or other external description; and that with unembarrassed mind and fresh heart, we go apart with these treasures to examine them.

It is not long before their extraordinary character becomes evident. All minds are known by their works,—the human quite as distinctly as the Divine: and if "the invisible things

* Galatians iii. 24.

of God" "are clearly seen" "by the things that are made," and on the material structures of the universe the moral attributes of his nature may be discerned,—with much greater certainty do the secret qualities of a man's soul,—his honesty or cunning, his truthfulness or fraud,—impress themselves on his speech and writings. To a clear eye his moral nature will unerringly betray itself, even in a disquisition; more, in a fiction; more still, in a history; and most of all, in a biography of a personal companion and teacher, drawing forth in turns his friendship and grief, his pity and terror, his love and doubt and trust, his feelings to country, to duty, to God, to heaven. Accordingly in these Gospels, and in the Journal of travels and Collection of letters, which carry out and illustrate the development of a new religion, I find myself in the presence of honest and earnest men, who are plainly strangers to fiction and philosophy, and lead me through realities fairer and diviner than either. They take me to actual places, and tell the events of a known and definite time. They conduct me through villages, and streets, and markets; to frequented resorts of worship, and hostile halls of justice, and the tribunals of Roman rulers, and the theatres of Asiatic cities, and the concourse of Mars' hill at Athens: so that there is no denying their appeal, these things were "not done in a corner."* Yet their frank delineation of public life is less impressive, than their true and tender touches of private history. Following in the steps of the world's domestic prophet, they entered, evening and morning, the homes of men,—especially of men in watching and in grief, the wasted in body or the sick in soul; and the unconsciousness with which the most genuine traits of nature gleam through the narrative, the infantile simplicity with which every one's emotions, of sorrow, of repentance, of affection, give themselves to utterance, indicate that, with One who bare the key of hearts, the writers had been into the deep places of our humanity. The infants in his arms look up in the face of Jesus as we read; the Pharisee mutters in our ear his sceptic discontent at that loving "woman who was a sinner" kneeling at the Teacher's feet; and the voice of the bereaved sisters of Lazarus trembles upon the page.

But, above all, these writings introduce me to a Being so unimaginable, except by the great Inventor of beauty and Architect of nature himself, that I embrace him at once, as having all the reality of man and the divinest inspiration of God. Gentle and unconstrained as he is, ever standing, even on the brink of the most stupendous miracles, in the easiest

* Acts xxvi. 26.

attitudes of our humanity, so that we are drawn to him as to one of like nature, we yet cannot enter his presence without feeling our souls transformed. Their greatness, first recognized by him, becomes manifest to ourselves; the death of conscience is broken by his tones; the sense of accountability takes life within the deep; new thoughts of duty, shed from his lips, shame us for the past, and kindle us for the future with hope and faith unknown before. His promise* fulfils itself, whilst he utters it; and whenever we truly love him, God comes, and "makes his abode with" us. He has this peculiarity: that he plunges us into the feeling, that God acts not *there*, but *here;* not *was once*, but *is now;* dwells, not *without us*, like a dreadful sentinel, but *within us*, as a heavenly spirit, befriending us in weakness, and bracing us for conflict. The inspiration of Christ is not any solitary, barren, incommunicable prodigy; but diffusive; creative, vivifying as the energy of God:—not gathered up and concentrated in himself, as an object of distant wonder; but re-producing itself, though in fainter forms, in the faithful hearts to which it spreads.—While in him it had no human origin, but was spontaneous and primitive, flowing directly from the perception and affinity of God, it enters our souls as a gift from his nearer spirit, making us one with him, as he is one with the Eternal Father. Children of God indeed we all are: nor is there any mind without his image: but in this Man of Sorrows the divine lineaments are so distinct, the filial resemblance to the Parent-spirit is so full of grace and truth, that in its presence all other similitude fades away, and we behold his "glory as of the *only* begotten of the Father." It is the very spirit of Deity visible on the scale of humanity. The colours of his mind, projected on the surface of Infinitude, form there the all-perfect God. The mere fact of his consciousness of the alliance with the Creator, and his tranquil announcement of it, without the slightest inflation, and amid the exercise of the meekest sympathies, appears to me all-persuasive. From whom else could we hear such claims without disgust? In a moment they would turn respect into aversion, and we should pity them as insanity, or resent them as impiety. But to him they seem only level and natural; we hear them with assent and awe, prepared by such a transcendent veneration as only a being truly God-like could excite. This is one of those statements which refutes or proves itself. Whoever, calmly affirming himself the Son and express similitude of God, can thereby draw to him, instead of driving from him, the affections of the

*John xiv. 23.

wise and good, proclaims a thing self-evident; requiring, however, to be stated, in order to be tested.

Of such *self-evidence* as this, the gospels appear to me to be full. Whenever men shall learn to prefer a religious to a theological appreciation of Christ, and esteem his mind greater than his rank, much more of this kind of internal proof will present itself. It has the advantage of requiring no impracticable learning, and being open, on internal study of the books, to all men of pure mind and genuine heart; it is moral, not literary; addressing itself to the intuitions of conscience, not to the critical faculties. It makes us disciples, on the same principles with the first followers of Christ, who troubled themselves about no books, and forged no chains of scholastic logic to tie them to the faith: but watched the Prophet, beheld his deeds of power, felt his heavenly spirit, heard his word, found it glad tidings, and believed. In short, it is identical with the evidence to which our Lord was so fond of appealing when he said, "No man can come to me, except the Father, which hath sent me, draw him;"* "every one that is of the truth, heareth my voice;"† "if I do not the works of my Father, believe me not;"‡ "my sheep hear my voice, and I know them, and they follow me;"§ "if any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."‖ This spiritual attraction to Christ, arising out of mere contemplation and study of the interior of his life, is enough to bring us reverently to his feet, —to accept him as the divinely-sent image of Deity, and the appointed representative of God. If this be not discipleship, allow me to ask, "*What is it?*"

I consider, then, this *internal or self-evidence* of the New Testament, as incomparably the most powerful that can be adduced; as securing for Christianity an eternal seat in human nature, so as to throw ridicule on the idea of its subversion; and as the only evidence suitable, from its universality, to a religion intended for the majority of men, rather than for an oligarchy of literati.

(TO BE CONTINUED.)

A man who mistakes his own contracted individuality for the type of human nature, and deals with whatever contradicts *him*, as if it contradicted *this*, is but a pedant, and without true wisdom.—CARLYLE.

*John vi. 44. †John xviii. 37. ‡John x. 37. §John x. 27. ‖John vii. 17.

CHARLES HAMMOND.

Among the distinguished characters of the West, CHARLES HAMMOND ranks high. For the last forty years an actor in the busy scenes, and stirring events, which mark this period, he was no less honored for honesty of conduct, than for superiority of intellect. It is no exaggeration, therefore, to declare him first among our great men. As such it becomes us, not on his account, but on our own, to speak of his character.

Mr. Hammond was born in Maryland 1779, but was brought up in Virginia. He had no early advantages. The schools of the neighborhood in which his father resided, he attended; beyond this he received no further aid. But he pressed on. Intent upon his education, and resolved to fit himself for the Bar, he allowed no difficulties to damp his ardor, or check his efforts. He was admitted to the Bar forty years ago, not only with credit to himself, but with the prospect of certain success. He was prepared by energy, developed in early trials, to act a high part in life. He had self-reliance. His growth was sturdy, and his mind was matured in its own strength. As a boy he dared to act for himself: as a man such action became his habit, and trusting to his own stout heart, he felt that he had the power to succeed. He had, too, independence. No authority, no decision ever deterred him from examining whatever subject came before him, or checked him in the free expression of his conclusions. And thus was he thorough. Thoroughness, indeed, was his characteristic. He had to feel that he knew his subject, before he uttered himself upon it. But when his mind was made up, he was fearless in declaring and following out his convictions. It was impossible to keep down such a mind. Mr. Hammond rose fast, and early in life took the first stand on the professional list. The Court heard him with deference; the Bar felt that he spoke with authority. He was first, therefore, among the men who adorned it.

Nor did Mr. Hammond gain, or gaining, seek to hold this position by cunning, or any low artifice. No man could have been truer. Ambition, wealth, or love of popularity never made him swerve from his duty, nor for a moment forget it. He acted as became a noble mind. He was true to his client and to the community. He was just to his opponents; just and generous ever to his juniors; and desired to triumph only because the happiness of society, or its safety, seemed to him to demand it. And so acting, he won for himself the

name of being—not only a sound—but what is far better—an honest lawyer. This is the united opinion of his brethren. But a higher testimony may yet be borne. It is the unwavering confidence which the community reposed in Mr. Hammond's opinions. On moot points, indeed, and on new questions, his authority was almost conclusive. His extent of knowledge, and clearness of intellect gave him, it was said, the power to decide rightly, and his unstained integrity assured all that that power would never be abused. Nor was it. Mr. Hammond stands before us then, as a beautiful instance of the might of integrity, proving that the lawyer who is true to himself, who obeys conscience, may not only win a name, but what is far higher and better, do untold good to society.

But Mr. Hammond did not confine himself to professional duties. His sphere of action was wider. His life was devoted to the public, and in the true sense of that term, is he to be honored as a Statesman. Never a seeker after office, never trimming and truckling to secure popular applause, he toiled intently to diffuse correct sentiments, to increase everywhere a love for the constitution, and an obedience to law, and to awaken sympathy for that spirit of our fathers, which has given stability to both. He knew that this alone could save the country, and while he lived, he struggled to secure this end. Would that his example was more universally followed! Would that his spirit animated more of our people! His tone on public matters was elevated, and his action decided. The power of party could not shake him. No threat intimidated, no flattery seduced him. It must gladden the patriot to recollect how he despised deception, scorned intrigue, and rebuked the demagogue's meanness; how he stood up the friend of the people, yet never resorting to duplicity to gain their confidence, nor sparing their faults to escape their censure; how bold and eager he was for human rights, braving all opposition, contending for justice amidst scoffs and the anger of excited foes. Patriotism with him wore no mask, and duty knew no fear.

But Mr. Hammond was no less distinguished for his enlarged views. He had sagacity. He was far-sighted. His mind reached backward and forward, and, looking above the interests and opinions of the hour, counselled wisely, both for the present and the future. Measures were upheld by him, not with reference to the wishes of leading men—not from any bias in his own heart—but solely with a regard to their *permanent* effects. His aim was to *establish* principles, and in-

sure a public conduct, which would cement the Union. The spirit which animated him was such as became the patriot and the American, full of anxiety for the good of the people, and zealous for their continued growth. Fortunately for himself, but still more so for us, he had opportunities enough to manifest this spirit. He lived in no idle period. He lived when all around him was in action; when the common mind was roused, burning with zeal and full of energy. He lived, too, when new influences were beginning to operate, and when the nation, freed from danger without, and feeling its strength within, first realized its resources and its greatness. Of course struggles, perilling the common peace, occurred. Of course grave questions arose, agitating the country to its very centre. And then it was that Mr. Hammond's power was felt. He met these difficulties like a man. He spoke on these questions like a statesman. Calm, firm, bold and sagacious, he was always heard; and if he stayed not tumult, he succeeded, at least, in awakening a deeper respect for the laws and the constitution, and a higher reverence for right.

Mr. Hammond acquired this wide influence as Editor of the Cincinnati Gazette. An Editor's position may not seem to be the most favorable one for this acquisition. But the reason why it is *not* so, is that, as a general rule, Editors do not occupy the high ground which he did. It is the fear of party machinery, and a tame submission to wrong because sanctioned by public opinion, which cramps the power of the press, degrades its character, and deadens its better influences. Let it be free; let it speak out; let it censure abuse and outrage and tyranny; let it lay bare the iniquity of those who nurture social evils, to thrive upon them,—and it will sweep them from the land.

But nevertheless it does seem strange that one without office, or wealth, and indifferent to both—the follower of no man—feared, but not distrusted, by all parties—independent, should possess so wide an influence. And stranger still, that amid heat and contest and division, he could direct his blows on all sides, and war openly against avarice and cunning and ambition, and yet retain that influence. But so it was. Mr. Hammond was felt. The Editor of the Cincinnati Gazette—retiring in his habits, austere in manner, hardly mingling in society—alike removed from fashion and from vulgarity—and personally unacquainted with the great mass—was a man of popular power. Now whence this power? Let us examine this matter, and learn, if we can, its source.

Mr. Hammond's *intellectual* powers were marked by simplicity, energy and independence. Mingling among hardy

men from his earliest infancy; living in a new country, where all was self-made; accustomed to witness self-trust in all around, he was trained to the exercise of strong *common sense.* He was fitted thus for the study of polity, government, law, society—for upon *common sense* these sciences are built—and with this *key* to unlock them, he spoke always with effect.—Never attempting to dazzle, never making an effort, no orator by profession, his meaning was never misunderstood, nor his purpose mistaken, by the mass. He was of them. His heart beat in unison with theirs. He understood them, and they understood him. No doubt Mr. Hammond gained much of his influence through his power of expression. That was great. He was master of the English language. The fit word came to him naturally. But it was not merely because he was clear, and methodical, or because his thoughts were clothed in transparent language, and fortified by argument and experience, that he commanded the minds he addressed; he had, besides, strength—energy of will. Herein was his power. When he sought, therefore, to expose abuse, or punish criminality, or defend great principles, and poured forth, in the effort, satire and invective and strong feeling, not only did he force attention, but it was as if offenders stood before us unmasked, and as if justice itself was speaking. There was a living reality in his words. He struck always with effect, and never weakened the blow by repetition or display. We know of no writer, indeed, in the West, who was his equal, and few anywhere, who were his superiors.* Thus it was Mr. Hammond's *moral qualities* which gave him sway. These shape the intellect. They make the man.

What, then, were his *moral* traits? He had love of truth. This seemed almost an instinct in him. We never knew a man more free from deception, more correct in statement, more exact. Truth with Mr. Hammond was a living principle. No party feeling—no personal bias, no interest, could induce him to color or suppress. Passion here was powerless. He stood erect amid temptation, looking upon it as alike base to know friend or foe, when truth was concerned: or to defend men or measures while believing them to be unfit or evil. He made it his duty, therefore, to examine well all subjects before he expressed himself upon them, feeling as if the neglect to do so was untruth. His character in this respect

*We had intended giving some specimens of Mr. Hammond's style, and also to illustrate our remarks by examples of his conduct. But we learn that a selection from his writings will be published. When that appears, we may again recur to the subject.

was most elevated. We never heard his word disputed, and rarely have his facts been disproved. Nor did Mr. Hammond stop here. He was fearless in the avowal and defence of truth. Expediency—that poor and shallow plea—that tattered robe, which can scarcely hide the nakedness of patriot pretenders, and which so many wear—expediency he despised. That is called *prudent* conduct, we know, which watches the progress of society, and stands ready to take advantage of victory or defeat. It may be so. But it is not *wise*. For wisdom, while it is cautious in decision, is bold in action; and neither hesitates in avowing its convictions, or in obeying them. This wisdom Mr. Hammond had. He waited for no man's decision. He shrunk from no responsibility, and no power could force his homage. He had the martyr spirit, and would have died in defence of truth.

It has been objected to Mr. Hammond, that his firmness degenerated into obstinacy, and that his defence of truth even was made with a roughness of manner, which becomes no man. This, in part, was true. His conviction on this subject was strong. He felt as if a man ought to speak out freely, and act boldly. When, therefore, he saw men slinking from the contest through fear, or stifling conscience for power or place, his strong feelings and convictions led him too far, and he spoke against the man as well as the vice. But this was rare. He was firm generally when firmness was needed, when patriotism demanded it, when it required a high moral courage to be so. And his whole course was so direct, and his honesty so marked, that we feel as if these faults ought to be forgotten. And they will be. Firmness, even when ending in obstinacy, will command our regard, and honesty, though blunt, win our confidence. We may be sure, at least, that the man who scathes crime and the criminal, when wealth and station would cloak both; who lashes the people when they are wrong, as well as those who pander to them,—who dares, amid excitement, to speak the truth, fearless of power and regardless of consequences, is faithful to himself and his God, and demands our respect and reverence.

This love of truth and fearlessness in its defence awoke in him a true love of liberty. It lit up his whole soul. When a mountain boy, liberty had appeared to him robed in beauty, and he had worshipped it. And in manhood this impulse became a principle, a living reality in his heart. We have heard him, when depicting wrongs done to man, utter himself with massive force; and as we gazed upon his countenance, fired with energy, we felt that he was ready to

peril all for freedom. But he had no wild fancies. Liberty, with him, was a right—the right of every individual. It was in and a part of the soul. External and conventional arrangements might do much to limit and direct it, but it was to be regulated still more by the inward moral law. In conscience it originated, by conscience it should be governed. Regarding the constitution as perfect, and knowing that by the principles of that instrument every individual should be free, he felt as if the might of society and of man should be exerted to lift up the trodden down,—and to hurl oppression from the land.

For this freedom he toiled. He wavered not, rested not, in its defence. Association without or within the law: association in any form, or for any end, which threatened to dwarf mind, and cast it in one mould, he resisted. It was immaterial whence the effort came. He knew here neither friend, nor foe. Was there an effort to awe abolitionists into silence by force? He became their champion. Did they, in their turn, aim to drive on their schemes by associated effort? He was their foe. Was the South banded together, seeking to rule for narrow and selfish ends, by party combination? He defied and denounced the attempt. Did the North forget principle, become time-serving, cautious and calculating? He bared her sin, and pealed against it his bitterest invective.—Freedom, then, was bright in him, and the love of it glowed forth in all his conduct, as if his heart was one of her altar-fires. The man who thus speaks out; who is unawed by power; who stands firm, unmoved by change or by circumstance; who advocates the truth and dares defend it, we must honor. Such a man was Charles Hammond.

It is known to many of our citizens, that Mr. Beard has taken a full length portrait of Mr. Hammond. It is a fine effort, and as a whole, it is true to life. It is the man. Mr. Hammond is made to stand out upon canvass as he stood before us in life, when, with eager look, and compressed lip, and beaming countenance, he was fired with thought, or intent upon action. Now to preserve this picture should be deemed a public duty. We close our remarks, then, with the suggestion, that it be purchased, and placed in some public place, either at Cincinnati, or Columbus, where our youth may gaze upon it, and thus, by recalling to mind the virtues of Mr. Hammond, strengthen their resolve to obey the higher behests of their country, and deepen the purer and nobler aspirings of their better nature. N.

ELEVATION OF THE LABOURING PORTION OF THE COMMUNITY.

BY W. E. CHANNING.

What is to be understood by the elevation of the labouring class? This is our first topic. To prevent misapprehension, I will begin with stating what is *not* meant by it, in what it does not consist. I say then, that by the elevation of the labourer, I do not understand that he is to be raised above the need of labour. I do not expect a series of improvements, by which he is to be released from his daily work. Still more, I have no desire to dismiss him from his workshop and farm, to take the spade and axe from his hand, and to make his life a long holiday. I have faith in labour, and I see the goodness of God in placing us in a world where labour alone can keep us alive. I would not change, if I could, our subjection to physical laws, our exposure to hunger and cold, and the necessity of constant conflicts with the material world. I would not, if I could, so temper the elements, that they should infuse into us only grateful sensations, that they should make vegetation so exuberant as to anticipate every want, and the minerals so ductile as to offer no resistance to our strength or skill. Such a world would make a contemptible race. Man owes his growth, his energy, chiefly to that striving of the will, that conflict with difficulty, which we call Effort. Easy, pleasant work does not make robust minds, does not give men a consciousness of their powers, does not train them to endurance, to perseverance, to steady force of will, that force without which all other acquisitions avail nothing. Manual labour is a school, in which men are placed to get energy of purpose and character, a vastly more important endowment than all the learning of all other schools. They are placed, indeed, under hard masters, physical sufferings and wants, the power of fearful elements, and the vicissitudes of all human things; but these stern teachers do a work which no compassionate, indulgent friend could do for us; and true wisdom will bless Providence for their sharp ministry. I have great faith in hard work. The material world does much for the mind by its beauty and order; but it does more for our minds by the pains it inflicts, by its obstinate resistance which nothing but patient toil can overcome, by its vast forces, which nothing

but unremitting skill and effort can turn to our use, by its perils which demand continual vigilance, and by its tendencies to decay. I believe that difficulties are more important to the human mind than what we call assistances. Work we all must, if we mean to bring out and perfect our nature. Even if we do not work with the hands, we must undergo equivalent toil in some other direction. No business or study which does not present obstacles, tasking to the full the intellect and the will, is worthy of a man. In science, he, who does not grapple with hard questions, who does not concentrate his whole intellect in vigorous attention, who does not aim to penetrate what at first repels him, will never attain to mental force. The uses of toil reach beyond the present world. The capacity of steady, earnest labour is, I apprehend, one of our great preparations for another state of being. When I see the vast amount of toil required of men, I feel, that it must have important connections with their future existence; and that he, who has met this discipline manfully, has laid one essential foundation of improvement, exertion and happiness in the world to come. You will here see that to me labour has great dignity. It is not merely the grand instrument, by which the earth is overspread with fruitfulness and beauty, and the ocean subdued, and matter wrought into innumerable forms for comfort and ornament. It has a far higher function, which is to give force to the will, efficiency, courage, the capacity of endurance, and of persevering devotion to far-reaching plans. Alas, for the man who has not learned to work! He is a poor creature. He does not know himself. He depends on others, with no capacity of making returns for the support they give; and let him not fancy that he has a monopoly of enjoyment. Ease, rest, owes its deliciousness to toil; and no toil is so burdensome as the rest of him, who has nothing to task and quicken his powers.

I do not then, desire to release the labourer from toil. This is not the elevation to be sought for him. Manual labour is a great good; but in so saying I must be understood to speak of labour in its just proportions. In excess it does great harm. It is not a good, when made the sole work of life. It must be joined with higher means of improvement, or it degrades instead of exalting. Man has a various nature, which requires a variety of occupation and discipline for its growth. Study, meditation, society and relaxation should be mixed up with his physical toils. He has intellect, heart, imagination, taste, as well as bones and muscles; and he is grievously wronged, when compelled to exclusive drudgery for bodily

subsistence. Life should be an alternation of employments, so diversified as to call the whole man into action. Unhappily our present civilization is far from realizing this idea. It tends to increase the amount of manual toil, at the very time that it renders this toil less favourable to the culture of the mind. The division of labour, which distinguishes civilized from savage life, and to which we owe chiefly the perfection of the arts, tends to dwarf the intellectual powers, by confining the activity of the individual to a narrow range, to a few details, perhaps to the heading of pins, the pointing of nails, or the tying together of broken strings; so that while the savage has his faculties sharpened by various occupations, and by exposure to various perils, the civilized man treads a monotonous, stupifying round of unthinking toil. This cannot, must not always be. Variety of action, corresponding to the variety of human powers, and fitted to develope all, is the most important element of human civilization. It should be the aim of philanthropists. In proportion as Christianity shall spread the spirit of brotherhood, there will and must be a more equal distribution of toils and means of improvement. That system of labour, which saps the health, and shortens life, and famishes intellect, needs, and must receive great modification.—Still, labour in due proportion is an important part of our present lot. It is the condition of all outward comforts and improvements, whilst, at the same time, it conspires with higher means and influences in ministering to the vigor and growth of the soul. Let us not fight against it. We need this admonition, because at the present moment there is a general disposition to shun labour; and this ought to be regarded as a bad sign of our times. The city is thronged with adventurers from the country, and the liberal professions are overstocked, in the hope of escaping the primeval sentence of living by the sweat of the brow; and to this crowding of men into trade we owe not only the neglect of agriculture; but what is far worse, the demoralization of the community. It generates excessive competition, which of necessity generates fraud. Trade is turned to gambling; and a spirit of mad speculation exposes public and private interests to a disastrous instability. It is then no part of the philanthropy which would elevate the labouring body, to exempt them from manual toil. In truth, a wise philanthropy would, if possible, persuade all men of all conditions to mix up a measure of this toil with their other pursuits. The body as well as the mind needs vigorous exertion, and even the studious would be happier were they trained to labour as well as thought.

Let us learn to regard manual toil as the true discipline of a man. Not a few of the wisest, grandest spirits have toiled at the work-bench and the plough.

I have said that, by the elevation of the labouring mass, I do not mean that they are to be released from labour. I add in the next place, that this elevation is not to be gained by efforts to force themselves into what are called the upper ranks of society. I wish them to rise, but I have no desire to transform them into gentlemen or ladies, according to the common acceptation of these terms. I desire for them not an outward and showy, but an inward and real change; not to give them new titles and an artificial rank, but substantial improvements and real claims to respect. I have no wish to dress them from a Parisian tailor's shop, or to teach them manners from a dancing school. I have no desire to see them, at the end of the day, doff their working dress, that they may play a part in richly attired circles. I have no desire, that they should be admitted to luxurious feasts, or should get a taste for gorgeous upholstery. There is nothing cruel in the necessity, which sentences the multitude of men to eat, dress and lodge plainly and simply, especially where the sentence is executed so mildly as in this country. In this country, where the demand for labour is seldom interrupted, and the openings for enterprise are numerous beyond precedent, the labouring class, with few exceptions, may well be satisfied with their accommodations. Very many of them need nothing but a higher taste for beauty, order and neatness, to give an air of refinement and grace, as well as comfort, to their establishments. In this country the mass of labourers have their share of outward good. Their food, abundant and healthful, seasoned with the appetite which labour gives, is, on the whole, sweeter as well as healthier than the elaborate luxuries of the prosperous; and their sleep is sounder and more refreshing than falls to the lot of the less employed.—Were it a possible thing, I should be sorry to see them turned into men and women of fashion. Fashion is a poor vocation. Its creed, that idleness is a privilege, and work a disgrace, is among the deadliest errors. Without depth of thought, or earnestness of feeling, or strength of purpose, living an unreal life, sacrificing substance to show, substituting the factitious for the natural, mistaking a crowd for society, finding its chief pleasure in ridicule, and exhausting its ingenuity in expedients for killing time, fashion is among the last influences under which a human being, who respects himself or who comprehends the great end of life, would desire to be placed. I use

strong language, because I would combat the disposition, too common in the labouring mass, to regard what is called the upper class with envy or admiration. This disposition manifests itself among them in various forms. Thus, when one of their number prospers, he is apt to forget his old acquaintance, and to work his way, if possible, into a more fashionable caste. As far indeed as he extends his acquaintance among the intelligent, refined, generous and truly honourable, he makes a substantial improvement of his condition; but if, as is too often the case, he is admitted by way of favour into a circle, which has few claims, beyond those of greater luxury and show, and which bestows on him a patronizing, condescending notice, in exchange for his old, honourable influence among his original associates, he does any thing but rise. Such is not the elevation I desire for the labourer. I do not desire him to struggle into another rank. Let him not be a servile copyist of other classes, but aim at something higher than has yet been realized in any body of men. Let him not associate the idea of Dignity or Honour with certain modes of living, or certain outward connections. I would have every man stand on his own ground, and take his place among men according to personal endowments and worth, and not according to outward appendages; and I would have every member of the community furnished with such means of improvement, that, if faithful to himself, he may need no outward appendage to attract the respect of all around him.

I have said, that the people are not to be elevated by escaping labour or by pressing into a different rank. Once more, I do not mean by the elevation of the people, that they should become self-important politicians; that, as individuals or a class, they should seize on political power; that by uniting their votes they should triumph over the more prosperous; or that they should succeed in bending the administration of government to their particular interests. An individual is not elevated by figuring in public affairs, or even by getting into office. He needs previous elevation, to save him from disgrace in his public relations. To govern oneself, not others, is true glory. To serve through love, not to rule, is Christian greatness. Office is not dignity. The lowest men, because most faithless to principle, most servile to opinion, are to be found in office. I am sorry to say it, but the truth must be spoken, that, at the present moment, political action in this country does little to lift up any who are concerned in it. It stands in opposition to a high morality. Politics, indeed, regarded as the study and pursuit of the true, enduring good of a com-

munity, as the application of great unchangeable principles to public affairs, is a noble sphere of thought and action; but politics, in its common sense, or considered as the invention of temporary shifts, as the plaything of a subtle game, as the tactics of party for gaining power and the spoils of office, and for elevating one set of men above another, is a paltry and debasing concern. The labouring class are sometimes stimulated to seek power as a class, and this it is thought will raise them. But no class as such should bear rule among us. All conditions of society should be represented in the government, and alike protected by it; nor can any thing be expected but disgrace to the individual and the country, from the success of any class in grasping at a monopoly of political power. I would by no means discourage the attention of the people to politics. They ought to study in earnest the interests of the country, the principles of our institutions, the tendencies of public measures. But the unhappiness is, they do not *study;* and, until they do, they cannot rise by political action. A great amount of time, which, if well used, would form an enlightened population, is now wasted on newspapers and conversations, which inflame the passions, which unscrupulously distort the truth, which denounce moral independence as treachery to one's party, which agitate the country for no higher end than a triumph over opponents; and thus multitudes are degraded into men-worshippers or men-haters, into the dupes of the ambitious, or the slaves of a faction. To rise, the people must substitute reflection for passion. There is no other way. By these remarks, I do not mean to charge on the labouring class all the passionateness of the country. All classes partake of the madness, and all are debased by it. The fiery spirits are not confined to one portion of the community. The men, whose ravings resound through the hall of Congress, and are then circulated through the country as eloquence, are not taken from among those who toil. Party prejudices break out as fiercely on the exchange, and even in the saloon, as in the workshop. The disease has spread everywhere. Yet it does not dishearten me, for I see that it admits of mitigation, if not of cure. I trust that these lectures and other sources of intellectual enjoyment now opening to the public, will abate the fever of political excitement, by giving better occupation to the mind. Much too may be hoped from the growing self-respect of the people, which will make them shrink indignantly from the disgrace of being used as blinded partizans and unreflecting tools. Much also is to be hoped from the discovery, which must sooner or later be made, that

the importance of government is enormously overrated, that it does not deserve all this stir, that there are vastly more effectual means of human happiness. Political institutions are to be less and less deified, and to shrink into a narrower space; and just in proportion as a wiser estimate of government prevails, the present phrenzy of political excitement will be discovered, and put to shame.

I have now said, what I do not mean by the elevation of the labouring classes. It is not an outward change of condition. It is not release from labour. It is not struggling for another rank. It is not political power. I understand something deeper. I know but one elevation of a human being, and that is Elevation of Soul. Without this, it matters nothing where a man stands or what he possesses; and with it, he towers, he is one of God's nobility, no matter what place he holds in the social scale. There is but one elevation for a labourer, and for all other men. There are not different kinds of dignity for different orders of men, but one and the same to all. The only elevation of a human being consists in the exercise, growth, energy of the higher principles and powers of his soul. A bird may be shot upward to the skies by a foreign force; but it rises, in the true sense of the word, only when it spreads its own wings and soars by its own living power. So a man may be thrust upward into a conspicuous place by outward accidents; but he rises, only in so far as he exerts himself, and expands his best faculties, and ascends by a free effort to a nobler region of thought and action. Such is the elevation I desire for the labourer, and I desire no other. This elevation is indeed to be aided by an improvement of his outward condition, and in return it greatly improves his outward lot; and thus connected, outward good is real and great; but supposing it to exist in separation from inward growth and life, it would be nothing worth, nor would I raise a finger to promote it.

I know it will be said, that such elevation as I have spoken of, is not and cannot be within the reach of the labouring multitude, and of consequence they ought not to be tantalized with dreams of its attainment. It will be said, that the principal part of men are plainly designed to work on matter for the acquisition of material and corporeal good, and that, in such, the spirit is of necessity too wedded to matter to rise above it. This objection will be considered by and by; but I would just observe in passing, that the objector must have studied very carelessly the material world, if he suppose, that it is meant to be the grave of the minds of most of those who

occupy it. Matter was made for spirit, body for mind. The mind, the spirit, is the end of this living organization of flesh and bones, of nerves and muscles; and the end of this vast system of sea and land, and air and skies. This unbounded creation of sun, and moon, and stars, and clouds, and seasons was not ordained merely to feed and clothe the body, but first and supremely to awaken, nourish and expand the soul, to be the school of intellect, the nurse of thought and imagination, the field for the active powers, a revelation of the Creator, and a bond of social union. We were placed in the material creation, not to be its slaves, but to master it, and to make it a minister to our highest powers. It is interesting to observe, how much the material world does for the mind. Most of the sciences, arts, professions and occupations of life, grow out of our connection with matter. The natural philosopher, the physician, the lawyer, the artist and the legislator, find the objects, or occasions of their researches in matter. The poet borrows his beautiful imagery from matter. The sculptor and painter express their noble conceptions through matter. Material wants rouse the world to activity. The material organs of sense, especially the eye, wake up infinite thoughts in the mind. To maintain then, that the mass of men are and must be so immersed in matter, that their souls cannot rise, is to contradict the great end of their connection with matter. I maintain, that the philosophy, which does not see, in the laws and phenomena of nature, the means of awakening Mind, is lamentably shortsighted; and that a state of society, which leaves the mass of men to be crushed and famished in soul by excessive toils on matter, is at war with God's designs, and turns into means of bondage what was meant to fire and expand the soul.

(TO BE CONTINUED.)

It is mournful to see so many noble, tender and high-aspiring minds deserted of that religious light which once guided all such; standing sorrowful on the scene of past convulsions and controversies, as on a scene blackened and burnt up with fire; mourning in the darkness, because there is desolation and no home for the soul; or what is worse, pitching tents among the ashes, and kindling weak earthly lamps, which we are to take for stars. This darkness is but transitory obscuration; these ashes are the soil of future herbage and richer harvests. —CARLYLE.

THE PRAYER.

Wilt Thou not visit me?
The plant beside me feels thy gentle dew;
And every blade of grass I see,
From thy deep earth its moisture drew.

Wilt Thou not visit me?
Thy morning calls on me with cheering tone;
And every hill and tree
Lend but one voice, the voice of Thee alone.

Come, for I need thy love,
More than the flower the dew, or grass the rain;
Come, gently as thy holy dove;
And let me in thy sight rejoice to live again.

I will not hide from them,
When thy storms come, though fierce may be their wrath,
But bow with leafy stem,
And strengthened follow on thy chosen path.

Yes, Thou wilt visit me;
Nor plant nor tree thy eye delight so well,
As when from sin set free,
My spirit loves with thine in peace to dwell.

JONES VERY.

Who knows half speaks much, and is always wrong; who knows wholly inclines to act, and speaks seldom or late. The former have no secrets and no force; the instruction they can give is like baked bread, savoury and satisfying for a single day; but flour cannot be sown, and seed corn ought not to be ground. Words are good, but they are not the best. The best is not to be explained by words.—GOETHE.

MONTHLY RECORD.

FOR MAY, 1840.

A NEW STEP.

CIRCULAR LETTER.

To the Congregational Church in Cincinnati, Ohio.

BRETHREN:—It is one of the peculiarities of that benevolent religion which we profess, that it has introduced a new bond of sympathy among men. Those whom we have never seen, whose home is distinct from our own, we cannot regard with indifference nor address as strangers, if they repose on the same convictions as ourselves, possess the same faith, and share the same promises, consolations and hopes. A common religious interest brings those who were afar near to each other. Strangers in person, but brethren in spirit, our faith encourages us to address you, and it is of our faith that we wish to speak.

It is the case with us, Brethren, as with the early Christians, to be a "sect everywhere spoken against." We, as well as they 'worship the God of our Fathers according to the way which men call heresy.' Of us, as of them, it is asked, "may we know what this new doctrine is? For thou bringest strange things to our ears." In this state of things, peculiar duties devolve upon us. Misunderstood and misrepresented, we need to manifest peculiar strength and clearness of conviction, and peculiar earnestness, joined with charity, in diffusing our views of truth. We ought to appear in earnest and to be in earnest. If we stand still, we perish.

We must go forward, and take our share of christianizing the land. We have a mission to fulfil, a baptism to be baptised with; there is a place in the vineyard for us to work in.

God has called us to the great and noble work of proclaiming to the world, that Christianity is at once a free and a rational religion; that its essence is not correct speculation, nor burning emotion, nor loud profession, but a life

of love—that it seeks not to drive men to God by denunciations and threats, but to draw them to him by beautiful and glorious manifestations of his love. Whenever these views are faithfully proclaimed, bigotry is checked and fanaticism moderated; the doubts of scepticism are removed; thinking men are changed from opponents to friends of Christianity, and a better spirit prevails.

Such considerations, Brethren, lead us to the thought, that we should take more active measures for the extension of these views. The time has come when Unitarians in the West should do more.—They should take a higher stand. They owe it to the cause, to themselves, to truth, to the church, to our rising country, to posterity, to the hopes of freedom in coming time, that now in this forming state of society, we should cast the seed far and wide.

We have done something; we ought to do more. We need something to unite us more firmly together, to add new believers to our number, to remove prejudice, to build up our cause. To accomplish these objects, we suggest the following plan:

In some central city in the West, where a Unitarian society exists, let a general agent reside, whose duty it shall be to visit the different places which appear favorable, and form societies by preaching and distributing Tracts. Let him also visit the different churches already established, to strengthen and encourage them. Let him correspond with individuals through the West, and take a general oversight of the state of our body.

In connexion with this agency, let us also lay the foundation of a Theological School. Above every thing else, we need preachers. The East cannot supply us, and if it could, it is better that they be educated among ourselves. It is believed that many young men could be found disposed to enter such an institution. We can commence on a small scale, and the general agent, together with the Minister of the church where he resides, may perform at first the duties of Professors.

To defray the expenses of such an agency and professorship, the following mode is suggested. Let societies be formed in every place where Unitarians are—composed of those who shall pay one dollar annually. In addition to this, those who are able may contribute larger sums for these objects. In this way we believe many hundred dollars can be raised every year in the West. We may also hope for liberal assistance in such an enterprise as this, from our Eastern friends. The money thus collected, may be placed in the hands of a central Board, to be chosen an-

nually by a meeting of Delegates from all the societies.—Such meetings would form pleasant and profitable occasions for assembling our friends together, exchanging views, and refreshing our hearts for our labors.

After considering this subject attentively among ourselves, and consulting our friends in Cincinnati, we look upon this scheme as entirely practicable, and likely to be attended with the most valuable results. Operations have been commenced by the formation of a society in this city, which promises to be a large one. We have been directed by this society to address you, and beg that you will take this subject into consideration, and if you sympathise with our views, and are disposed to cooperate, we beg you to form an association among yourselves, on a basis of a yearly subscription of one dollar for a Western Agency and Theological School; and communicate to us your views, and the results of your proceedings in the matter.

In the mean time, an agent will visit the East, and endeavour to procure assistance there for this undertaking. As soon as we can learn the results of these appeals, we shall appoint the time and place for a general meeting of Delegates from each society, to choose a Board of Managers, and adopt a General Constitution. We hope this may be effected by next June, so that the Agency and School may commence at that time.

The societies to which this circular is sent are those in Syracuse, Lockport, Buffalo, Meadville, Pittsburg, Cincinnati, St. Louis, Mobile, Quincy, Hillsboro, Peoria and Chicago. As soon as you can conveniently communicate to us on this subject, we shall be glad to hear from you.

With Christian sympathy,
Your Brethren,

Simeon S. Goodwin,
Geo. Keats,
Wilkins Tannehill,
Ed. H. Lewis,
A. G. Munn,
} *Board of Managers.*

Louisville, Kentucky,
April 10, 1840.

Please address A. G. Munn, Secretary.

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That our friends may understand how this plan is intended to work, and as a proof that we are in earnest about the matter, we subjoin the two following papers:

1

At an adjourned meeting of the Unitarian Society of Louisville, held in the Vestry of their Church, April 1st, 1840, the following Constitution was adopted:

CONSTITUTION.

Article 1. This Society shall be called the Louisville

Unitarian Association for the Extension of Christian Knowledge.

Art. 2. The objects of this Society shall be to assist in sustaining a General Agent for the West, and a School for Western Preachers.

Art. 3. Any person may become a member of this Society, by signing the Constitution, and paying one dollar annually.

Art. 4. The officers of this Society shall be a President, two Vice Presidents, a Treasurer, and Secretary. These officers shall together constitute a board of managers for the transaction of all business under this Constitution. They may adopt By-laws, call meetings, and three shall constitute a quorum.

Art. 5. It shall be the duty of the President, or in his absence, one of the Vice Presidents, to preside at the meetings of the Society. It shall be the duty of the Secretary to keep records of the proceedings of the Society, and to carry on correspondence. It shall be the duty of the Treasurer to collect the subscriptions, and deposite them with the Treasurer of the Central Association, when organised.

Art. 6. There shall be an annual meeting of this Society on the first Wednesday in April, when officers shall be chosen for the year, and other public business transacted; also, an anniversary meeting, with suitable exercises, at such time and place as the Board shall determine.

Art. 7. It shall be the duty of the Board of Managers, as soon as convenient, to form a Depository of Books and Pamphlets in this city, from which the members of the Society may be supplied with works for use and circulation. These works to be procured by donations, special contributions, or any source except the general subscription.

Art. 8. This Constitution may be altered or amended at any annual meeting, by the vote of a majority of members present.

2

At a meeting of the First Congregational Society of Cincinnati, Thursday, April 9th, the following Constitution was adopted:

CONSTITUTION.

Art. 1. This Society shall be called the Union of Christian Brethren of the First Congregational Church of Cincinnati.

Art. 2. The object of this Society shall be the diffusion of a Christian spirit by the support of a General Agent, and by aiding young men in preparation for the Ministry.

Art. 3. A subscription to this Constitution, and the annual payment of one dollar

shall make a person a member of this Society.

Art. 4. The officers of this Society shall be a President, two Vice Presidents, a Secretary and a Treasurer.

Art. 5. The officers of this Society shall be empowered, ex officio, to collect and disburse the funds of this Society.

Art. 6. An annual meeting of this Society shall be held at some time and place appointed by the officers, who shall be authorised to call meetings of the Society, whenever they shall think it expedient.

Art. 7. Amendments of this Constitution may be made and By-laws added, by a vote of two-thirds of the members present, at a meeting summoned by the officers for this purpose.

Woodland, (La.) April 1, 1840.

Dear Brethren:—I am glad to learn that you are about to revive the Messenger. I would beg leave to say, that I regret the change you proposed in your last number. I am for peace—I love it. I dislike, generally, controversy, but sometimes the surest way of obtaining final and lasting peace is by boldly controverting error, and for the time apparently stirring the waters of strife.

I think the Unitarian controversy is by no means over. We have much yet to do in removing errors of belief and practice, before our work shall have been completed. In this part of the world especially, the work is just begun, and we want clear, candid, and yet charitable exposures of the prevailing systems of theology and morals. I hope you will not, therefore, shun fair controversy too much. Let the traditions of the elders sometimes be detected, and the pure gospel vindicated from human additions.

But I did not commence my letter to give you directions. You are of age, and can judge for yourselves, and do better for your readers than I can suggest. I only wished to express some sentiments, in this part of my letter, that had occurred to my mind upon reading your intention of giving less attention to theology. I hope your periodical may soon re-appear, whether it comes as a messenger of practical and rational theology, or a sower of peace and concord.

Yours, &c.

A. D. Wooldridge.

We say to our friend, and to all who agree with him, our pages are open, and we will cheerfully print whatever seems to us clear and candid. *We request our brethren everywhere to send us accounts of the progress of pure and rational Christianity*, in their neighbourhoods.—We wish in our Monthly Record to awake each other's sympathy and zeal by good news mutually exchanged. C.

From the Cincinnati Chronicle.

Death of President Kirkland.—Letters from Boston announce the death of the Rev. John Thornton Kirkland, L. L. D., formerly, for about twenty years, the distinguished President of Harvard University, and the predecessor of the Hon. Josiah Quincy, who now holds the office. Doct. Kirkland was a very amiable man, kind-hearted, and benevolent—a good scholar, and of much refinement of manners. He was the author of many articles in the earlier volumes of the North American Review, of several papers in the Transactions of the American Academy of Arts and Sciences, and in the Massachusetts Historical Society. After relinquishing his station at the head of the University, he travelled extensively in Europe and Asia. For ten years past he has been suffering from the effect of a paralytic stroke, but has still, until within a few months past, been enabled to enjoy the pleasures of social intercourse, and to mingle in society, of which he was a distinguished ornament. R.

THE

WESTERN MESSENGER:

DEVOTED TO RELIGION AND LITERATURE.

VOL. VIII. JUNE, 1840. No. 2.

FUNDAMENTAL TRUTHS OF THE GOSPEL,

AS HELD BY UNITARIANS.

"ONE GOD and FATHER of all."—Eph. iv. 6.

WHO could hear unmoved these sublime words of the Apostle? And yet when uttered by a Unitarian in presence of Trinitarians, they are not responded to with perfect sympathy, because doubts as to the soundness of his doctrine overcome the feeling of the common relation which all human beings sustain to a Heavenly Parent. Unitarians are sadly misunderstood; and therefore are they bound by their duty to God and Christ, to the Church and Society, to their brethren and themselves, to explain their views of the Fundamental Truths of the Gospel. There are *prejudices* against us; for instance, a person passing a Unitarian church, said to a friend, with a tone of contempt, "there is no revival in *that* church; *they* do not believe in revivals." Now we do believe in a true revival of souls under the quickening influence of the Sun of Righteousness. Again, there are *errors* prevailing in relation to us. A person seeking for a text in a Unitarian house, said,

"Oh! I cannot find it in *this* bible. The Unitarian bible is different from ours." When the simple fact is, that in every Unitarian pulpit in this country and in England, in every Sunday school, and we presume in every family, the common King James' version is used, because, but only because it is considered, on the whole, the best translation we have. Again, there are *misconceptions* of our principles. It is sometimes stated, that we place reason above revelation; when our real doctrine is that as both revelation and reason are from God, they cannot *contradict* each other, even if revelation contains truths which *transcend* reason. Once more; it is not unusual to *hear an opinion expressed by one leading Unitarian, attributed to the whole body*, by Orthodox Christians, who are accustomed to creeds and formularies of faith, because it is not known that the only creed of Unitarians is the Bible. Which being the case, as no two minds can see the same portions of truth through the same medium, and as no one can comprehend the whole truth clearly, of course there must be, among those who seek truth with freedom, great diversity of opinion. Lastly, there is an *arrogance* displayed in the treatment of Unitarians, which is intolerable. For example, a minister of the Gospel, not long since, dared to say in the public prints, that we were propagators of Infidelity. What! Are our churches built, and do we statedly assemble to read the Scriptures, to worship and meditate upon our Christian duties, in hypocrisy and open mockery of heaven? As our last words in life, we would say, that our chief desire is to be formed anew, after the image of our Lord and Master, and our earnest hope is that the kingdom of heaven may come, through the inspiration of the Spirit of Jesus, in every human soul. We would unite with our friends of other denominations in their prayers and labours for the moral elevation of man; we would take them heartily by the hand in the great work of Christian Reform, and welcome them to co-work with us as Brethren.

And this leads us to remark, as a second reason for desiring to explain our views of the Fundamental Truths of the Gospel, that we have a sympathy with the essential faith of our fellow Christians, which they do not recognise; while they, in turn, have such a sympathy with us in our essential faith, as they would be surprised to discover. We never enter an Orthodox church without finding more that the heart can respond to, than the reason is forced to deny; and not seldom are our Orthodox friends, to their own amazement, led to confess, "Well! you are Christians, after all." We know of

no doctrine held dear in other denominations, of which we do not think the root can be found in some truth or fact admitted by ourselves. And if, with unprejudiced minds, our interpretations of scripture and reasonings upon the great principles of the moral universe and the events of man's moral history, were listened to, it would be found, we think, that instead of overlooking any thing which other Christians are convinced of, we differ from them chiefly, where we differ at all, in analyzing these truths or facts more thoroughly, and observing more of their relations with other truths and facts.

This last consideration suggests a third reason for desiring to explain our views of the Fundamental Truths of the Gospel; which is this. Humbly but confidently we believe, that it is our privilege to have escaped from many of the traditional errors which have, in the course of ages, been infused through the pure and simple doctrines of Jesus. We think we have been more successful than most of our brethren, in returning to the beautiful consistency of primitive Christianity. We feel as if we could help our friends to comprehend their own essential faith more distinctly, by removing from the vine of truth the parasite weeds which sap its strength. From a sense of the influence which our views have already exerted on our own hearts and lives, low although our spiritual attainments may be; and from a full conviction, that if we were faithful to it, our faith would justify us, and all who heartily receive it; that it is better fitted to the wants of the soul, more simple, more consistent, more rational, more free, more generous, more beautiful, than the faith of any denomination, we would address ourselves to all candid and liberal minds.

And as the corner stone of our belief, we would explain our views as to what we understand to be the first, the last, the fundamental and the crowning doctrine of the Gospel, the existence of *a Heavenly Father*. Whence shall we draw our knowledge of this great central truth? We answer from Jesus; to whom we look "as the author and finisher of our faith." It is our purpose, therefore, to discuss now not philosophical speculations or metaphysical arguments as to the nature, attributes and modes of being of a God, for which other occasions are more appropriate, but the Christian view of the Infinite Moral Being, the view which the Son of God gave of the Father.

"No man knoweth the Father but the Son," said Jesus, and we respond to his assertion. His mode of teaching the first great truth of religion was wholly original and peculiar. When mystified by logical systems, when wearied by theories,

with intellects perplexed, and hearts chilled, we come back to the simple and sublime utterances of the Prophet of Nazareth, with wonder at the profound wisdom with which he adapted himself to the human soul. "Never man spake like this man." There are no lengthened reasonings to weaken the clear announcements of the truth which he *knows;* no vague phraseology to cloud the bright conviction, which broke forth from his soul like a day spring from the world of light. "He testifies of that which he has *seen.*" God was not to Jesus an idea, but a living person; not an abstraction, but a near friend. He speaks of God as of one he communes with. His allusions are all spontaneous and free as of a soul filled with the *consciousness* of God's present love. He needs not to speculate about the sublime fact of an ever-living, all-loving power, for the divine goodness warmly embraces him. "He is in the bosom of the Father." Now to our minds a great lesson of religious truth is taught by this peculiarity of manner, in which Jesus communicated his *sense,* if we may use the expression, of an Infinite Spirit. Doubt is disarmed by this appeal to our innate reverence, and intellect is enlightened by the affection awakened in the heart. Thought may not comprehend the Supreme Mind, but all feelings of our nature concentrate harmoniously in the adoration of the Father. Our *moral nature* apprehends that to which understanding cannot attain. It is through the love of the soul that we are raised to spiritual knowledge.

Now whence originated this peculiar method of religious teaching, if that can be called teaching which seemed rather the expression of emotions too full to be repressed? We see no other explanation than that given by Jesus. It originated in his peculiar union with God. "The Spirit was given to him without measure." "It pleased the Father that in him should all fullness dwell." The mode of this relation we do not deceive ourselves by attempting to explain. We leave the great fact announced in the reverent expression 'conceived of the Holy Ghost,' in its sacred mystery. We know not the origin of any spirit. But in the birth of Jesus we are brought nearer than anywhere in human history to the sublime fact of a soul springing into conscious existence and the free exercise of power immediately, from the life-giving Parent of all. From the time when the earnest boy, gracious and lovely, "who had increased in favor with God and man, as he grew in stature," said to his wondering friends, "Wist ye not that I must be about my Father's business,"—till the hour when he breathed forth his agony in those words of tri-

umphant trust, "Father! into thy hands I commit my spirit," we recognise a fullness of God in him, such as we see nothing approaching to elsewhere. And not only do we learn the fact, that God is thus the Father of souls; but in this nearness of the all Holy One to him, who, in his pure innocence, was "the beloved Son," do we see a proof of the presence of the Deity, quite transcending all other signs of his agency. We discover that goodness in a human soul is a condition of God's manifestation in the brightest form in which this earth is capable of displaying the eternal majesty. Nature with its harmonious processes, glorified as it is with beauty, and bursting as it is with life, is a faint emblem of an all-vivifying spirit, when compared with this *Christ*, who walks before us in his sweet dignity, transfigured with the light which beams from the spirit of "the Father who is in him."

This sense of union with God, this consciousness of life from the Eternal Being, streaming through and pervading him, called out in Jesus a corresponding love and devotedness, which give us a knowledge of the Father, such as we could never derive from the feelings produced by experience in ourselves. The devoutness of Jesus is as original and peculiar as his modes of speaking of God. It is so confiding, so simple, so free. In him we see the true liberty of a child of God, the liberty of a soul where selfishness is cast aside.—There is nothing which separates him from his Father. "He is one with God." Is he in the desert, where weary and faint, thoughts enter his mind of anticipating Providence, and by clear displays of miraculous power, forcing that conviction, which God intended the gentle influence of his moral perfections and of the truths which he uttered should produce? How instantly does reverence subdue the selfish suggestion! "Thou shalt not tempt the Lord thy God." When misunderstood by friends, suspected by those he would aid, hunted by spies, way-laid by enemies,—he is upheld by the felt support of an unfailing friend, "I am not alone." The shame and agony of his crucifixion rise in the still gloom of midnight to his imagination; but the sublime consciousness that he has "kept his Father's commandments, and thus *abides* in his love," comes like an angel to strengthen him; "The cup which my Father has given me shall I not drink it?" His joy was in perfect self-consecration to that heavenly voice, which spoke with persuasive command within him; "My meat is to do the will of him that sent me." How deep must have been his conviction of the power of love in the Father, when thus through the exercise of disinterestedness, Jesus felt that he

was entering into the very glory of God, and gaining a sway over human hearts forever. In the beauty and strength of this piety of Jesus, we see as by reflected rays, the bright perfections of the Father, who was the object of affection.

But the devoutness of Jesus was only one manifestation of the Holy Spirit with which he was filled; and it was *his whole character*, which chiefly reveals the Father. Well might he say, "he that hath seen me hath seen the Father." Jesus fills our highest conceptions of Moral Life. He is the Incarnation of Goodness—Good manifested in the flesh. When he lifts the down-trodden and the outcast with those words which reprove while they encourage, "Go! and sin no more," we seem to hear the voice of Him, who created and still sustains us, pleading with our forgetful hearts to turn to him. When he declares the purpose of his mission thus: "The Son of Man has come to save the lost," it is as if the all-seeing One was welcoming back the returning prodigal with these words of love, "This my son was dead, but is alive again." "Greater love hath no man than this, that a man lay down his life for his friends," said Jesus, and when we connect with this expression that other so full of tenderness, "*As* the Father hath loved me, *so* have I loved you," we feel that his self-sacrifice was indeed the true type of Mercy enduring forever. "Peace I leave with you, my peace I give unto you," was his dying bequest, and what a new world is opened to our contemplations, in the thought that a disinterestedness stronger than death, manifested through death, is the only true symbol of the bliss of Heaven. Where shall we see God, if not in the life of him, who, while he was the sternest in his demand for rectitude, was the most patient with perversity, and while he was himself untouched by evil, had the tenderest pity for the tempted, whose hope grew out of his own conscious power of goodness, and whose respect for man's nature was measured by an experience of the worth of a living soul? "He that dwelleth in love dwelleth in God, and God in him, for God is Love," is the sublime assertion of the Apostle; in Jesus then indeed "dwelt all the fullness of the Godhead bodily."

Who then is this Father, "of whose glory Jesus is the brightness, and of whose person he is the express image?" His essential nature, his modes of being, according to our understanding, are not spoken of by the Great Teacher. His *character* and *relations* are alone revealed. "This Spirit, who is to be worshipped in spirit and in truth," and who "seeks as worshippers" those who in filial reverence and gratitude will devote themselves to his free service, is "*perfect in love*, caus-

ing his sun to rise on the evil and on the good, and sending his rain on the just and on the unjust." "There is but One *Good*," said the Son of Man; as if in the fullness of his adoration he could not allow this epithet to be applied to any inferior being, however pure. What higher name than Good can we conceive? In God centre all rays of moral glory. How does the word Holy suggest his unchanging rectitude, overflowing benignity, unbroken peace! God's justice and mercy, if we read the Gospel rightly, are only different aspects of one and the same moral perfection. How miserably deceptive are the quibbles of theologians, when compared with the simplicity of Jesus! We hear nothing in the Gospel of reconciling God's attributes, of allowing his mercy to act without compromising his justice, as if the one infinite mind was parcelled out into distinct faculties. All these sophisms are swept away, like mists before the sun, by the single name Father. God's justice is not that of a King demanding homage; his mercy not that of a lawgiver, who remits a penalty. The insults done to the divine majesty, through comparisons drawn from earthly greatness, are all forgotten by the heart which has been touched with the goodness of a Heavenly Author of our spirits, of a Heavenly Friend who created us, to become "partakers of his own holiness," of an ever watchful Guardian, seeking not to condemn but to save, of an Omniscient Preserver, who looks down upon his "creatures subjected to vanity, with the hope that they may be redeemed from the bondage of corruption into the glorious liberty of the children of God."

There are two extremes of doctrine, often taught in Christian pulpits, which Unitarians avoid, by admitting the truth contained in each, and merging both in one grand idea. In the first place, we hear God's justice described under images derived from human passion, as if the unchangingly good could be disturbed into passion by the negligence or wilfulness of men. Revolting as all expressions, which in any way cloud the idea of serene blessedness in the Supreme Being, must be, they are still suggested by a truth. The soul recognises the *inviolability, the inexorableness of the moral law.* Unitarians admit as fully, indeed they often assert more strongly than Orthodox Christians, the utter impossibility of supposing that sin can be tolerated by Infinite Holiness. There is and can be no reconciliation between the Being whose nature is love, and selfishness. The transgressor of eternal and immutable Right places himself at once in warfare with the spirit, the laws, the providence and agency of God; and he must be

changed or exterminated. The justice of heaven cannot be broken. The truth contained then in this doctrine of our Orthodox brethren we fully admit, in fact we think, as hereafter we shall attempt to show, that we are more rigid and strict in asserting this truth than they. In the second place, we hear it said, "He who is all good could only have called creatures into being for their greatest good; all evil, therefore, must be temporary; the end will be well. It is not conceivable, that a good being should cause any creature to live whose existence would not, on the whole, be more productive of happiness than pain." Now the truth too contained in this view of Optimism we admit. We feel assured, undoubtingly assured, that the purpose of God was one of pure disinterestedness. He created all beings for *their* good, not for *his own* good. He needeth nothing from us. Worlds upon worlds of pure and holy spirits could not increase his happiness, except through his sympathy with them. Hosts of subject intelligences could not heighten his glory, except as they manifest the fullness of the love which produced them. The design of the King of kings we *know*, in that sense in which "faith is knowledge," was the highest good of every creature. But on the other hand, we entirely reject the logic of both the one side and the other, when from God's justice or God's love, as assumed premises, conclusions are drawn as to the future acts of Him, "whose thoughts are not as our thoughts, and whose ways are not as our ways." Reverence and good sense alike forbid such folly. And again, we would wholly refrain from threatening the sinful with fiery indignation, or allaying their remorse with smooth speeches. Arbitrary harshness and the tameness of indiscriminate hope we would equally avoid. How easily are these two views blended and harmonised by those who at all comprehend the truth of a *Heavenly Father.* If we understand aright the teachings of the Gospel and of the Soul, God is in the highest sense which our minds can conceive, Moral. Benevolence unfailing, universal, everlasting, infinite, alone satisfies his Rectitude, which is at once his glory and his bliss. To communicate these he created free intelligences. He would heighten his eternal joy by surrounding himself with myriads and myriads of happy beings, participating in his perfections, and sympathising with them. In love he made individual spirits; he bound them to each other socially, that love like his own, might be quickened in them. His law of action toward all beings is love, even in his exactest retributions; the law with which he inspires all beings is love, even when conscience speaks in sternest tones;

the law by which he governs each and all is love, even when wrongs private, social or national, are followed by wide-spread ruin. For the greatest unkindness would be to permit the breach of the eternal laws which are the life of souls. But how can we express in simple language this simplest though sublimest of all thoughts, that by the inalienable nature of spirits, *love is the only source of peace?* From the sublime name, Father, beam forth these ideas of the *happiness of goodness*, as rays from the moral sun.

But it may now be asked, what is there peculiar in this view? Do not all believe in a Heavenly Father? Yes! at least in words, and probably, if they knew their own hearts, in thought and feeling too. All Christians, we presume, agree with Unitarians, so far as they go, in this doctrine, and this confirms our first remark, that there is a far deeper sympathy than is usually admitted between all believers, in their *essential* faith. All Christians, we suppose, do admit the various truths above-mentioned,—that we have a revelation of the Father, through Jesus Christ—first, in his original mode of speaking of him—secondly, in his peculiar union with him—thirdly, in the beauty and purity of his devout affections—fourthly, in the sublime perfection of his moral nature—and all agree too in adoring this Father as the Holy One, whose nature is love, manifested equally and unitedly in justice and in mercy. Thus far is there union. The difference between Unitarians and Orthodox Christians is precisely here, unless we are mistaken. We hold to the purely *moral* view of the Father; while they superadd to this many metaphysical opinions. We consider the revelation of the Gospel to be addressed to the *conscience and the heart;* they quite as much to the intellect. We believe that God's moral perfections, his *character* and *relations*, are alone spoken of by Jesus; they that his essential nature and modes of being, his rank and offices are also made known. In a word, our faith, we think, is simpler, purer, sublimer, more affecting. It is less speculative and more spiritual, less theoretical and more religious, less philosophic and more practical. This we say with candour; and we feel our privilege in having been brought nearer to primitive Christianity, to be great. We trust the clouds of scholastic errors, which have so long eclipsed the benignant brightness of divine love, will be more and more withdrawn from our own and all hearts. Could we but be penetrated to our inmost souls with a sense of God's goodness, how should we be raised from present degredation. Loved by Our Father, we should learn to value aright our own spirits, and to

respect the worth of our brethren. Heaven grant! that all Christians, of all denominations, may receive more and more of "the spirit of adoption, whereby we cry Abba, Father."

W. H. C.

THE WORLD OF LIGHT.

BY HENRY VAUGHAN.

They are all gone into a world of light,
  And I alone sit lingering here!
Their very memory is fair and bright,
  And my sad thought doth clear.

It glows and glitters in my cloudy breast,
  Like stars upon some gloomy grove,
Or those faint beams, in which the hill is dressed,
  After the sun's remove.

I see them walking in an air of glory,
  Whose light doth trample on my days,
My days, which are at best but dull and hoary,
  Mere glimmerings and decays.

O holy hope, and high humility,
  High as the heavens above!
These are your walks, and ye have shewed them me,
  To kindle my cold love.

Dear beauteous death! the jewel of the just!
  Shining nowhere but in the dark!
What mysteries do lie beyond thy dust!
  Could man outlook that mark!

He that hath found some fledged bird's nest may know,
  At first sight, if the bird be flown;
But what fair field or grove he sings in now,
  That is to him unknown.

And yet as angels, in some brighter dreams,
  Call to the soul, when man doth sleep;
So some strange thoughts transcend our wonted themes,
  And into glory peep!

ELEVATION OF THE LABOURING PORTION OF THE COMMUNITY.

BY W. E. CHANNING.

Elevation of soul, in what does this consist? Without aiming at philosophical exactness, I shall convey a sufficiently precise idea of it, by saying that it consists, first, in Force of Thought exerted for the acquisition of Truth, secondly, in Force of Pure and Generous Feeling, thirdly, in Force of Moral Purpose. Each of these topics needs a lecture for its developement. I must confine myself to the first; from which, however, you may learn in a measure my views of the other two.—Before entering on this topic, let me offer one preliminary remark. To every man who would rise in dignity as a man, be he rich or poor, ignorant or instructed, there is one essential condition, one effort, one purpose, without which not a step can be taken. He must resolutely purpose and labour to free himself from whatever he knows to be wrong in his motives and life. He who habitually allows himself in any known crime or wrong doing, effectually bars his progress towards a higher intellectual and moral life. On this point every man should deal honestly with himself. If he will not listen to his conscience, rebuking him for violations of plain duty, let him not dream of self-elevation. The foundation is wanting. He will build, if at all, in sand.

I now proceed to my main subject. I have said that the elevation of a man is to be sought, or rather consists, first, in Force of Thought exerted for the acquisition of truth; and to this I ask your serious attention. Thought, Thought, is the fundamental distinction of mind, and the great work of life. All that a man does outwardly is but the expression and completion of his inward thought. To work effectually, he must think clearly. To act nobly, he must think nobly. Intellectual force is a principal element of the soul's life, and should be proposed by every man as a principal end of his being.—It is common to distinguish between the intellect and the conscience, between the power of thought and virtue, or holiness, and to say that virtuous action is worth more than strong thinking. But we mutilate our nature by thus drawing lines between actions or energies of the soul, which are intimately,

indissolubly bound together. The head and the heart are not more vitally connected than thought and virtue. What is conscience but the highest act of the intellect? Do we not degrade it by making it a mere feeling? Is it not something more? Is it not a wise discernment of the right, the holy, the good? Take away thought from virtue, and what remains worthy of a man? Is not high virtue more than blind instinct? Is it not founded on, and does it not include clear, bright perceptions of what is lovely and grand in character and action? Without power of thought, what we call conscientiousness, or a desire to do right, shoots out into illusion, exaggeration, pernicious excess. The most cruel deeds on earth have been perpetrated in the name of conscience. Men have hated and murdered one another from a sense of duty. The worst frauds have taken the name of pious. Thought, intelligence is the dignity of a man, and no man is rising but in proportion as he is learning to think clearly and forcibly, or directing the energy of his mind to the acquisition of truth. Every man, in whatsoever condition, is to be a student. No matter what other vocation he may have, his chief vocation is to Think.

I say every man is to be a student, a thinker. This does not mean, that he is to shut himself within four walls and bend body and mind over books. Men thought before books were written, and some of the greatest thinkers never entered what we call a study. Nature, Scripture, society and life present perpetual subjects for thought; and the man who collects, concentrates, employs his faculties on any of these subjects for the purpose of getting the truth, is so far a student, a thinker, a philosopher, and is rising to the dignity of a man. It is time that we should cease to limit to professed scholars the titles of thinkers, philosophers. Whoever seeks truth with an earnest mind, no matter when or how, belongs to the school of intellectual men.

In a loose sense of the word, all men may be said to think; that is, a succession of ideas, notions, passes through their minds from morning to night; but in as far as this succession is passive, undirected, or governed only by accident and outward impulse, it has little more claim to dignity than the experience of the brute, who receives, with like passiveness, sensations from abroad through his working hours. Such thought, if thought it may be called, having no aim, is as useless, as the vision of an eye, which rests on nothing, which flies without pause over earth and sky, and of consequence receives no distinct image. Thought, in its true sense, is an energy of intellect. In thought, the mind not only receives

impressions or suggestions from without or within, but re-acts upon them, collects its attention, concentrates its forces upon them, breaks them up and analyzes them like a living laboratory, and then, combines them anew, traces their connections and thus impresses itself on all the objects which engage it.

The universe in which we live, was plainly meant by God to stir up such thought as has now been described. It is full of difficulty and mystery, and can only be penetrated and unravelled by the concentration of the intellect. Every object, even the simplest in nature and society, every event of life, is made up of various elements subtly bound together; so that to understand any thing, we must reduce it from its complexity to its parts and principles, and examine their relations to one another. Nor is this all. Every thing, which enters the mind, not only contains a depth of mystery in itself, but is connected by a thousand ties with all other things. The universe is not a disorderly, disconnected heap, but a beautiful whole, stamped throughout with unity, so as to be an image of the One Infinite Spirit. Nothing stands alone. All things are knit together, each existing for all and all for each. The humblest object has infinite connections. The vegetable, which you saw on your table to-day, came to you from the first plant which God made to grow on the earth, and was the product of the rains and sunshine of six thousand years. Such a universe demands thought to be understood; and we are placed in it to think, to put forth the power within, to look beneath the surface of things, to look beyond particular facts and events to their causes and effects, to their reasons and ends, their mutual influences, their diversities and resemblances, their proportions and harmonies, and the general laws which bind them together. This is what I mean by thinking; and by such thought the mind rises to a dignity, which humbly represents the greatness of the Divine intellect; that is, it rises more and more to consistency of views, to broad general principles, to universal truths, to glimpses of the order and harmony and infinity of the Divine system, and thus to a deep, enlightened veneration of the Infinite Father. Do not be startled, as if I were holding out an elevation of mind utterly to be despaired of; for all thinking, which aims honestly and earnestly to see things as they are, to see them in their connections, and to bring the loose, conflicting ideas of the mind into consistency and harmony, all such thinking, no matter in what sphere, is an approach to the dignity of which I speak. You are all capable of the thinking which I recommend. You have all practised it in a degree. The child,

who casts an inquiring eye on a new toy, and breaks it to pieces that he may discover the mysterious cause of its movements, has begun the work of which I speak, has begun to be a philosopher, has begun to penetrate the unknown, to seek consistency and harmony of thought; and let him go on as he has begun, and make it one great business of life to inquire into the elements, connections and reasons of whatever he witnesses in his own breast, or in society, or in outward nature, and, be his condition what it may, he will rise by degrees to a freedom and force of thought, to a breadth and unity of views, which will be to him an inward revelation and promise of the intellectual greatness for which he was created.

You will observe, that in speaking of force of thought as the elevation of the labourer and of every human being, I have continually supposed this force to be exerted for the purpose of acquiring Truth. I beg you never to lose sight of this motive, for it is essential to intellectual dignity. Force of thought may be put forth for other purposes, to amass wealth for selfish gratification, to give the individual power over others, to blind others, to weave a web of sophistry, to cast a deceitful lustre on vice, to make the worse appear the better cause.—But energy of thought, so employed, is suicidal. The intellect, in becoming a pander to vice, a tool of the passions, an advocate of lies, becomes not only degraded, but diseased. It loses the capacity of distinguishing truth from falsehood, good from evil, right from wrong; it becomes as worthless as an eye, which cannot distinguish between colors or forms. Wo to that mind which wants the love of truth! For want of this, genius has become a scourge to the world, its breath a poisonous exhalation, its brightness a seducer into paths of pestilence and death. Truth is the light of the Infinite Mind, and the image of God in his creatures. Nothing endures but truth. The dreams, fictions, theories which men would substitute for it, soon die. Without its guidance effort is vain, and hope baseless. Accordingly, the love of truth, a deep thirst for it, a deliberate purpose to seek it and hold it fast, may be considered as the very foundation of human culture and dignity. Precious as thought is, the love of truth is still more precious; for without it, thought wanders and wastes itself, and precipitates men into guilt and misery. There is no greater defect in education and the pulpit, than that they inculcate so little an impartial, earnest, reverential love of truth, a readiness to toil, to live and die for it. Let the labouring man be imbued in a measure with this spirit; let him learn to regard himself as endowed with the power of thought, for

the very end of acquiring truth; let him learn to regard truth as more precious than his daily bread; and the spring of true and perpetual elevation is touched within him. He has begun to be a man; he becomes one of the elect of his race. Nor do I despair of this elevation of the labourer. Unhappily little, almost nothing has been done as yet, to inspire either rich or poor with the love of truth for its own sake, or for the life, and inspiration, and dignity it gives to the soul. The prosperous have as little of it as the labouring mass. I think indeed that the spirit of luxurious, fashionable life is more hostile to it than the hardships of the poor. Under a wise culture this spirit may be awakened in all classes, and wherever awakened, it will form philosophers, successful and noble thinkers. These remarks seem to me particularly important, as showing how intimate a union subsists between the moral and intellectual nature, and how both must work together from the beginning. All human culture rests on a moral foundation, on an impartial, disinterested spirit, on a willingness to make sacrifices to the truth. Without this moral power, mere force of thought avails nothing towards our elevation.*

(From the German of Herder.)

INTRODUCTION OF THE GOSPEL OF JOHN.

(JOHN I. 1—18.)

1.

The introduction of the Gospel of John has excited various feelings. If Simeon, the Metaphrast, believed that a thunderclap had proclaimed to John, "the son of thunder," (Mark iii. 17): "*In the beginning was the Word,*" no less were Hilary and others unable to hide their joy at this introduction. A Platonic philosopher held it worthy of golden letters, and the learned Francis Junius owed to it his conversion. Others have ascribed to this introduction the many schisms, heresies

*These remarks are extracted from a pamphlet published by Wm. D. Ticknor, Boston, which we advise our friends to buy, read and circulate widely as possible. The pamphlet contains two lectures delivered by Dr. Channing before the Mechanics' Apprentices' Library Association. Why will not Mr. Ticknor, or some of our enterprising publishers, unite these lectures with the lecture on Self-culture, in the cheapest form, and send several thousand copies over the whole country? Such good things should not be kept at the East.

and persecutions, which have so disgraced the history of Christianity, about the article of the eternal Divinity of Christ; so that a learned thinker of our century has expressed the wish, that all who have been drawn asunder by John's Gospel may be reconciled by his last will, contained in these touching words: "*Little children, love one another—this is the Lord's commandment; and this alone is sufficient.*"

2.

But as this injunction of our Lord is not of rare occurrence in our Gospel, (John xv. 13, 14, 17,) the introduction must not be supposed intended to give occasion for divisions, heresies and persecutions, but rather to *anticipate* them and to *do them away.* It is a Gospel of peace, not a mandate of heresy, nor a formula of an Inquisition.

3.

No writer creates a language for himself; if he would be understood, he must use the best which is furnished him by his time. Still less can this be done by one who writes in a foreign tongue. For the very reason that he thinks in the dress of his own land, he has to labour to accommodate his thoughts to the choicest expression which he finds to be current in the foreign tongue. So was it with John. He thought in Hebrew, and wrote in Greek; hence he had to choose for his purpose the best expression then current. He did not invent; he only explained; he gave a determinate sense to words already in use. Let us trace them to their origin.

4.

When the Grecian philosophy had first raised itself above the chaos of Mythological generations of Deities, and the war of the cosmogenic elements, and had begun to recognize the understanding (*nous*) as the creator and regulator of the world, the difficulty occurred, how to express the relation of God to the world in such a form, as to render the production of things through him intelligible. The common language, even the sensual metaphors of poetry, stood in its way: it saw itself compelled to speak through forms and images even about the operations and powers of the understanding, and accordingly it had to create for itself a peculiar, a *spiritual Mythology.*—If we would do justice to those fathers of human science, those early thinkers in times almost wholly buried in Mythology, we must thank them for the toil with which they labored to express thoughts, susceptible of no imagery, in a language which knew nothing but images. By giving their thoughts

this dress, however, they paved the way to purer abstractions; they sharpened the attention, awoke a passion for reflecting, and enriched the language with forms significant of *pure thought.*

5.

Among these thinkers, Plato is the man worthy of the highest admiration. In order to impute to the Divine principle, as little as possible the origin of evil and of imperfections, he separated it from matter, and made Goodness its fundamental character. *Goodness* (*to agathon,*) produced from itself the *Understanding, the highest Reason,* (*nous, logos;*) this arranged the wild powers of matter, as far as they were susceptible of arrangement, according to the *essential being* of things themselves, to eternal *Ideas* and *Forms.* The pure and the impure, the fixed and the transient, the substance and the appearance were mingled together; they became the *Soul of the World,* to which he ascribed the quickening and sustaining of all forms; they became inferior Deities, (Demons) to whose agency he referred the formation of the visible creation.

All this he tells in dialogues, as the dialogue furnished materials, piece by piece, now in this and now in that dress of language; so that it would be a desperate undertaking to seek in him one and the same diction throughout, as if he had written a system, a dogmatical treatise. He chose, and he was obliged to clothe his investigations in the varied forms of conversation, and to adopt in part, and reject in part the reigning Mythology of his land. Without regard to the time, place and circumstances, to the persons speaking, and to the particular purpose of the dress assumed, Plato must remain to the reader a perplexing guide, as he must necessarily be in these after times, when we hear his Socrates speaking not in Athens, but under other skies and surrounded by other objects, from our different point of view, confusing all things together.

6.

When the conquest of Alexander had spread the Greek language through Africa and Asia, even to India, so that it became the common language of the collective world, it was Plato's fate also to undergo this intermixture. In Asia and Egypt there arose Greeks, who, far from Athens and from the age of Pericles, read Plato in their own way, and explained and modified his ideas after their own mode of thinking. He received an Asiatic—Egyptian colouring: the modest countenance with the wings of Psyche, which they commonly ascribe to him, became a sun-like face, decked with a crown of dazzling rays.

(TO BE CONTINUED.) J. S. D.

THE COMPLETION.—Herder.

Amos visited one day his friend Bildad, and lo! he found him with his gray head supported on both hands, and weeping bitterly.

Then said Amos to his friend: Why weepest thou?

But Bildad pointed with his hand to a bed which stood in the chamber, and on the bed lay the corpse of a youth, the only son of Bildad, who had been carried off by a contagion.

Seest thou, said Bildad, there lies my hope, a prey to corruption.

Thy hope! answered Amos with sorrow; but will not my friend's faith assuage and conquer his anguish?

Then answered Bildad, and said: Ah! my faith is weak and exhausted, since my love and hope have been disappointed so sadly. Have I not with careful hand trained and fostered the excellent talents of the boy? And now, when they were every day approaching their perfection, * * * * *

A torrent of tears interrupted the Father's discourse.

But Amos was for some time silent. Then he said to Bildad: It grieves and distresses thee that thou couldst not complete thy work.——And how, Bildad, shall not that Eternal Love, which gave the youth his soul and powers, complete what *it* has begun! C. T. B.

SHEPHERD'S SUNDAY SONG.—Uhland.

'Tis the Lord's day indeed!
  On the broad meadow all alone,
  I hear one morning-bell's deep tone
Die far o'er hill and mead.

In prayer I bend the knee;
  O sweet devotion! bliss profound!
  Methinks unseen ones throng around,
And kneel in prayer with me.

Silence o'er hill and mead!
  The skies so solemn, still and bright,
  Heaven seems just opening to the sight,
'Tis the Lord's day indeed! C. T. B.

THE BIBLE:

WHAT IT IS, AND WHAT IT IS NOT.

BY REV. JAMES MARTINEAU.

(CONTINUED FROM THE LAST NUMBER.)

But though the divine perfection and authority of Christ may thus be made manifest to our moral and spiritual nature, what is called the plenary inspiration of the whole Bible is by no means a thing equally self-evident. By the term *plenary inspiration* is denoted the doctrine, That every idea which a just interpretation may discover in the Scriptures, is infallibly true, and that even every word employed in its expression is dictated by the unerring spirit of God; so that every statement, from the beginning of Genesis to the end of Revelations, must be implicitly received, "as though from the lips of the Almighty himself." We are first assured that whoever denies this, shall have his name cancelled from the Book of life; and then we are called upon to come forward, and say plainly whether we believe it. The invitation sounds terrible enough. Nevertheless, having a faith in God, which takes the awe out of Church thunders, I say distinctly, this doctrine we do not believe; and ere I have done, I hope to show that no man who can weigh evidence, ought to believe it.

It is clear that, by no interior marks, can a book prove this sort of inspiration to belong to itself. Accordingly, the advocates for it are obliged to quit the intrinsic evidence, of which I have hitherto spoken, and to seek external and foreign testimony on behalf of the Biblical writings, and of the New Testament in the first instance. The course of the reasoning is thus adverted to by Bishop Marsh: "The arguments which are used," he says, "for divine inspiration, are all founded on the previous supposition that the Bible is *true;* for we appeal to the contents of the Bible in proof of inspiration. Consequently, these arguments can have no force till the authenticity and credibility of the Bible have been already established."*

*Lectures on the Criticism and Interpretation of the Bible. Preliminary Lecture II, p. 35.

"Suppose," observes the same author, "that a professor of Divinity begins his course of lectures with the doctrine of divine inspiration; this doctrine, however true in itself, or however certain the arguments by which it may be established, cannot possibly, in that stage of his enquiry, be proved to the satisfaction of his audience; because he has not yet established other truths, from which this must be deduced. For whether he appeals to the promises of Christ to his Apostles, or to the declarations of the Apostles themselves, he must take for granted that these promises and declarations were really made; *i. e.* he must take for granted the authenticity of the writings in which these promises and declarations are recorded. But how is it possible that conviction should be the consequence of postulating, instead of proving, a fact of such importance?" "If (as is too often the case in theological works) we undertake to prove a proposition by the aid of another which is hereafter to be proved, the inevitable consequence is, that the proposition in question becomes a link in the chain by which we establish that very proposition, which at first was taken for granted. Thus we prove premises from inferences, as well as inferences from premises; or, in other words, we prove—nothing."*

In perfect consistency with these remarks, it may be stated that we must

(1st.) Ascertain that the books under examination are self-consistent, and that they contain nothing at variance with the character of God impressed upon his works.

(2ndly.) Enquire whether the writings are really the productions of the authors whose names they bear; or, in other words, determine their *authenticity.*

(3dly.) Whether the writers were in circumstances to know what they relate, and were persons of character and veracity.

(4thly.) Whether we have the works in an unmutilated state, and as they came from the pens of the authors.

If all these researches should have an issue favourable to the writings, it has been conceived, for reasons which I think very inconclusive, that the following inferences may be drawn:

(1.) That the whole contents of the Bible have divine authority, because they truly report the fulfilment of prophecy, and the performance of miracles; and all the doctrines and lessons of a person who works miracles must have divine authority.

(2.) That the writers were so inspired, that their writings are, in all respects, infallibly correct; for, among the facts

*Preliminary Lecture, I. pp. 4, 5.

narrated, (and which we admit to be true) is this one; that the Holy Ghost was promised to the Apostles, and actually descended on the disciples assembled on the day of Pentecost, and was so extensively communicated through them to the early church, that no New Testament writer could be without it. So that these books are as strictly *the Word of God, as if all their statements proceeded at once and immediately, from the lips of the Almighty himself.*

As "the Word of God" is a beautiful Scriptural phrase, which I must refuse to give up to this most unscriptural idea, I shall replace it, when I wish to speak of verbal inspiration, by the more appropriate expression, the *Words* of God. I discern in the Bible *the Word of God*, but by no means the *Words of God.*

For the sake of brevity, I may be allowed to compress this elaborate system of external evidence into two successive divisions; and taking up the first Gospel as an example, I should say, we have to enquire respecting it,

(1.) Whether we have the words of St. Matthew. And if this be determined in the affirmative,

(2.) Whether we have the words of God.

(1.) Our first attempt then must be, to establish the origin of these books from Apostles or Apostolic men—which is the sole ground for affirming their infallibility. The method by which their origin must be ascertained is admitted to be similar to that which would be employed in the case of any work not sacred. It is an enquiry altogether historical or antiquarian;—a process of literary identification. We must collect, and dispose along an ascending chronological line, the various writers who have quoted and mentioned the New Testament writings; call each, in turn, into the court of criticism, to speak to the identity of the work he cites, with that which we possess; and if the series of witnesses be complete—if, in following into antiquity the steps of their attestation, we find ourselves in contact with the Apostolic age, and near the seats of Apostolic labours, we justly conclude that we have the genuine and original productions. By the help of this foreign testimony, almost all the books of the New Testament may be traced perhaps to the middle of the second century; the remaining fifty or sixty years to the death of St. John, and eighty or ninety to that of the Apostle of the Gentiles, must be filled up by arguments, showing that this chasm is too small for the possibilities of forgery and mistake to take effect. The results of this process are not fit matter for detailed criticism here; I will simply state, in general, that they yield a prepon-

derating probability in favour of the general reception, in the second age of the church, of all the New Testament writings, under the names of their reputed authors; and that it would be unreasonable to expect more precise external evidence of authenticity than this. It is indeed much easier to prove, in this way, the origin, from the founders of our religion, of the books which we receive, than to disprove a like authority with respect to others which we disown, or whose memory (for many of them are lost) we dishonour. The equal antiquity of some of those repudiated works, it is scarcely possible to deny; their inferior authority we are obliged either to conclude from their intrinsic character, (a reason, often abundantly satisfactory,) or to assume on the word of a set of ecclesiastical writers, not generally distinguished for sound judgment or tranquil passions, nor always trust-worthy, even in matters of fact; and who notoriously formed their estimate of Christian books, less from enquiry into their genuineness, than from the supposed orthodoxy of their contents. The Christian Fathers, on whose statement the whole case rests, were undoubtedly guilty of that which, at all events, with far less justice, is charged on Unitarian authors; they threw away many a writing as spurious, because they did not like its doctrines: testing the work by their own belief, instead of their own belief by the work. The zone of proof which encircles the books within the canon, and separates them from the apocryphal tribe without, appears to me less sacred, and more faint, than it is common for theologians to allow. And even when the selection has been made, and we have agreed to accept the canon as it is, it is impossible, until it is shown that one uniform inspiration produced the whole, to acknowledge the equal value of every part. It is usual to urge the "authenticity" upon us as a kind of technical quantity which we must take or reject, an indivisible theological unit admitting of no variation, but that of positive or negative. But it would surely be extraordinary, if all the twenty-seven books of the New Testament should have precisely the same amount of historical attestation in their favour; and it is undeniable that they have not. The probabilities are much stronger in behalf of some books than in that of others, though preponderant in all. There is a gradation of evidence, arranging the writings along at least five separate steps in the descent of proof; in effecting this division, however, let it be clearly understood, that I refer solely to the literary question of personal authorship, not to that of religious worth and authority; and that, for the moment, I take into account the internal as well as external considerations bearing upon this single point.

1. The letters of St. Paul (excepting Hebrews) occupy the highest station of evidence.

2. The remaining letters, excepting 2nd Peter and Hebrews again, I should place next.

3. The Gospel of St. John is more certainly authentic than the other three; which, however, would follow in the

4th place, with the book of Acts. And the list will be closed by

5. The Apocalypse, 2 Peter, and the Epistle to the Hebrews.

This arrangement might be justified, if it were necessary, in detail. But my sole purpose in stating it now, is to convey a distinct idea of the kind of graduated scale of proof which, from the very nature of the enquiry, must be applied to the authenticity of the Christian records; and to give force to the protest, which truth compels me to enter, against the indiscriminate coercion of assent attempted by theologians in this argument. With this qualification then, we approve the general decision of the Protestant Churches, and adopt as authentic the canon as it stands. "Unitarians," we repeat, "have neither canon nor version of their own."

"What! not the Improved Version?" I shall be asked:—that favourite achievement of your most renowned Unitarian champions;—published by a Unitarian society;—circulated among your laity in three simultaneous editions; when assailed successively by Dr. Nares and Archbishop Magee, repeatedly defended by your ablest critics in your own Journals; containing moreover all the standard heresies of your sect; using all your received methods of getting rid of troublesome texts; and especially relieving you of the doctrine of the miraculous conception by the liberal application of Jehoiakim's pen-knife to the initial chapters of Matthew and Luke?* "The shades of Belsham, Lindsey, Jebb, Priestley, Wakefield, &c., might well be astonished to hear their learned labours so contemptuously spoken of by" the "modern disciples of their school."†

Now it so happens, that, excepting two, all these good men were dead before the commencement of that work. Of the two survivors, Mr. Lindsey was disabled, by the infirmities of age, from any participation in it, and scarcely lived to see it published.‡ The remaining divine, Mr. Belsham, was the

*Jer. xxxvi. 23. See Rev. Dr. Tattershall's Lecture on the Integrity of the Canon. Introduction.

†Rev. F. Ould's Letter of February 11, 1839.

‡The Improved Version was published in August, 1808. Rev. T. Lindsey, who had been labouring under the effects of paralysis ever since 1801, died November 3rd, the same year.

real Editor of this translation; and alone, among Unitarians, must have the whole honour or dishonour of the work. The funds for the publication were doubtless furnished by a society, whose members hoped thus to present theologians with a valuable contribution to Biblical literature; but had neither power nor wish to bind themselves or others to an approval of its criticisms, or a maintenance of its interpretations. That "all the ministers belonging to this Society" were enrolled in the Committee for preparing the Work, is itself a proof of the small proportion which the Association bore to the whole body of Unitarians; and is well known to have been an inoperative form, which had no practical effect in dividing the chief Editor's responsibility. The Version adopts, as a basis, the "Attempt towards revising our English Translation of the Greek Scriptures," by Archbishop Newcome, Primate of Ireland; from which, including the smallest verbal variations, there are not, on an average, more than two deviations in a page; and it is a principle with the Editors, that these departures shall be noticed in the margin; so that any one, having the Improved Version in his hand, has the Archbishop's Revision also before him. How far this translation has authority with Unitarians, may perhaps be judged of from one fact.—The clergymen who are holding up this work to the pious horror of their hearers, are repeating charges against it, long ago preferred by Archbishop Magee; who, in his time, reproduced them from Dr. Nares, the Regius Professor of modern history in the University of Oxford; who, again, borrowed no small part of his materials from a Review of the Version, in the Monthly Repository for 1809, by Dr. Carpenter, a distinguished Unitarian Divine. I do not mean that there was nothing but reproduction of the original Reviewer's materials throughout all these steps; if it were so, I should be ashamed to call that venerable man my friend; fresh objections were added at every stage; and, by Archbishop Magee, a mass of abuse the most coarse, and misrepresentation the most black; repeated still by unsuspecting and unlearned admirers, who find it easier to acquire from him his aptitudes of calumny than his acuteness in criticism. But the principal objections to the Improved Version were certainly anticipated by Dr. Carpenter, who furnished a list of unacknowledged deviations from Newcome's revision, and from Griesbach's and the Received Texts;—who censured the whole system of departure from that text, which seemed to be adopted as a standard; the license allowed to conjectural emendation; the preference of Newcome's to the authorized version as a basis; the introduc-

tion of any doctrinal notes; and, what is especially to our present purpose, who vindicated, from the suspicion of spuriousness, the initial chapters of St. Luke's Gospel, and consented to part with those of St. Matthew's, only because at variance with the authority of the third Evangelist. From the very armoury, therefore, of our own church, are stolen the very weapons, wherewith now, amid taunts of sacerdotal derision, we are to be driven as intruders from the fair fields of learning. For myself, when the learned labours of Dissenters are ridiculed, and the "defective scholarship" of heretics affirmed, by the privileged clergy of the established church, I always think of the Universities,—those venerable seats of instruction, from which Nonconformists must be excluded. The precious food of knowledge is first locked up; the key is hung beyond our reach; and then the starvelings must be laughed at, when they sink and fall. But so is it always with unjust power; the habit of injury begets the propensity to scorn.

But we are called upon to say, whether we really mean to repudiate the Improved Version. If by repudiate be meant, confess the truth of all the accusations brought against it, or reject it from our libraries as unworthy of consultation, we do not repudiate it. But we do refuse to be held responsible, directly or indirectly, for any portion of its criticisms; with which we have no more concern, than have our Reverend assailants with the Translation of Luther, or the Institutes of Calvin. If we are pressed with the personal inquiry, "but, what portion of its peculiarities, especially in relation to the narrative of the miraculous conception, do you as a matter of fact, approve?" I can answer for no one but myself, for we have no theological standards, nor any restriction on the exercise of private judgment, on such subjects. But individually, I have no objection to state, that I consider Mr. Belsham as having brought over the threshold of his conversion so much of his original orthodoxy, that, like all who insist upon finding a uniform doctrinal system pervading the various records of Christianity, he is justly open to the charge of having accommodated both his criticism and his interpretations to his belief; that his objections to the authenticity of both accounts of the miraculous conception, appear to me altogether inconclusive; that I therefore leave these histories as integral parts of the gospels they introduce. Whether I receive all their statements as unerringly true, is a question altogether different; nor can the Lecturer who calls on us to satisfy him on this point, link together in one query our reception of these

chapters as *authentic* and as *true*, without falling into Mr. Belsham's own error of mixing these two things so obviously distinct. It no more follows, because these chapters are Matthew's, that they must be reconcileable with Luke, and so, free from objection to their truth; than, because they are inconsistent with Luke, therefore they cannot be Matthew's.—This part of the inquiry belongs to the second portion of our discussion respecting the New Testament; whether, granting that we have the veritable words of the reputed authors, we have, in consequence, the *ipsissima verba* of God. To this topic let us now proceed.

(TO BE CONTINUED.)

THE RELATIONS OF NATURE, REASON AND REVELATION.

A LECTURE DELIVERED ON THE ANNIVERSARY OF THE BIRTH OF LINNÆUS, 1840.

BY JAMES H. PERKINS.

We have seldom, my friends, looked upon a more beautiful spring. Early in February, the swoon of winter began to pass from the earth, and the dull, dead lines of her noble countenance to light up with life and joy again. Even then the clouds of wild pigeons, passing to the North, gave us assurance of coming warmth, and day by day the wild flowers on the hills put their blanket of dry leaves aside, stretched their slight arms into the air, and unfolded their beauties timidly, as if some dim remembrance of spring-frosts in past years haunted them. The rains, for nearly two years, rare visitants in this neighborhood, have this year been most abundant, and tree, bush and seed are at this moment crowded with life, and we may believe with joy:

"Through primrose tufts in each sweet bower,
The periwinkle trails its wreaths,
And 'tis my faith that every flower
Enjoys the air it breathes.

The budding twigs spread out their fan
To catch the breezy air;
And I must think, do all I can,
That there is pleasure there."

Looking out upon all this loveliness, as it lies before us, when we stand upon the top of some one of our own hills, for example, how naturally, and as if borne by angels' wings, do our spirits rise to the mysterious Author and Supporter of it all. And as our eye passes over the great forest of Kentucky, sweeps round the beautiful valley of the Licking, dwells for a moment on the winding river, and then settles on the smoky town, from which comes up the ceaseless sound of human labor—how quickly does the thought come to us that this sound, so different from the lowing of the cattle about us, or the song of the bird above us, though equally inarticulate, comes from those who were made in the image of their Maker, and whose form, bearing, voice and life ought most vividly to lead our minds to Him. And yet this sound is like that of spirits in pain, and seems to cling to the earth, while the other sounds about us, even the bleating of the sheep in the valley, already doomed to death, rise heavenward and tell of joy.—Instantly man, the destiny of man, the wants of man, come before us,—and we stand at once in the presence of the two forms of Religion, Natural Religion and Revealed Religion: two forms, and yet one reality.

The relation of Revelation to Nature is, then, suggested by the season in which we are now living. Other circumstances also suggest to us the same topic. In May occurs the anniversary of the death of Copernicus, that of the death of Cuvier, and that of the birth of Linnæus. The first of these recals the wonders of Astronomy, to the true comprehension of which Copernicus so deeply contributed. Not only the harmony of our system, and its vastness as measured by our little standards, recur to us, but the fact that this whole system is but one of countless like families of worlds, perhaps the satellite of some vaster system; and the theory of Herschel, that far in those depths above us, there in what we call the milky way, is going on now the creation of unnumbered planets;—that there, before our eyes, the Spirit of God is brooding over chaos, and calling into action endless new varieties of being—these things the name of the old Astronomer revives in our memory, and we are present before the Infinity of God.

Nor is the name of Cuvier less powerful to bring before us His Eternity. Cuvier, who, like Daniel of old, read the mysterious handwriting on the walls of earth; and not only forced her to make known those ages of Time, fading into Eternity, which she has witnessed, but who even recalled to life, by his magic power, the very creatures which she had hidden in her

bosom countless ages since, and bade them rise and move before us as they were when man was not. How modern seem all human antiquities, when we consider that the shell-fish and coral-worms, the remains of which pave our streets, had lived and passed away—we know not how long—before Adam was moulded from the dust.

But if the names already given revive the idea of God in his distant and past acts, that of Linnæus brings up His present being, His constant kindness,—and leads us again to the world of life and beauty about us.

While, however, the Universe, as a Revelation of its Maker, is brought to mind by reference to the three great men whom I have mentioned, so also is presented to us the fact that their fellow-laborers, La Place and Buffon, saw, in that Universe, no Maker, but only dead mechanism and mocking chance.—Here then stand minds, the one having the deepest power of analysis, the other a fancy of the widest scope, and to neither is this wonderful system a Revelation of God,—so that once more we find ourselves led to think of other Revelations, and to consider the relations which exist among them.

I say to "other revelations," for in three ways God, as it appears to me, reveals Himself to us: through external nature and events; through our own souls; through the Prophets of old, and the Gospel of His Son:—in more common phrase, through Nature, Reason and Revelation. Neither of these is independent of the others; neither, rightly read, can contradict the others; and either, considered by itself, without reference to the others, will prove a fatal guide to man. As we cannot breathe oxygen or nitrogen without injury, while combined they form vital air,—so the Word of God or the Works of God, separately, will inflame us into fanatics, or deaden us into mechanical philosophers.

I wish, then, this evening, my friends, to draw your attention to a few of the relations which appear to me to exist between the three modes which our Creator has adopted to make Himself known to us. Before commencing, however, let me say that I speak not as a Teacher, but as an Inquirer; not as one whose views are to be received, but as one whose opinions are to be canvassed, and, when false, controverted. I may say some things that will offend, not prejudices only, but strong and holy convictions: if I do so, I beg those whose feelings may be offended, to believe that I speak from a strong and holy conviction on my part that free discussion upon these topics, conducted in a kindly spirit, and not in a spirit of dogmatism, is not only desirable, but absolutely necessary,

if we would preserve Christianity from the attacks of the sceptic and the sinner. It is painful to offend the noble feelings of our brethren, and yet it must sometimes be done; without so doing, the Truth, among creatures so fallible, so self-confident, so exacting as we are, will seldom be reached. Free thought we must have; nor need we fear it; it is wrong feeling, irreverence, pride, bigotry, vanity, indifference, that we have to fear, and not free thought.

Turning to those relations which are to be the subject of my present inquiries, I wish first to draw your attention to this proposition—that we cannot prove the existence of God either from Nature or Revelation.

Can we prove it from Nature? Letting Mr. Paley's argument have its fullest force, what do we learn? That this world, as it shows marks of design, must have had a Designer, a Being who adapted means to ends. The power of this Being is too vast for us to conceive, His duration too great for us to imagine, His modes of action beyond our power to comprehend. But these things do not mark a God; an indefinite Designer is not an infinite Creator. Suppose some species of minute creatures to possess human intelligence: placed in the midst of man's contrivances, they would discover design, and argue to a Designer of indefinite power and wisdom; but how false would be their conclusion if they should say, because the power and wisdom were indefinite—that is, because they could not see the bounds, that therefore they were infinite,—that is, without bounds. Now from the works of Nature we can come only to the conclusion, I think, that its Designer was a Being of unknown powers, but not that He was God. And we find in History those who did not believe the world was made by God, but ascribed its mingled harmonies and discords to the fact that it was moulded and governed by a Created Being.

And when we pass from beings to events, do we find in them proof of a Deity? Alas! how few of *us*, to whom the idea of a God is as familiar as the idea of our own existence, realise the presence of that God; realise His direction of the events of History, and the changes in our own daily life. No, His ways are too far above our ways to serve as proof to the sceptic; instead of making the doubter believe, too commonly they make the believer doubt.

Neither, if I mistake not, will any thinker be satisfied by the logic that every effect must have a cause, that the earth is an effect, and therefore must have had a cause, namely God. For how do we know the earth to be an effect? We cannot

prove this premise, and without it the argument falls to the ground. And should we say that we must believe every existence to have had a cause, and that the earth is surely an existence,—your sceptic will reply, so is God an existence,—and your logic fails again.

In accordance with these views, we find the most able Heathen philosophers failing in their endeavors to prove a Deity from Nature, while in modern times the Naturalist, if he look only to Nature, is sure to become a Materialist, and to rest his faith upon the mechanical philosophy of the French *Philosophes*—denying even the existence of design in the formation of all about us, and paralyzing even the imperfect utterance with which the world strives to speak of its Creator.

Can we prove the existence of a God from Revelation?—The basis of Revelation is our faith in a God: if there be no God, there can be no Revelation, nor can the Word of God have any power over us, if we do not receive first the idea that there is a God to speak. Even if we suppose one gifted with miraculous power to come before us and declare a Deity—would his declaration prove a Deity? If the facts and goings-on of Nature are insufficient to this proof, can a change in those goings-on (that is, a miracle,) be sufficient? All the wonders recorded in this Book, though they may prove a super-human power, a controller of the natural world, cannot prove, even to him who should witness them, an Infinite Creator.

Can we have, then, no faith in God? Are we to become sceptics too? No, my friends; to my mind we have a ground of faith in God's existence as sure as that on which we believe in our own existence. Can I logically demonstrate my own being, corporeal or spiritual? Can I establish my free-will by any chain of reasoning? Do we not know that chains of reasoning, and logical deductions applied to such questions never settle them, but, on the contrary, cause doubt where there was none before? Do we not know that the existence of matter, of mind, of will,—have all been called in question upon irrefragable argument? No; God has not left the ultimate premises of all argument to be settled by argument, which, (be it noted) could have no premises to proceed from. What would become of us if we had to argue ourselves into a faith in matter, in free-will, in our own existence even!—And so would it be if we were forced to rest our faith in God upon Paley's Evidences, or any other chain of deduction. We believe in God for the same cause that we believe in those things from which Mr. Paley would prove a God: namely,

that it is an intuitive truth, a revelation through the Reason, an ultimate fact, a premise resting on no previous premise. Leave this ground and take to argument, and you will become a Necessarian and a sceptic. The strong-hold of scepticism, of what is called Atheism, which consists not in denying a God, but in denying that his existence can be proved,—is in argument:—from argument you can never reach even the idea of Infinite or Eternal, for the basis of your argument is what is finite and of time. Infinitude and Eternity are revelations of the Infinite and Eternal Spirit, and you cannot go behind the simple ideas.

So far then, from coming to doubt the existence of a Creator, we come to a faith therein, which can never be shaken. If we receive the Revelation of our own nature, we shall feel no doubt; but the moment we begin to argue, that moment we begin to doubt, though we can never disbelieve while sane. A man may as soon disbelieve in his own existence, as in the existence of an infinite first cause.

But are Nature, Life and the Bible of no avail then? God forbid! In our souls, as we grow up, slowly, like the sun rising through vapors, dawns the idea of the Infinite Jehovah. We look up at morning into the sky, and think of Him as ruling over worlds without number; we climb the hill-side, and its varied strata, like Sybilline leaves, speak of Him as governing through ages without end; we sit on the fallen tree, and watch the worm weaving its chrysalis, and God is present there; we hear in the distance the struggles of some mighty nation, as of England at this hour, and He that was with the worm is there also. Thus through nature and life we learn something of the *character and modes of agency* of Him whose *being* our Reason revealed to us. But still the great light shineth as through vapors, and we are still, though worshippers of God, like the Athenians, worshippers of "the unknown God." Then comes to us the minstrelsy of Israel, and we feel that Nature, whose ever-varying, ever-expressive countenance, like that of some beautiful mute, has tried in vain to tell us of the Almighty, has at length found a tongue, and now, indeed,

"The Heavens declare the glory of God,
The firmament showeth forth the work of His hands;
Day uttereth instruction to day,
And night showeth knowledge to night;
They have no speech, nor language,
And their voice is not heard,
Yet their sound goeth forth to all the earth,
And their words to the ends of the world."

Nor was the work done when the harp of David and the voice of Isaiah fell silent. After them was to come One who was preferred before them. They brought us from the Court of the Gentiles up to the threshold of the Sanctuary itself; but it was for Jesus of Nazareth to rend the veil of the temple, and reveal to us the Infinite Father.

Such, in my view, are the relations of Reason, Nature and Revelation respecting the great truths that God is, that He made and rules the world, that He is the Father of all, and in himself Love.

I next pass to the proposition, already announced, that neither of these Revelations is independent of the others.

That Reason, from which we learn merely God's being, is assisted by Nature, who can doubt? Every proof of design, every Providential act, is to us as a token from a distant but sure Friend. Why do we love to look upon any little thing which reminds us of some one, deeply loved but far away? Not because we wish a proof of his existence surely; but because we are so made that any visible object associated with a person or event reveals him or it most vividly. We are framed to delight in symbols; and as symbols of the Creator, in whom already I believe, I would study the works of nature. Every existence, every event should be to us a new light shed upon the character of our Creator, and a new emblem of Him to our hearts.

Nor does Nature owe less to Reason; through her assistance this Universe rises from a mere indefinite, mysterious existence to be an infinite Creation. Nature, through her Apostle La Place, presents to us the *mechanism* of the Heavens; but Reason and Nature, speaking together in their servant, Newton, reveal to us the action of a living power in all those mazy dances of the stars.

And how much do both Nature and Reason owe to Revelation. They lead us up to a God, but never in to a Father. To the noblest of ancient philosophers, to Socrates, who seems to have reached all that man through Nature and Reason can reach, how different a Being was the Infinite One, from Him made known to us by our Saviour; how different even from the Jehovah of Isaiah and David! How could we read in any degree the riddle of life, unless by the light of this Book? We, in our day, do not at all realise how much we owe to this Gospel, any more than we realise how much we owe to the air we breathe. We never knew the want of it; we never struggled in that suffocating ignorance of God's ways, which oppressed the purest and wisest of Greece and Rome. We

were never in the Desert, and do not feel that this simple Gospel, like water, is worth more in the hour of trial and bitter need, than all the gold man ever gathered; than all the delicious and intoxicating draughts of renown and worldly power his hands ever mingled.

But none will deny that Reason and Nature mutually assist one another; nor will any believer in Revelation doubt that it gives to both new power and worth. Many, however, from forgetting that Nature and Reason are God's messengers, as truly as Moses and Paul, that they are co-laborers with Revelation, and not its opponents—think we insult our Maker when we use Reason and Nature to illustrate and interpret His Word. "What!" they say, "when God has spoken, shall man dare to call His command in question! to use his fallible, depraved Reason to construe his Maker's laws?" Such exclamations arise from a want of clear thought. I am convinced that such is the case, not because it appears so to me, but because those of all sects who are deemed first in powers of mind agree in the same opinion.

In addition to the all-important fact, (as I regard it) that Revelation, God's Word, which reveals God to us—rests on Reason—to what does my Maker address His Revelation?—Is it not to my Reason? Can I gather from this Book any thing unless I use my Reason? If I can, then the idiot is as well fitted to understand it as the sage. Not that I cannot receive what I cannot comprehend, but that I cannot receive what is unintelligible. I apply my Reason to Revelation, not to learn what I shall reject and what receive, but to learn what is revealed. It is by Reason I become convinced that this Book came from God, and is not of human invention. The mightiest proofs in its favor are that it contains what my Reason recognises as truths, but truths that she never could have reached, and that it satisfies the demands of my Reason as nothing else ever did or can. Nor does Reason cease to act when she has proved the Bible to be from Heaven. We cannot comprehend one precept or truth therein unless we use our Reason. I do not mean that we cannot comprehend all the relations of any truth—that we need not do—for instance, we cannot and need not comprehend all the relations of a miracle;—what I mean is that we cannot comprehend the existence of the truth—the fact of the miracle, without an exercise of Reason. It is by such an exercise that the raising of Lazarus becomes miraculous; if we could read of that act without using our Reason, it would be no more to us than the waking of a man from a common sleep. But the

truth is we cannot read one word without the use of Reason, and he who accuses his neighbor of listening to Reason instead of Revelation, means this:—"You listen to your own Reason in reading the Bible, instead of listening to mine."

Further, I say that if any thing in Nature or Reason is *contradicted* by any thing in the Bible, we cannot receive so much of the Bible as Revelation. It is through Reason that we receive it at all; and should it contradict Reason, the ground on which we receive it falls. Even if miraculous appearances attest what is against Reason, we should disbelieve our senses sooner than our Reason. Consider for an instant that we determine by our Reason whether an appearance be miraculous or not, and you will see that if any thing connected with the alledged miracle be against Reason, it is so much evidence against the genuineness of the miracle, or against the truthfulness of the power by which it is wrought. When Matthias bade the rock fall in confirmation of his enormous doctrines, and it did fall—who believed? The unreasonableness of his doctrines was enough to assure all sound minds that he had not worked a miracle, or, if he had, that it was through the agency of Satan, and not of God.

The danger is that we shall mistake the *theories* respecting Nature, for *facts* in Nature; and our *feelings and prejudices* for *Reason*. If we, upon a theory of the Creation, reject the account by Moses, we do wrong; but if any facts in Nature are, beyond doubt, opposed to the Mosaic account, which shall we reject? Remember for an instant, that our faith in the existence of Moses rests upon facts in History, each far less certain than the actual condition of the earth; and then say which must we reject?

In like manner, upon a mere prejudice we may reject all the miracles, all the prophecies; but this procedure must not be confounded with his, who finding God spoken of as "jealous," refuses to receive the phrase as literal. The chief difficulty arises from this fact that in each of us Reason is darkened by Sin and Passion, so that none of us judge with entire correctness. Reason is one, the differences among us arise from the various intermixtures of Passion and Prejudice with Reason; none of us judge with entire correctness, but the more Reason operates, the more correct our judgment. Intolerance springs from the assumption that our Reason is purer than our neighbor's, and that he interprets his Bible by the false glare of Passion, we by the pure light of the Spirit; an assumption opposed to the first of Christian graces, humility.

Revelation, then, if my argument be sound, must be received and interpreted through Reason; and should any thing in the Bible clearly oppose this power within me, I not only am not bound to receive it, but I cannot; however much I may wish to, I cannot receive what is opposed to my Reason, though I may what is opposed to my feelings and prejudices. If I am to blame, it is not for rejecting what is against my Reason, but for allowing that great faculty to be darkened by ignorance and ill-feeling. If I am to blame for rejecting the Trinity, for instance, the blame attaches not to the act of rejection, which is unavoidable, but to my unwillingness to free my Reason from the errors of education, the prejudices of my past life: while he that receives that doctrine, if it be not true, is blameable, if at all, for refusing to listen to the views of those who reject it; for shutting himself up in his traditional faith, and condemning all who reject it as heretics.

Revelation, then, addresses our Reason, never opposes it, but through it leads us up to truths which lie far beyond its reach.

From what I have said, if true, it follows, without argument, that he who does not use his reasonable nature to construe Revelation, will go astray. This book will address something in him; if not his reason, then his prejudices, fancies, passions—and you have a dogmatist and bigot, an enthusiast, or a fanatic.

I find it written, for instance, in the Gospel of St. Matthew, that "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of Heaven." If I construe this by my Reason, I feel the dangers of wealth, and the need of God's help to overcome them: if my prejudices act, then I either may reject the saying as nonsense, or receive it as a literal fact; if my fancy is interpreter, I renounce wealth, and become a hermit or mendicant; if my passions come in, I am then a fanatic, and war upon the rich as God's enemies.

I have attempted to show that Reason may aid Revelation; and so may Nature. When we learn that a star in the constellation of the Swan, whose motion during the year the naked eye fails to notice, yet moves daily three hundred and twenty thousand million miles—do not we realise the vastness of Creation as described in this Book more vividly than if we knew nothing of the Heavens? When we study these frames of ours, and learn how many nerves, muscles and tendons are forever at work, and so exposed and tried that continued life seems a miracle, is there not a new meaning given

to the words of the Psalmist, "I am fearfully and wonderfully made?" Or if we look back over our past lives, and notice how seeming misfortunes have proved blessings; how our wills have been overruled, and our plans defeated for our true good—cannot we feel more deeply that "not a sparrow falleth to the ground without our Father?"

I am, therefore, forced to think that all the modes in which my Creator has pleased to manifest Himself to me, mutually assist each other; and instead of looking, as some do, on Nature and Reason as antagonists to Revelation, I count them its greatest helps. My evil sight may distort their testimony, and so it may that of Revelation; and should I reject Nature and Reason because men so often pervert them, I must reject Revelation too, for what has been more perverted than Christianity?

From the views already stated, I come to the last proposition which I shall submit to you; it is, that all of the modes through which God makes Himself known to us suffer by our present habits of separating them. Let any man look round him, and he will find that a very large part of the well-behaved, high-minded men and women of his acquaintance are not members of what is called "the religious world." Christianity, as at present preached, comes home to the minds and hearts of few. Men are Christians, or at any rate friends of Christianity, from the influence of education, literature and public opinion, much more than from the teachings of professed religious teachers. This, I believe, is to be ascribed more to the disunion of Revelation from Reason and Nature, than to any other cause. One result of such a disunion is to dry up the living springs of Christian faith, and leave only the sands of outward morality, upon which no green thing can grow, and the yet more barren dust of theological dogmas, whose life ceased ages since. When Francis Bacon, the reformer of Natural Science, began his labors, the arts of life were wholly disconnected from the sciences upon which they should have depended. Science was a jargon of words, of no help to life and living men; and art was, of necessitv, empiricism. Do I go too far, my friends, when I say need is that another Bacon should arise, with equal intellect and nobler heart, before whose words, clear as air and mighty as fire, the barren dialectics of mere theology would shrivel and fall to ashes—ashes from which, Phœnix-like, true Religion might arise, and rise thenceforth linked to life, as science is now linked to art?

Listen—I speak it not in sarcasm, but in sorrow—listen to the discourses from most of our pulpits, orthodox or heterodox,

and how common-place, how hard-to-keep-awake under, how void of nourishment, are they! The same truths, or the same theories, in the same tone, come week by week and year by year, weakening instead of strengthening us. The best physical food, used constantly, destroys the tone of the stomach, and we loathe what we once delighted in. So, too, with the soul; it craves variety, it sickens at the sameness of the spiritual food dealt it. When Channing began his eloquent appeals, it was not so much his Unitarian theology which made men listen, as they seldom listen to sermons—it was far more his bold address to Reason; not to the logical understanding, but to the inmost spiritual power of man—that power which *sees* moral truth, to which the blind understanding at best can but feel its way; to this the Bostonian spoke, and crowds, of all sorts and sects, hearkened. But even his eloquence tires, and men turn with new interest to the less abstract and more practical words of Dewey; and find in his views of Commercial and Social Religious truth real nourishment. There is nourishment, too, in what so many deem the ravings of Thomas Carlyle and Waldo Emerson; nourishment, not so much because they have spoken more truth than many others, but because they have presented truths in new relations.—Where else is the religious progress of a soul presented as it is in Sartor Resartus? or the outer world presented in such a light as in Emerson's "Nature?" I may be told these writings are all trash, and they have been called so, and worse, but lately in our own prints,—but I know they are not so to all minds, though to some they may be; for in every reception of truth from a book or the world, there needs to be a capacity of reception in the reader or seer; and this capacity depends not upon intellect merely, but upon prejudices, habits of thought and reading, and many other things.

Nor is it Revelation alone which suffers by the disunion of which I complain. Nature is robbed of her very soul, and all this beautiful and glorious living frame sinks into dead clay. And Reason, the very faculty which reveals God to us, is outlawed as God's foe.

"To take away Reason," says that true old writer, Henry More, "under what fanatic pretence soever, is to disrobe the Priest, and despoil him of his breast-plate; and which is worst of all, to rob Christianity of that special prerogative it has above all other religions in the world, namely, that it dares appeal unto Reason." How different this from the tone of those who have followed the old Platonist, to whom Rational Christianity seems a contradiction in terms, and whose chief office it is to decry Reason.

Thus has it come at length to the point, that if a preacher deal with the world, or life, or man's inner nature, he does not preach, but lectures: while the lecturer on Science or Literature, if he so much as name God, or Christ, or faith, or duty, no more lectures, but sermonises. Thus has it come to pass that Religion, the only true conservative element of our Democratic day and land, is crippled of its true power; and we are left to the mercy of that scepticism of the heart which breeds impudence in the young, worldliness in those of middle age, and in the old mere love of bodily comfort or an unnatural religious enthusiasm, based on fear of God's wrath.—On the one hand, we have all the extravagancies of physico-spiritual revivals;—on the other, the cold, hard, self-sufficient philosophy, which disdains all excitement and earnestness, to which faith is another name for folly, and disinterestedness the synonym of monomania. What God hath joined together, let no man put asunder; Nature, Reason, and Revelation He hath so joined, and let us not part them. This is a Trinity in Unity, which we may all receive; and it may be, perhaps, the very Trinity in which many believe: God, the Creator and Governor, seen in nature and life,—God, the Redeemer, seen in Revelation,—God, the Enlightener and Sanctifier, purifying the heart through the Reason;—one God, known in three forms.

In some degree to re-unite these Revelations in our own and your minds, is a great purpose of these lectures. We would look at science and life religiously, and at Revelation as constantly bound up in the world and its doings. Dizzied with theories of storms, and principles of Chemistry, and feeling how hopeless it is that we should fathom these things here, we would turn to our Bibles, and learn to wait patiently for the day when we shall no more see as through a glass, darkly. Borne down by commercial shocks and political prospects, worried with business, worn with hope deferred, full of despondency and doubt, we would learn from this Holy Book to feel new courage, and rise to new strength;—would say to you and to our own souls, in the words of Keble, (p. 176.)

"Up, fainting soul, arise and sing!
Mount, but be sober on the wing—
Mount up, for Heaven is won by prayer;
Be sober, for thou art not there.
Till Death the weary spirit free,
Thy God hath said "'tis good for thee
  To walk by faith and not by sight."
Take it on trust a little while;—
  Soon shalt thou read these mysteries right,
In the full sunshine of His smile."

CHARTISM.—By Thomas Carlyle.

Thomas Carlyle, whatever we may say or think of his *style*, is no ordinary man. He has written much, and on a variety of topics; yet on all he shows a deep insight into things, which makes him ever an instructive companion. It requires, we admit, patience and some industry, to break through his 'crust;' but having done this, having resolved once to bear with his peculiarities, and to look through them, we find him full to overflowing; suggestive beyond most living authors; comprehensive, racy, original.

Rumor had announced that he was about to publish a book on the subject of "Chartism," and now that it is before us, we feel as if he could not have helped writing it. He saw around him a huge agitation, not of a parish or a party, but of the whole working class; and he heard that class uttering itself in a new voice, clamoring for redress, claiming its rights, and threatening the common peace, if they were not granted.—Now whence this agitation? Who were they that created it? Whither does it tend, and in what is it to issue? Intent as we know Thomas Carlyle to be on all that promises to affect the well-being of man, bound as is his heart to the heart of humanity, these questions would start up in his mind naturally; and he could not have felt easy until he had expressed his convictions.

And he has done this in no measured phrase, in the little book before us. In or out of Parliament, he says, darkness, neglect, hallucination must cease on this matter; there must be a true insight into it; "a genuine understanding by the upper classes of society what it is that the under classes mean; a clear interpretation of the thought which at heart torments those wild inarticulate souls, struggling there, with inarticulate uproar, like dumb creatures in pain, unable to speak what is in them." And not only does he understand that thought, but he dares to speak for them. Thomas Carlyle, poor in purse, yet rich in heart, without outward power, yet nerved with energy of will, sends forth his warning and advice; and in clear trumpet tones, speaks for his brethren yet more poor and powerless, proclaiming that unless they be understood, and their rights granted, a battle is begun, which may rend Great Britain.

The common idea, that Chartism is extinct, because its wild outbreaks are stopped, he scouts and ridicules. And well he may; for it is silly and short-sighted in the extreme.

As if the *cause* of rebellion against oppression, the world over, has not gone on, even when open rebellion has been put down; as if wrong always and everywhere, despite of violence and mad conduct, must not work out its own cure. A conviction of the heart cannot be extinguished. And yet when discontent murmurs forth its feelings, and asserts its claim to be heard, or when goaded to madness because starvation stares it in the face and relief comes not, it brandishes the torch at midnight, or breathes defiance in open day, armed with pikes and bludgeons, and then the power of the State is put forth, and by edicts of death, fine and imprisonment, tumult is hushed, and quiet restored,—statesmen and men of property console themselves that all is now well, and the danger past. Strange delusion! Chartism is not extinct. It has deep root in English soil, and in the hearts of Englishmen, and must grow.

"We are aware," says Mr. Carlyle, "that, according to the newspapers, Chartism is extinct; that a Reform Ministry has 'put down the chimera of Chartism' in the most felicitous effectual manner. So say the newspapers;—and yet, alas, most readers of newspapers know withal that it is indeed the 'chimera' of Chartism, not the reality, which has been put down. The distracted incoherent embodiment of Chartism, whereby in late months it took shape and became visible, this has been put down; or rather has fallen down and gone asunder by gravitation and law of nature; but the living essence of Chartism has not been put down. Chartism means the bitter discontent grown fierce and mad, the wrong condition therefore, or the wrong disposition, of the Working Classes of England. It is new name for a thing which has had many names, which will yet have many. The matter of Chartism is weighty, deep-rooted, far-extending; did not begin yesterday; will by no means end this day or to-morrow. Reform, Ministry, constabulary rural police, new levy of soldiers, grants of money to Birmingham; all this is well, or is not well; all this will put down only the embodiment or 'chimera' of Chartism."

Nor, judging from the conduct of the British government, should we say, that the world had grown much wiser from past experience. Denunciation, reviling, low abuse—these cannot eradicate social or moral disease. Nor will coercion do it. Time was when this was thought to be the remedy, and it was made to do its work fearfully; but even then it only silenced feeling and conviction. But neither royalty nor parliament dare any longer attempt to shut in thought, or

suppress its free action. The enqniry comes up from all quarters, from all classes, high and low, learned and unlearned,—not how shall discontent be put down, but how shall *content* be brought in; and the question is plainly asked why it is that the powers that be do not strive to remove the *cause* of disturbance *before* they resort to police and a hired soldiery. And by and by this feeling gaining strength and growing daily out of doors, stealing in upon the hearts of the people, and breaking forth as a conviction there, will wake a power, which will compel authority to do justice, and not punish the demand for justice, even though this demand is made with violent temper or lawless outbreak.

"We have heard it asked," says Mr. Carlyle, "Why Parliament throws no light on this question of the Working Classes, and the condition or disposition they are in? Truly to a remote observer of Parliamentary procedure, it seems surprising, especially in late Reformed times, to see what space this question occupies in the Debates of the Nation. Can any other business whatsoever be so pressing on legislators? A Reformed Parliament, one would think, should inquire into popular discontents *before* they get the length of pikes and torches! For what end at all are men, Honorable Members and Reform Members, sent to St. Stephen's with clamor and effort; kept talking, struggling, motioning and counter-motioning? The condition of the great body of people in a country is the condition of the country itself: this you would say is a truism in all times; a truism rather pressing to get recognised as a truth now, and be acted upon, in these times. Yet read Hansard's Debates, or the Morning Papers, if you have nothing to do! The old grand question, whether A is to be in office or B, with the innumerable subsidiary questions growing out of that, courting paragraphs and suffrages for a blessed solution of that: Canada question, Irish Appropriation question, West India question, Queen's Bedchamber question; Game Laws, Usury Laws; African Blacks, Hill Coolies, Smithfield cattle, and Dog-carts,—all manner of questions and subjects, except simply this, the alpha and omega of all! Surely Honorable Members ought to speak of the Condition-of-England question too. Radical Members, above all; friends of the people; chosen with effort, by the people, to interpret and articulate the dumb deep want of the people! To a remote observer they seem oblivious of their duty. Are they not there, by trade, mission, and express appointment of themselves and others, to speak for the good of the British Nation? Whatsoever great British interest can the least speak for

itself, for that beyond all they are called to speak. They are either speakers for that great dumb toiling class which cannot speak, or they are nothing that one can well specify."

Looking at Chartism in this light; viewing it as the offspring of much that is true in purpose, and right in heart; that it is deep-rooted, far extending—that it is a glorious battle for something more than better wages, even for all that makes manhood dear—or life valuable—Mr. Carlyle meets the question, not as a politician, or sectarian, but as a Christian—as a brother of man—anxious to elevate and ennoble all classes, and seeking to show that by this advancement alone can all classes grow, prosper, be happy. Thus does he state it.

"What are the rights, what are the mights of the discontented Working Classes in England at this epoch? He were an Œdipus, and deliverer from sad social pestilence, who could resolve us fully! For we may say beforehand, The struggle that divides the upper and lower in society over Europe, and more painfully and notably in England than elsewhere, this too is a struggle which will end and adjust itself as all other struggles do and have done, by making the right clear and the might clear; not otherwise than by that. Meantime, the questions, Why are the Working Classes discontented; what is their condition, economical, moral, in their houses and their hearts, as it is in reality and as they figure it to themselves to be; what do they complain of; what ought they, and ought they not to complain of?—these are measurable questions; on some of these any common mortal, did he but turn his eyes to them, might throw some light. Certain researches and considerations of ours on the matter, since no one else will undertake it, are now to be made public. The researches have yielded us little, almost nothing; but the considerations are of old date, and press to have utterance. We are not without hope that our general notion of the business, if we can get it uttered at all, will meet some assent from many candid men."

(TO BE CONTINUED.)

The spirit in which we act is the highest matter. Action can be understood and again represented by the spirit alone. No one knows what he is doing, while he acts rightly; but of what is wrong we are always conscious.—GOETHE.

MONTHLY RECORD.

FOR JUNE, 1840.

PLANS AND PROSPECTS.

The kind expressions with which our last number has been received in private and by the Press, are quite encouraging. It is a proof that the aim of the Messenger is appreciated. There are many, and we trust they are the majority, who prefer religion to theology, who are opposed to Sectarianism, who love truth better than creeds, and recognise as Christians those who are more earnest to love God and man, than to discuss dogmas.

We trust that the expectations of our subscribers will not be disappointed. We have in store much good matter; and earnestly request our friends East and West to contribute their best thoughts to our pages. Among other things, we intend printing at some length from the lectures of Messrs. Thom, Martineau and Giles, of which the admirable article on the Bible, in the last and present number, is a specimen. Our friend, Mr. Bronson Alcott of Boston, has kindly given us his prose-poem of Psyche, on the growth of the Soul. Translations from the German and the French will be given. We had intended in the present number to have said something on Transcendentalism, &c., &c. One-sidedness and non-commitalism, intolerance and extravagance, we utterly eschew. Our wish, however, is to turn our readers thoughts more and more to the spirit of Christianity, and the application of its principles to individual and social life.

We purpose hereafter to have a literary record; especially for the purpose of noticing works produced in the West. We will be much obliged to our friends, to publishers and authors, if they will enable us, by the loan of new books, to give our readers a knowledge of what men are thinking about in the West and other parts of our country. In our next we hope to

give extracts from Dr. Wylie's pamphlet, of which the title '*Sectarianism is Heresy*,' is a sufficient recommendation. A notice of Mr. Eell's eloquent address will also appear. And we purpose making some striking extracts from the too early lost Kinmont.

An eastern correspondence has been promised, which will give us information of what is occupying the best minds there; and we earnestly request our brethren scattered at the West to communicate intelligence of all that interests them. In our Monthly Record we wish to cheer one another in good efforts by news of all that promises to be useful to our churches or to society.

The Messenger has always been favoured with having the aid of publishers and printers interested in its success. The readers of our last volume will remember what a neat and correct pamphlet Mr. Brooks always gave us from his printing office; and the liberality with which Mr. James in these hard times has treated us, deserves this public expression of our thanks. Our present arrangements are most satisfactory. Subscribers may judge from the paper, type, press-work and correctness of the last and present numbers, what Mr. Russell and Messrs. Glezen & Shepard intend doing for us. The Messenger, to our eye, never looked so inviting. All things considered, it is the cheapest periodical in the country.

Such are our plans and prospects; and in view of them, we feel authorised to ask for more subscribers. *One gentleman in this city has already procured us ten, and promises forty.* Who will do likewise? Every subscriber, we speak to all without exception, should send us in the name of one new subscriber. One request we feel we have a right to make, which is, that our readers will make our Monthly known by *circulating* it. A friend here in town takes two copies, one to bind and keep, the other to lend. To whom shall we send two copies?

Once more we must ask our friends to volunteer as Agents. We need *Agents*, men who will act for us, take pains to increase our list, and aid in collecting our dues. Friends! consider the matter. Here we are, amid various duties, willing to give our time, best thoughts, and money, (which we can ill afford,) to the support of this work. Cannot you take the comparatively light work of being our Agents?

Finally, we must dun you once more for payment, *instant payment* of all that is due for former volumes.

Sums can be forwarded to us free of postage, by enclosing the money, and asking a Postmaster to frank the letter.

STATE OF THE CHURCHES.

Our western churches generally are, notwithstanding the pressure of the times, in a most flourishing condition. Our numbers, zeal and union are increasing, we believe, in St. Louis, Louisville and Cincinnati. At Syracuse Mr. Storer has been delivering a course of lectures, which has excited much attention and interest. The society at Buffalo, poor in purse, are rich in hope, and bound to their earnest Pastor and to each other more warmly than ever. Our friends at Meadville are in excellent spirits, gradually wearing away prejudice by consistent charity and tolerant freedom of opinion and speech. Mr. Harrington, of Chicago, gives us excellent news from our friends. We rejoice to hear that he will probably return to them. He is now on a visit to the East, to collect funds for building a church. Their increase of numbers and of spirit authorises them to erect a place of worship, and they would need no assistance but for the unexampled pressure of the times. We trust our eastern friends will be liberal. We have been told, from we know not how many sources, that there is a fine opening for a church of our denomination in New Orleans. Our friends at Jackson, Louisiana, are thriving. Meetings are held in two different places, and good attendance at each. A gentleman from Louisiana tells us that ministers of our denomination would find anxious hearers in all the great towns of the South West. Where are the preachers to send? We hear too that in Detroit they have only been prevented by hard times from organizing a society. We have not heard lately from Quincy, Hillsboro or Peoria, but we doubt not the news from those quarters would be most encouraging. We hope soon to receive letters from Messrs. Huntoon and Huntington.

ANNIVERSARY LECTURES.

We have been attempting, by a new plan, this winter, to show how all men, events and things may be looked at in a religious light, believing that no greater service can in our day be rendered, than in bringing faith out of the cloister into the common sun-light of God's works and ways. The first lecture was upon Franklin, when the Christian view was given of industry, economy and prudence. The second, on the birth day of Washington, attempted to draw from the life of this sublimest of men the lesson of social virtue. The third, on the occasion of the birth of Richter and death of Goethe, was upon the subject of German literature. A friend from the East, whom we thank sincerely for his kind

letter, asked with some horror an explanation of the reason, by which we were led to have the name of the Old Heathen mentioned in a Christian assembly. The reason was simply, that as Goethe was a leading literary man of Germany, the anniversary of his death afforded an opportunity of drawing lessons from his nation's works. The aim of the lecture was to shew that Germany had been the preacher of *intellectual freedom.* The fourth lecture, on the birthday of Shakspeare, discussed the conditions of intellectual health. The fifth is printed in the present number. The idea of these lectures we are convinced is a good one.

LECTURERS.—COMBE, ESPY, BUCKINGHAM.

Mr. Geo. Combe, to whom all readers of his "Constitution of Man" owe a large debt of gratitude, passed a few days in our city, but did not lecture. Most unfortunately, he applied last autumn, for information as to whether a class could be formed for him here, to some one who knew little of the intellectual eagerness of Cincinnatians; and by this person was discouraged. We trust we shall *never* hear who that individual was, for we owe him a grudge. That George Combe, of a world-wide reputation for sagacity and goodness, should have passed through our midst *silent,* because he thought he should not find hearers, was indeed a mortification and a bitter disappointment. Horace Mann, Esq., the zealous secretary of the Massachusetts Board of Education, was in his company, from whose admirable Common School Journal we hope to give extracts from time to time.

Mr. Espy, though as a lecturer not remarkable for clearness, gave us much interesting information. His enthusiasm is contagious. We are presumptuous enough, however, to say, that we think in carrying out a theory founded unquestionably on facts, and of which he gives truly a beautiful demonstration, he has overlooked some important phenomena, and does not fully explain them. When meteorology becomes a science, we are still inclined to think that electricity will be found one grand agent in producing storms and winds, and not merely an accompanying effect. Thanks though to Mr. Espy, for his zeal in diffusing light on this important branch of philosophy.

Mr. Buckingham sent us his pamphlets, requesting us to give the readers of the Messenger our opinion of them. In courtesy, we feel bound to say that we think he has not been treated fairly or generously. Most of his critics have showed, it seems to us,

more ingenuity than judgment, and more acuteness than candour. To us his lectures, the parts of them, that is to say, which referred to his subject, and not to himself, were interesting, for their vividness, freshness, exceeding fluency and occasional beauty. Compared with other lectures, again we say, so far as they referred to his subject, we certainly must pronounce them fair lectures. But now that we have said this, justice compels us to add that Mr. B.'s egotism is monstrous. It is really too bad to invite people to a description of Egypt, and then occupy a half hour and more with a narrative of himself. But this even may be tolerated. His system of puffery, however, seems to us intolerable. No man who recommends himself, as Mr. B. does, should *complain* of being treated with discourtesy, and suspected, at least, of being a Quack. The Morals of Puffing are yet to be written, it is true, and a late generation may find that egotism is a virtue. The old heroes of chivalry used to boast awfully.—But there is an honest prejudice against self-advertising, which will last, we suppose, through this generation. The bustle, which Mr. B. made, did we confess, bring to mind a talk we once actually overheard in a steamboat. "Brandreth," said the speaker, who was the famous quack, E—, "does not understand the *principle* of the thing; he advertises, to be sure, extensively; but he does not see that every dollar laid out in a newspaper brings him ten dollars for pills. Now I think I do perfectly understand the *principle of advertising*. My name is known, Sir, my name is known."—This principle, or want of principle rather of self-advertising, all men are not only free, but called upon to condemn everywhere. Mr. B.'s self-respect should preserve him from this trick; and he greatly mistakes our people, if he thinks by such means to gain respect from them. It gives us pain thus to censure a stranger; but the example is a bad one, and our judgment was invited.

W. H. C.

RELIGIOUS ANNIVERSARIES,

ASSEMBLIES, CONVENTIONS, &c.

Is not the *efficiency gained* by Associations more than counterbalanced by *loss of single heartedness?* What large religious association of our country is not disgraced and crippled by policy, manœuvring, trimming, expediency? With such variety of qualities of mind and heart, such differences of disposition and habit, of principles and customs, as men true to themselves must have, how can there be a gigantic association without a sacrifice of what is true?—

Compromising is most dangerous to sincerity. These views lead us to congratulate our brethren, not that there are discords and unkindness, (these are indeed sad, because uncalled for and selfish) but that there are divisions. We believe it would be the best thing for the true spiritual life of our Methodist friends, for instance, that their overgrown association should be broken, as there seems some likelihood of its being. With all their earnestness, purity and brotherly kindness, the nature of things and the laws of the human mind make worldly policy inevitable, in such a huge spiritual hierarchy. For the same considerations, we think it was a most happy thing for the whole country, that the Presbyterian body was rent in twain; mournful as was the exhibition of bad passion with which this act was accompanied. It had become inevitable; and the cause of true piety in both parties will in the end be thus promoted. So long as *exact conformity* in opinion and practice is made the bond of union, so long must there, ought there to be Schism. And true spiritual Union will come only when freedom takes the place of bigotry, and sympathy of intolerance. "By this shall all men know that ye are my disciples, that ye love one another."

JOSEPH TUCKERMAN.

We cannot find it in our hearts to add his title of Doctor of Divinity to the name of one who merged theology in a life of love. His honour was a higher one than Colleges *can* confer, even the gratitude of souls which his words of respectful sympathy and hope supported under the burden of suffering, poverty and temptation. Learning is good, but charity is better. Jos. Tuckerman purely conceived and consistently acted out the spirit of Jesus, as few professed Christians have. The death of such a man we have no right to mourn. He has entered a larger sphere of duties, where energies, long confined here by bodily weakness, may be fully exercised; and into the society of spirits, earnest, like himself, to overcome evil with good forever. And though dead, he yet speaketh. His influence will constantly increase. It needs no spirit of prophecy to see that hereafter more and more Christianity is to be exhibited in the whole life, not in the creed which one meditates, or in the secluded devoutness of the cloister. Theology is more and more to be absorbed in a spirit of brotherhood. Our good friend died at Cuba, whither he had gone for the benefit of his health.

THE

WESTERN MESSENGER:

DEVOTED TO RELIGION AND LITERATURE.

VOL. VIII. JULY, 1840. No. 3.

FUNDAMENTAL TRUTHS OF THE GOSPEL.—II.

MAN THE CHILD OF GOD.

Be ye followers of God as dear children.—Eph. v. 1.

"As *dear children!*" Where can we find such strong expressions in other writings, as those in which the Apostles describe the relations, which they believed themselves to sustain to God? How unlimited was their faith and hope. Such confidence could have arisen from no other source than the faith and hope of Jesus. They had heard his prayer for them; "As thou Father, art in me, and I in thee, that they also may be one in us; I in them, and thou in me, that they may be perfect in one; that the love wherewith thou hast loved me may be in them and I in them;" and they felt that in the gift of the "spirit of adoption" the prayer of the "beloved Son" had been answered. They too were "born of God."

An appeal to our filial affection is the strongest motive, that can be offered. We acknowledge at once the force of *this obligation.* If God were conceived of only as a *Creator,* when tempted, weak, perplexed and sad, we might ask impatiently—"Why hast thou formed us thus;" though even

then instinctive feeling would check our doubts, by assuring us that the infinite spirit had not made us in selfishness. If God were conceived of only as a *Sovereign*, when suffering under the penalty of laws, which we had transgressed by indulging strong natural impulse, we might demand—"Why, for the glory of the King of kings, are we made self-governors, yet not left free to follow our own inclinations;" though even then conscience would recognise the eternal rectitude of the law of love. But instantly when God is named the *Father*, do gratitude for his kindness, as our Creator, and reverence for his holiness, as our ruler, blend in adoration. The folly as well as the baseness of wilful gratification is exposed; our rebellious passions are shamed as God comes down to visit us in the garden of Life; and we feel the nakedness of sin when the voice of our kind guardian calls us. Cold, callous, worldly we may be; but the soul recognises its debt of obedience to the All-Perfect, and our whole nature commands us to become his dear children.

Again, the *destiny* suggested to us by this idea of filial relationship to the Immortal is the only one that satisfies the want of our nature. The boundless capacity, and exhaustless force of the soul are exhibited even in its misguided action. No conqueror ever wielded a sway so wide that he did not long to extend it; no miser ever heaped up such a pyramid of wealth that he did not seek to pile new gains upon its summit. And well directed power exhibits yet more the progressive tendency of our spirits. Knowledge sees itself but a child gathering pebbles on the shores of a boundless ocean; love would multiply the moments of life that it may have new opportunities to express affections which grow by exerting them; energy finds itself strengthened, by sacrifice and effort, for ever enlarging responsibilities. Onward forever, in brightening wisdom, in purer love, in higher tastes, in calmer strength, —this hope alone fills the craving of the soul. Instinctively we aspire to grow up in the likeness of the Infinite.

And yet who does not feel reproved, when addressed as a child of God? The *innocent* may deserve the name; but we carry records within of years passed in selfishness. The *redeemed* might bear the title; but we are conscious that fetters of bad habits have worn into our souls. Hence our smile at the cynics satire; we feel its application to others by seeing our own image in the glass of conscience. Hence our restlessness at the dreams of the enthusiast; self knowledge tells us that his theories are not based on observation of man and of the world. The unsparing confessions of penitence

are full of pathos to us; for the bitterness of our own remorse gives us sympathy. Even the flinty beds, the sackcloth robes, the bloody scourges of voluntary martyrdom have a meaning; for notwithstanding prayer and inward struggle we still feel that we must suffer much, before we can be purified. In a word, we recognise the strange and sad contrast between our original nature and our present selves. Man, as we know him, is not free in the spirit, but the slave of sin. "The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in the hope, that the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

The "*bondage of corruption*,"—this is the great mystery of our present being. Strange indeed that a created spirit should ever be opposed willingly to the laws of its own existence; unnatural indeed that a dependent agent should become a suicide of the soul which is God's inspiration. *Sin is a fact*, but the most inexplicable and mournful of all facts. It is the only evil. And to our present imperfect view is it not wholly evil? None but the "fool can make a mock at sin." Let us look for a moment at this fact. There lives not the man, there never has lived the man, there never, we suppose, will live the man, of whom it may not with the strictest truth be said, that at some era and at all eras of his existence he made himself morally and physically ill, inflicted pain upon his own soul and body, introduced deformity into his character and constitution, and prevented his own growth by transgressing the laws of his being; and yet more misled and deceived others by his example and acts. Each face and form tells its own tale of inward weakness and perversity. And yet amidst shame for degradation rises a sense of dignity, in the possession of free intelligence; and a pure ideal of wisdom, goodness, energy and beauty smiles upon us as our perfected self. The world to the observer is a crowd of spirits training by a discipline of experience voluntarily to obey the laws, which perfect truth and infinite love first implanted in their nature. Nations, communities, families and individuals unite in testimony, that moral evil universally and always prevents the completion of that destiny of good, which our souls instinctively yearn for; and which they can find only in a perfect union with the Father of souls.

And now what view does *history* present of this fact of moral evil? Its earliest tradition is of a bright morning soon

clouded,—of innocence lost in selfishness. The history of the individual is seen to be the history of the race;—an infancy of simplicity—a knowledge of good and evil—an exile from its first joy—a weary toil in the wilderness of care and trouble. The first records of our race are of passionate men restrained, though feebly restrained, by a law graven with faint yet ineradicable characters on the soul. Ignorance of the end of life, mistaken views of right, excessive action of the lower passions through want of excitement in the higher, weak social ties, and, preceding or accompanying this moral degradation, cruel idolatries; and yet an unceasing even if blind struggle after a welfare not obtained, a reverence still earnest when misguided, affections fervent although narrowed in their exercise, a condemnation of evil as monstrous, even though indiscriminate in judgment and manifested by barbarous severity,—these are the grand but marred features of the early race. Rank vegetation on a thousand battlefields, massive ruins silent and waste, deserted homes, where bleaching bones tell of the pestilence, are ghastly hieroglyphics, preserving to future times the lesson that sin has wrought woe to buried ages. And advancing civilization is the assurance that this stern lesson has not been unheeded. For man has advanced. The theory that history represents only returning cycles of the same moral and mental phenomena is superficial though ingenious. The same tendencies and efforts forever reappear, it is true; but each time fuller and stronger in proportion to their really intrinsic importance, the higher tendencies outgrowing the lower; and what is yet more important manifested ever in more and more minds. Man has advanced. Bards with their visions of truer glory and felicity; prophets with their solemn warnings, and heavenly promises; law-givers with their deeper insight into social relations and human duties; the unconscious strivings of masses impelled by the spirit of their age; clans uniting with clans to preserve their common interest, nations ceasing to conquer and finding their own greatness in each others prosperity; science, skill and industry supplying want, disarming ill and opening new stores of good; artists embodying their visions of beauty; students confiding to the few who will listen to their profound discoveries; untaught souls, big with truth, which they labour to utter; martyrs steadfast in conviction through death; and, animating and guiding all these, inspired souls communicating to those sitting in darkness their visions of light in the spiritual world; and in the fullness of time the Son of Man, who, one with the Father, was the incarnation

of Ideal Humanity; and lastly, a waiting world slowly but surely imbibing his spirit;—these are the steps of the long pilgrimage by which the exiled child is led back to Eden, to walk in matured manhood with God.

Such is the *fact* which observation and history alike present. Both show us a highly endowed creature prevented by misuse of its powers from realizing fully the sublime destiny, for which it was created, of progressive approximation to the Eternal Spirit. What explanation now does *philosophy* give of this fact? *Philosophy cannot explain it;* but it can analyse the results of experience, and describe partially the phenomena of our moral progress—the first full promise—the blighted hope—the unextinguished power of good still bursting into life. Philosophy teaches in the first place, that our spirits, unfolding in our present organization, exhibit a variety of passions. The child overflows with an instinctive life, which it manifests in countless tendencies and propensities. Physical appetites, social sympathies, curiosity ever fresh, spontaneous activity, love of power to guide itself and direct all things by its own will, happiness found in the exercise of these tendencies as well as in obtaining the objects they seek, and obscurely appearing through its crowding sensations, impulses and efforts, some great ideas of truth, beauty and good, mark the first developement of the mind. Withal there are ignorance, inexperience, novelty, and want of habits. By what means shall a being so richly endowed, with such varied organization, in such multiplied relations, preserve peace among its passions and be adapted to the ever changing circumstances of its condition? Yet with the neglect of order either within or without, must come inward discord and outward strife. Only a perfect original harmony of dispositions, a balance of powers spontaneously preserved, and the regular and equable unfolding of all its faculties could prevent sickness of soul and body. But now comes in the great mystery of moral freedom, for this complicated nature must *guide itself.* And it is difficult to see, how the human spirit thus trusted to itself could avoid error; for necessarily the animal propensities are developed first, the love of power next, the social sympathies afterward, and the moral faculties last.—When the higher powers do in right time begin to act, they find inferior powers already strengthened by habit of exercise. What but long experience can teach man the length and breadth of the laws of his own and all other nature, the inexorableness of their penalties provided in kindness, the minuteness of the applications, the mutual relations of these

laws? What but multiplied experiments can train him to the art of self government? In the first state of impulse and instinct, then, philosophy cannot well see how the *excessive action* of some powers could have been prevented.

But secondly, leaving this, as an insoluble mystery, philosophy recognises the fact, that a disproportionate activity of man's powers has impaired his original health both of character and of body; and teaches that through a transmitted constitution these evils are inherited. The child comes *now* into the world sovereign not of a peaceful but of a troubled realm. He is born with ungoverned and excessive tendencies, incomplete, unbalanced. It becomes easier therefore to account for the imperfect characters which we see around us *now*.—The young will is from the first the slave of giant passions *now*. But again, philosophy recognises the principle of sympathy in our nature, active from our earliest hour. And sympathy opens our minds and characters to all the influences of teaching, example, society, institutions and condition. We are mimics from the cradle, and ape the extravagances and improprieties of all around. Thus are we educated in mingled good and evil; and even our better tendencies, confidence, reverence and love of approval co-operate to destroy the harmony of our primitive nature. The inexperienced child is not left merely to his own half blind guidance. He is led by friends no clearer eyed than himself, and by none whose eye is single. How can he then but err from the first? His original instincts, even when healthy and right have no chance to act freely. But here let us most carefully observe, that *errors are not sin*. They injure the being who commits them; carried to extremes and constantly repeated, they would destroy him; they unfit him to fulfil his appropriate functions in the creation; they prevent the completion of his destiny; they place him in conflict with universal order; but they excite in the agent regret only, not remorse, and they deserve from other beings pity, not condemnation. Errors are temptations to sin, not sin. But now comes in a new era of spiritual existence. The action of our impulses, gratifications and disappointments, hopes and fears, the aid and hindrance of others, their approval and censure, in a word, experience has been the occasion for awakening reason and conscience. Reverence and honor, taste and enthusiasm, the love of excellence and the idea of infinite good, establish within us a law superior in its right to passion, opinion or custom. God, through conscience, his vicegerent in the soul, commands; and in this light of duty—nature, providence, society, events reveal

everywhere to the soul the obligations of rectitude. But with reason too has come self-interest, and we begin not only instinctively but deliberately to seek our own good.—Were our passions well balanced, rightly directed, and healthy, perhaps it might be expected, that we should cheerfully receive the guidance of reason, and that we should at once perceive that we best secured our highest good by implicit obedience to the law of right; though even in this most favorable case, when we consider the power of habit, struggle might not improbably come. Such struggle between reason and passion, between duty and interest would be sin. But constituted as we now are our passions are monstrous, perverse, diseased; our ideas of interest received from them are erroneous; and the will, acting from false motives, of course rebels against duty, or is too weak to perform it. Here then, *in this conflict* between the higher and the lower, between selfish instincts and a disinterested law, between the animal and the divine, the local and the universal, the momentary and the eternal, is actually sin. Sin therefore is much more than error. It is not blindness of the intellect, but disease of the will. And thus evil in nature, its consequences are proportionately evil. It shuts the soul against the light of God, which beams from all his works and ways; it grieves the spirit which works within; it destroys self respect and prostrates hope; it perverts our instincts and makes prudence short sighted; it cuts us off from the approval and encouragement of our kind, and unfits us for the opportunities of improvement forever offering; it places us in opposition to the kind provisions of our creator, hides from us a Father's smile, and burdens us with a sense of his righteous disapproval and with a dread of his lost favor. Its fruit is death; for what is life of soul and body but the inspiration of God? And if he withdraws his spirit, we die. Thus philosophy finds in the first place, an imperfect explanation of the origin of moral evil, in the creation of a free intelligence, gifted with numerous powers, placed amidst countless co-operating circumstances, and inexperienced itself. It sees that no power, or disposition is *in itself evil*, but that all evil begins in the *excessive, disproportioned action of our powers.* But secondly, it sees that evil once introduced is, through natural descent and social influences perpetuated. Philosophy thus explains the fact of much wide spread *moral evil which is not sin.* But thirdly, philosophy teaches, that *sin* originates in the resistance of our lower passions strengthened by habit to the guidance of reason and conscience; though it cannot wholly account for this struggle. Thus to sum up

these views, *philosophy* bears consenting testimony with *observation* and *history*, that sin is *every where and always, so long as it endures, a source of evil* to the agent himself, and to all connected with him. In a word, philosophy recognises the fact of sin, as an obstacle to the growth of human spirits in the likeness of their spiritual Parent.

This rapid, though if the attempt has been successful, somewhat comprehensive and thorough sketch of Man's Moral Nature and Condition has been given, not because it is thought that these views are expressed in the New Testament, but that we may bring to an understanding of the Gospel doctrine of Man our best information. Nothing can well be simpler than the manner, in which Jesus and his apostles addressed men. If we except the epistles of Paul, whose mind was evidently predisposed to metaphysical reflection, there is hardly a trace of what could be called philosophy in the New Testament. Jesus spoke always to the *experience* of all men whether wise or unlearned, and with words of transparent clearness and irresistible power laid bare their inmost *consciousness* to themselves. But this simplicity came from his profound insight into human nature and men. Hence, though not alluded to expressly, all that has been now described, and far more, is fully recognised in the Gospel. First, Man's originally pure nature, his filial relations to God, his destiny of progress, lie at the foundation of the whole ministry of Jesus;—for why would God have felt or manifested an interest, and such an interest, in a creature not intrinsically of sublime worth? God's love and Christ's love are a revelation to us of the inherent dignity of our nature. But the high privileges of man, as a free intelligence, are yet more revealed in the fact that a human being was once thus glorified with the near presence and full love of God. In this "first of many brethren" we learn to see Man, as God made him and meant him to be. Again, and in the second place, the universal fact of sin is unveiled in naked deformity by the very first word of Jesus; "Repent." The whole purpose of his mission was this redemption from our self-wrought disease. Uncompromising as conscience he condemns wilful wrong. Not a syllable of tolerance does he utter for hardened crime. His warnings are stern and brief; his reproofs are soul searching; his commands are exactingly strict. And in his pure presence self indulgence, negligence, sloth, selfishness, folly stand abashed at the misery of their conscious meanness. Man learns his present degradation in contrast with the unsullied perfections of the Son of Man. In the free, spontaneous, graceful excel-

lence of Jesus we see our developed nature; and the full wretchedness of our struggling, burdened, deformed characters is exposed. And, thirdly, the coming of this Saviour in the fullness of time establishes the declarations of history, as to the gradual elevation of man from the depths in which neglect of God's eternal laws had sunk him. The hope, for ever brightening and brightening, of some unknown coming good, was at last fulfilled in him. The painful toil of faithful spirits through long centuries of savage crime, had prepared the way of the Lord; and in Jesus, He, who was to finish their work, and bring the kingdom of God, had come. "Peace on earth, good will to men," was the welcoming song which heralded his advent. His mission was a Gospel—Glad Tidings to all. "Peace I leave with you, *my* peace I give unto you," was his last bequest. In the fourth place, and lastly, the language of the New Testament corresponds exactly to our consciousness, and thus confirms the teachings of philosophy. It addresses us as accountable, and sets clearly before us in the life and words of Jesus, the law of love which duty has always commanded; as free, and thus though tempted, able to obey motives to good; as tempted, within by weakness and unbalanced powers, and without by circumstances made corrupting through bad example and depraved influences; lastly, as diseased, and needing cure; and, more than all, as sinful, in danger of death, and to be restored only by *moral regeneration*, to those relations with the Father of spirits, which he intended we should sustain from the first, and by which alone can our destiny of immortal progress be fulfilled. The gospel has no theories of moral evil, of its origin, nature, and extent, no technical phraseology as to human depravity, no subtle distinctions about the ability of will; but with the profound unity of spiritual insight, it reveals our whole mournful experience, and briefly asserts what the soul responds to, that we are the "slaves of sin," and that only "truth can make us free."

But we have not yet reached the grand characteristic of the Gospel. Coming to man as to one who is in danger of forfeiting his high principle of everlasting relationship to God, coming as a completion of the grand design of restoring and perfecting the human race, it does not waste effort, needed elsewhere, in turning our thoughts *back to the past.* It would cure our disease, not prove its existence and describe its character. Its word is "Repent," or in truer translation, "Reform." It seeks to renew us. To those ignorant of the law of life, it sets forth the way of truth; to the paralyzed by evil

habit, it brings the stirring impulse of a higher joy. It shows us human nature transfigured in glory, that our aspirations may be lifted from low associations. "Let the desert of the past be forgotten; rise up and quit its sickening miasm;" this is its command to us. It opens the pure, fresh air of God's mercy to the squalid prisoner in the dungeon of vice. The blind in stupidity see the glory of pure manhood; the deaf in wilfulness hear the command of right; the dead in apathy feel new affections flowing through their frames; the poor prodigals, who have wasted God's birthright of freedom, have the promises of returning peace preached to them. In a word, the grand peculiarity of Jesus and of his apostles is that they overcome evil in us with good; they work upon us to quicken us by hope; they subdue us by love. Nothing is so remarkable as the tone of joyful assurance with which the gospel offers unlimited blessings to the regenerate. It bids us become the "temples of God." Herein, in this tone of faith and hope, is its mighty power. In Jesus, the triumphant over temptation, the unpolluted by sin, the perfect Son of Man, the beloved Son of God, all the longing of the Soul is fulfilled.—Henceforth doubt has passed away, the destiny of man is plain, his relations are revealed, and the motive of God's mercy comes with almighty power to sanctify us. Our courage is roused, our doubts disarmed, and every generous power awakened to undying effort by these inspiring words, "*Be of good cheer*, I have overcome the world."

Unitarians are charged by their brethren with not nakedly prcaehing, that "the whole world lieth in wickedness," their addresses are thought tame by those habituated to unsparing threatenings. There is a mistake in supposing that we are unfaithful in exposing sin; and the mistake arises from the fact, that we make few wholesale and indiscriminate assertions as to human depravity, but dwell rather upon particular weaknesses, opening to each one his own "bosom sin." Again there is a mistake in thinking that we do not solemnly warn men of their danger; for we uncompromisingly teach, that sin works woe and death only and always, so long as it continues; and this mistake arises from the fact, that we never speak of the anger of him, *whose justice is love*, but turn all men's fears to a sense of their own weakness. We teach, in a word, that there is nothing to fear in the universe, but self; that God is all lovely; and that the soul, which devotes itself to him may gaze onward, through ever brightening splendors, to a world of truth and love and beauty and bliss. Here, it appears to us, is the peculiarity of Unitarian preaching; it casts aside

the ministry of fear, and employs instead the ministry of love; it would win, not scare, men into religion; it sets before them their ideal nature, and thus shows, by contrast, the deformities of all excess. It strives to awaken self respect in those now crawling in mean shame; it speaks to the self abandoned with a tone of faith in the good yet lingering in the heart; it gratefully venerates Jesus as the first of many brethren, that men learning to regard themselves as "joint heirs with Christ" may "by patient continuance in well doing seek for glory and honor and immortality," and loving each other as the loved by God, be prepared for heavenly union; and, finally, it adores the Holy One as the *Father*, that "led by his goodness to repentance," we may become his "dear children."

W. H. C.

BEAUTY AND TRUTH.

Weeks and months have rolled along,
Like the surges of the sea,
Thoughts and feelings, sweet and deep,
Have been guests with me;
But my heart hath only sung
Hidden melody.

By the spreading wing of Thought,
Poet-dreams lay shaded,
As the flower-buds in the dawn,
Ere the stars have faded,
Till refreshed they rise again
Pure and undegraded.

Covered by the veil of Truth,
Beauty in my soul but sleeps:
She hath woke at times and seen
The guard her sister keeps.
Still she murmurs in her dreams,
Still she smiles or weeps.

Many a poem is unsung,
Or but sung where none may hear,
In the bowers far within—
To the Spirit's ear:
Thoughts and words but tell thee half
Of the secrets there—

Of the memories of the Past—
Of the world that round thee lies—
Of that flowery wilderness—
Where thy dreams arise
Night and day, and wing their way
To their native skies.

These, and all the thousand hues
Which thy inner life assumes,
From the flashes of its joys,
To its deepest glooms,
Are a world of mysteries,
No vulgar light illumes.

Wonder not then that my lyre
Hangs by me with slackened strings:
O it is too weak to bear
Thought's fresh, sweeping wings:
Yet within there long have been
Cherished, hidden things.

Beauty is a blossom rare—
We may smell it on the tree,
But if we should pluck it thence,
We no fruit should see:
Beauty is the blossom sweet,
Truth the fruit to me.

Thou, sweet Poesy! hast given
Many a thought of rarest worth:
Though thy spring-like flush should fade,
Dropping to the earth,
Truth, like autumn fruit, shall come
With a second birth.

C. P. C.

CHARTISM.—By Thomas Carlyle.

(continued from the last number.)

There is great controversy in England on these questions, as stated by Mr. Carlyle, and we have theories without end. Good men are turning their attention to them. But rarely is it that we find any writer going to the root of the matter.—

All of them, or most of them certainly, recommend expedients and palliations, rather than seek out a remedy which shall cure by removing the disease itself. Give good wages, and discontent will be hushed ; the average duration of life in England is greater than elsewhere, and the condition of the working classes must be good, if they choose so to make it ; a general poor law is all that is required ; let things alone, and all will end well ; these are the common views taken. And with them we have the sweeping conclusion, that discontent cannot be helped ; that it has always existed; that it will always exist; that there is no use in making an effort to prevent it; that a strong government is the best security, and coercion the surest safeguard. Unfortunately, the present government of the country, fluctuating and unstable, *acts* upon one and all of these views.

Mr. Carlyle does not occupy much space in refuting these notions. He leaves the pretended statistics of the matter where he found them. For on this question what can such statistics, as have been collected, do? Admit that wages are good in England—admit that the average of life is good —still there may be causes of discontent—which no people ought to tolerate. There is no force in this mode of reasoning in any point of view. Can we learn from the statistics of wages or of life, whether the working classes are improving or retrograding? Do we glean any information from this source, as to their moral and social condition? Men argue upon this matter as if citizens had nothing to do—as if government had nothing to do—but to work merely for the outward condition of their brethren. But limiting our view simply to the outward well-being of a man, what do we learn from statistics? They touch not the main point.

"For what," asks Mr. Carlyle, "What constitutes the well-being of man? Many things ; of which the wages he gets, and the bread he buys with them, are but one preliminary item. Grant, however, that the wages were the whole ; that once knowing the wages and the price of bread, we know all ; then what are the wages? Statistic Inquiry, in its present unguided condition, cannot tell. The average rate of day's wages is not correctly ascertained for any portion of this country ; not only not for half-centuries, it is not even ascertained anywhere for decades or years : far from instituting comparisons with the past, the present itself is unknown to us. And then, given the average of wages, what is the constancy of employment ; what is the difficulty of finding employment ; the fluctuation from season to season, from year to

year? Is it constant, calculable wages; or fluctuating, incalculable, more or less of the nature of gambling? This secondary circumstance, of quality in wages, is perhaps even more important than the primary one of quantity. Farther, we ask, can the labourer, by thrift and industry, hope to rise to mastership; or is such hope cut off from him? How is he related to his employer; by bonds of friendliness and mutual help; or by hostility, opposition, and chains of mutual necessity alone? In a word, what degree of contentment can a human creature be supposed to enjoy in that position? With hunger preying on him, his contentment is likely to be small! But even with abundance, his discontent, his real misery may be great. The labourer's feelings, his notion of being justly dealt with or unjustly; his wholesome composure, frugality, prosperity in the one case, his acrid unrest, recklessness, gin-drinking, and gradual ruin in the other,—how shall figures of arithmetic represent all this? So much is still to be ascertained; much of it by no means easy to ascertain! Till, among the 'Hill Cooly' and 'Dog-cart' questions, there arise in Parliament and extensively out of it a 'Condition-of-England question,' and quite a new set of inquirers and methods, little of it is likely to be ascertained.

One fact on this subject, a fact which arithmetic *is* capable of representing, we have often considered would be worth all the rest: Whether the labourer, whatever his wages are, is saving money? Laying up money, he proves that his condition, painful as it may be without and within, is not yet desperate; that he looks forward to a better day coming, and is still resolutely steering towards the same; that all the lights and darknesses of his lot are united under a blessed radiance of hope,—the last, first, nay one may say the sole blessedness of man. Is the habit of saving increased and increasing or the contrary? Where the present writer has been able to look with his own eyes, it is decreasing, and in many quarters all but disappearing. Statistic science turns up her Savings-Bank accounts, and answers, "Increasing rapidly." Would that one could believe it! But the Danaides'-sieve character of such statistic reticulated documents is too manifest. A few years ago, in regions where thrift, to one's own knowledge, still was, Savings-Banks were not; the labourer lent his money to some farmer, of capital, or supposed to be of capital,—and has too often lost it since; or he bought a cow with it, bought a cottage with it; nay hid it under his thatch: the Savings-Banks books then exhibited mere blank and zero. That they swell yearly now, if such be the fact,

indicates that what thrift exists does gradually resort more and more thither rather than elsewhither; but the question, is thrift increasing? runs through the reticulation, and is as water spilt on the ground, not to be gathered here."

Nor are palliatives any better. No doubt the "new poor law act" was passed with good intent and for a humane end. "England lay in sick discontent writhing powerless on its fever-bed, dark, nigh desperate, in wastefulness, wants, improvidence, and eating care, till like Hyperion down the eastern steeps, the Poor Law Commissioners arose and said, let there be work-houses, and bread of affliction, and water of affliction there." But what ignorance, what want of foresight, of true feeling, and of comprehensiveness of view! The act itself is harsh, and narrow, and unchristian; and the only *good* which it has done; and is doing, arises from this very fact: for all classes are forced to see the evil which it occasions; and thus the attention of all is more or less turned to the consideration of the subject which it sought to embrace.

"We will praise the New Poor-Law," says Mr. Carlyle, "farther, as the probable preliminary of *some* general charge to be taken of the lowest classes by the higher. Any general charge whatsoever, rather than a conflict of charges, varying from parish to parish; the emblem of darkness, of unreadable confusion. Supervisal by the central government, in what spirit soever executed, is supervisal from a centre. By degrees the object will become clearer, as it is at once made thereby universally conspicuous. By degrees true vision of it will become attainable, will be universally attained; whatsoever order regarding it is just and wise, as grounded on the truth of it, will then be capable of being taken. Let us welcome the New Poor-Law as the harsh beginning of much, the harsh ending of much! Most harsh and barren lies the new ploughers' fallow-field, the crude subsoil all turned up, which never saw the sun; which as yet grows no herb; which has 'out-door relief' for no one. Yet patience: innumerable weeds and corruptions lie safely turned down and extinguished under it; this same crude subsoil is the first step of all true husbandry; by Heaven's blessing and the skyey influences, fruits that are good and blessed will yet come out of it."

For, in truth, the claim of the poor laborer is something quite other than that 'Statute of the Forty-third of Elizabeth' will ever fulfil for him. Not to be supported by roundsmen systems, by never so liberal parish doles, or lodged in free and easy work-houses when distress overtakes him; not for this,

however in words he may clamour for it; not for this, but for something far different does the heart of him struggle. It is 'for justice' that he struggles; for 'just wages,'—not in money alone! An ever-toiling inferior, he would fain (though as yet he knows it not) find for himself a superior that should lovingly and wisely govern: is not that too the 'just wages' of his service done? It is for a manlike place and relation, in this world where he sees himself a man, that he struggles. At bottom may we not say, it is even for this, that guidance and government, which he cannot give himself, which in our so complex world he can no longer do without, might be afforded him? The thing he struggles for is one which no Forty-third of Elizabeth is in any condition to furnish him, to put him on the road towards getting. Let him quit the Forty-third of Elizabeth altogether; and rejoice that the Poor-Law Amendment Act has, even by harsh methods and against his own will, forced him away from it. That was a broken reed to lean on, if there ever was one; and did but run into his lamed right-hand. Let him cast it far from him, that broken reed, and look to quite the opposite point of the heavens for help. His unlamed right-hand, with the cunning industry that lies in it, is not this defined to be 'the sceptre of our Planet?' He that can work is a born king of something; is in communion with Nature, is master of a thing or things, is a priest and king of Nature so far. He that can work at nothing is but a usurping king, be his trappings what they may; he is the born slave of all things. Let a man honor his craftmanship, his *can-do;* and know that his rights of man have no concern at all with the Forty-third of Elizabeth."

And what now is the condition of the working classes of Great Britain? Her land is fertile; her empire mighty; her wealth uncounted; and poets sing and orators declaim of her power and her glory. Can it be that millions of her sons and daughters lie weltering in debasement and poverty, starving in body and soul, driven about like cattle, uncared for, unsympathised with? Can it be that an empire which boasts that no slave treads her soil; whose ships of war hunt out traders in human flesh, to hang them up as pirates, whose broad mantle covers the black African in his freedom;—tolerates at home a social oppression, which goads poverty in its misery, and wrings the heart of the wretched with unutterable anguish? Can it be that more than half her population are kept untaught—are forced to labor through the livelong year—glad if they and theirs may obtain food enough to keep soul and body together? Alas! poetry here might

image a dark picture, and oratory utter itself in lofty indignation; for with all her glory and might, Great Britain beholds her working classes in a condition almost without hope; the sires slaves, leaving enslaved sons to fill their place. Mr. Carlyle, after showing how the injustice of England towards Ireland is now beginning to re-act, in bringing over shoals of Irish laborers, who will work for any thing so that they get food enough to live; and so by competition reduce wages, and increase work everywhere, thus speaks of the condition of the working classes:

"But now on the whole, it seems to us, English Statistic Science, may conclude, what every man who will take the statistic spectacles off his nose, and look, may discern in town or country: That the condition of the lower multitude of English labourers approximates more and more to that of the Irish competing with them in all markets; that whatsoever labour, to which mere strength with little skill will suffice, is to be done, will be done not at the English price, but at an approximation to the Irish price: at a price superior as yet to the Irish, that is, superior to scarcity of third-rate potatoes for thirty weeks yearly; superior, yet hourly, with the arrival of every new steamboat, sinking nearer to an equality with that. Half a million handloom weavers, working fifteen hours a-day, in perpetual inability to procure thereby enough of the coarsest food; English farm-labourers at nine shillings, and at seven shillings a week; Scotch farm-labourers who, 'in districts the half of whose husbandry is that of cows, taste no milk, can procure no milk:' all these things are credible to us; several of them are known to us by the best evidence, by eye-sight.

"Another thing, likewise ascertainable on this vast obscure matter, excites a superficial surprise: That it is the best paid workmen who, by Strikes, Trades-unions, Chartism, and the like, complain most. No doubt of it! The best paid workmen are they alone that *can* so complain! How shall he, the handloom weaver, who in the day that is passing over him, has to find food for the day, strike work? If he strike work, he starves within the week. He is past complaint! The fact, itself, however, is one which, if we consider it, leads into still deeper regions of the malady. Wages, it would appear, are no index of well-being to the working man: without proper wages there can be no well-being: but with them also there may be none. Wages of working men differ greatly in different quarters of this country: according to the researches or the guess of Mr. Symmons, an intelligent humane

inquirer, they vary in the ratio of not less than three to one. Cotton-spinners, as we learn, are generally well paid, while employed; their wages, one week with another, wives and children all working, amount to sums which, if well laid out were fully adequate to comfortable living. And yet, alas! there seems little question that comfort or reasonable well-being is as much a stranger in these households as in any. At the cold hearth of the ever-toiling, ever-hungering weaver, dwells at least some equability, fixation as if in perrenial ice: hope never comes; but also irregular impatience is absent. Of outward things these others have or might have enough; but of all the inward things there is the fatallist lack. Economy does not exist among them; their trade now in plethoric prosperity, anon extenuated into inanition, and 'short time,' is of the nature of gambling; they live by it like gamblers, now in luxurious superfluity, now in starvation. Black mutinous discontent devours them; simply the miserablest feeling that can inhabit the heart of man. English commerce with its world-wide convulsive fluctuations, with its immeasurable Proteus Steam-demon, makes all paths uncertain for them, all life a bewilderment; sobriety, steadfastness, peaceable continuance, the first blessings of man, are not theirs.

"Be it with reason or with unreason, too surely they do in verity find the time all out of joint; this world for them no home, but a dingy prison-house, of reckless unthrift, rebellion, rancour, indignation against themselves and against all men. Is it a green flowery world, with azure everlasting sky stretched over it, the work and government of a God; or a murkey-simmering Tophet, of copperas fumes, cotton-fuz, gin-riot, wrath and toil, created by a Demon, governed by a Demon? The sum of their wretchedness merited and unmerited welters, huge, dark and baleful, like a Dantean Hell, visible there in the statistics of Gin: Gin justly named the most authentic incarnation of the Infernal Principle in our times, too indisputable an incarnation: Gin the black throat into which wretchedness of every sort, consumating itself by calling on delirium to help it, whirls down; abdication of the power to think or resolve, as too painful now, on the part of men whose lot of all others would require thought and resolution; liquid Madness sold at ten-pence the quartern, all the products of which are and must be, like its origin, mad, miserable, ruinous, and that only! If from this black, unluminous, unheeded *Inferno*, and Prisonhouse of souls in pain, there do flash up from time to time, some dismal wide-spread glare of Chartism and the like, notable to all,

claiming remedy from all,—are we to regard it as a more baleful than the quiet state, or rather not so baleful? Ireland is in chronic atrophy these five centuries; the disease of nobler England, identified now with that of Ireland, becomes acute, has crises, and will be cured or kill."

And how are these evils to be cured? Clear enough is it that things cannot be left as they are, and hard as may be the task, it cannot be said their cure is impossible. It is not so. The convulsive agony of society proves its vigor. It is advancement which, in part, creates this agitation. If then the Government and upper classes of Great Britain resolve to meet the difficulty, it will be cured. But if they tamper with it, if they resort to expedients, paliatives, and lumber along, heedless of suffering, content if they but secure their own well-being, there will burst out a revolution, which will whelm the country in a wide, black, devastating ruin.

"The toiling millions of England ask of their English Parliament foremost of all, Canst thou govern us or not? Parliament with its privileges is strong; But Necessity and the Laws of Nature are stronger than it. If Parliament cannot do this thing, Parliament we prophesy will do some other thing and things which, in the strangest and not the happiest way, will forward its being done,—not much to the advantage of Parliament probably! Done, one way or other, the thing must be. In these complicated times, with cash payment as the sole nexus between man and man, the toiling classes of mankind declare, in their confused but most emphatic way, to the untoiling, that they will be governed; that they must, —under the penalty of Chartisms, Thuggeries, Rick-burnings, and even blacker things than those. Vain also is it to think that the misery of one class; of the great universal under class, can be isolated and kept apart and peculiar, down in that class. By infallible contagion, evident enough to reflection, evident even to Political Economy that will reflect, the misery of the lowest spreads upwards and upwards till it reaches the very highest; till all has grown miserable, palpably false and wrong; and poor drudges hungering 'on meal-husks and boiled grass' do, by circuitous but sure methods, bring kings' heads to the block."

(TO BE CONTINUED.)

(From the German of Herder.)

INTRODUCTION TO THE GOSPEL OF JOHN.

(CONTINUED FROM THE LAST NUMBER.)

7.

Meanwhile there had grown up amid the Median Hills a faith which was a prototype of the organization of a kingdom. It taught of a good God, Ormuzd, who dwelt in light; and his adversary, Ahrimann, who dwelt in darkness. About the former stood the seven greatest princes of Heaven, the Amschaspands, waiting upon his commands; round the throne of Ahrimann stood the Dews, who were the executors of his malignant decrees. As amongst the radiant princes of Heaven, there was a countless throng of good Genii, Ireds; so there were innumerable destroyers of good Dews, the guardians of darkness; both in incessant war with one another. All upon earth, according to this system, was divided into light and darkness. Pure thoughts, good words, salutary deeds, together with all their effects, as the fruitfulness of the land, purity of body and soul, health, industry, cheerfulness, social harmony, order, the happiness of men, belonged to the kingdom of *Light*. Envy, on the other hand, and hatred and indolence, impurity in body and soul, crime, persecution, were the works of the *evil Demon*, to whom also they ascribed all dangerous animals, poisonous plants, bad weather, diseases, barrenness, in short all the ills of life. Ormuzd, dwelling in eternal light, had created the world pure and good; Ahrimann had mingled himself in it, and corrupted all its elements. The worshippers of Ormuzd, associates in the kingdom of light, had it for their glorious calling, to free the world from the operations of the evil Dews, to make it fruitful, to purify it, and form it into a kingdom of everlasting joy. In this calling they are destined finally to prevail, as Ormuzd through his mighty word: "I am!" was victorious over Ahrimann. Ormuzd spake this word; then beings arose. To everlasting he speaks it; so forever they continued their existence, while new beings spring into life. This *word* is the soul of Ormuzd, the source of all life, the in-dwelling root of all power, all good; living and giving life to all.*

* This language plainly implies that only the Good has *truth*, *substance*, *being*, *reality;* all evil is of itself nothing, and is overcome, daily overcome by the former, till it is finally done away. The system of the Zendavesta is well known in Germany, through the translation and extracts by Klenker, who appeared at Paris in 1771.

Such was the doctrine of Zerduscht, whose origin and purpose are easily understood according to their time and place. A race of Priests, Magi, divided into three orders, disciples (Herbeds,) Masters (Mobeds,) and perfected Masters (Destur-Mobeds,) preserved this doctrine in books, prayers, and sacred customs. Through their hands passed the offerings; through them Ormuzd spoke; they were the wise men of the nation, the counsellors of the kings, the mediators between Ormuzd and men.

8.

Under the wide spread Persian monarchy, this religion, which had attached itself to the kingdom, the Court and the person of the Kings, acquired the greatest veneration in all the border parts of Asia; but on no nation did it make such an impression as on the Jews. For just at the time of their first captivity, this State system of religion was in full bloom under the Medish kings, and had passed from them to the Persians. Nor could it fail to happen, that the conquered people, whose religion and ways of thinking were nearly a thousand years older, besides being almost exclusively national, however true they might remain, in other respects, to the law of their fathers, should appropriate to themselves their conqueror's theory of the universe, especially seeing that it was more perfectly formed, more clear and comprehensive than their own.

We find traces of it already among the prophets, who lived during and after the captivity; but the greatest proof is *the total change which took place in the Jewish mode of thinking after the captivity.* They had finally become ashamed of their old boorish idolatry; they now worshipped a God, the God of Light, to whom they ascribed a countless host of servants, in a splendour never known to their old pastoral, Mosaic mode of thinking.* They now tell of heavenly princes standing about the throne of God, and beholding the glory of his countenance; (Matt. xviii.) of countless heavenly hosts, obedient to his will, (Dan. vii. 10. Rev. v. 11. vii. 11.) The whole creation was divided among orders of Angels; they ruled over the elements. John's writings not only borrow of this imagery, but are for the most part written in it.†

* It can be clearly shown that the ideas of the Hebrews were a different thing before and after the captivity, although the later views have been introduced into the earlier books, wherever they could be made to apply. This will be shown in the continuation of the "Spirit of Hebrew Poetry."

† Thus the Angels go up and down, (John i. 5:) the Angel of the water stirs the pool of Bethesda, (John v. 4:) others the winds of the earth, (Rev. vii. 1:) the fire Angel has power over fire, (xiv. 18;) they are as priests in the temple of God: they give signs, seal, announce, save and destroy, (Rev. vii. 2. 3. x. 6. xiv. 6–9.

9.

It was unavoidable, that, after their return from the Medish-Persian Provinces, the Jews of Palestine *should regard and interpret their own ancient writings according to this more enlarged mode of thinking:* for just at this time were these writings collected and arranged, and some of them, Psalms and parts of the Prophets, were unquestionably first written during the Captivity. The circle of their old pastoral state now seemed to them too narrow: the God of their fathers spoke to them too simply. They began to raise into notice passages, which spoke in a mystical sense; above all, the Prophet Daniel served them for this purpose. Into other passages a new sense was introduced; till finally the genuine plain exposition was almost wholly lost in that art of arts, the Cabbala. The Priests and men learned in the scriptures became a class of Mobeds and Destur-Mobeds.

10.

Above all, these interpreters made use of the beginning of the books of Moses, in which God says: "*Let there be light!*" "*Through the word of God,*" says one of the Psalms, "*the Heavens were made: all their hosts through the breath of his mouth. The word of God made his angels winds, his servants flames of fire; he spake, and it was done; his word went forth, and all the elements obeyed him.*" (Ps. ciii. 4. cxlvii. 15—18.) The *Almighty word* is represented in the Egyptian destroying angel as a warrior descending from the throne of God in still midnight: (Wisdom xviii. 14—19) in every messenger, who bore a commission from above, walked *Memrah*, the *word of God.*

11.

As they did the word, so also they personified wisdom, as the first-born daughter of God, the Architect of the world, the friend of men. (Proverbs viii. 22—31.) This imagery, too, was eagerly and richly depicted. (Sirach xxiv. 1—46). Wisdom proclaimed of herself, that she proceeded from the mouth of God, that ever present she fulfills all, that she is the Priestess in the holy tabernacle, and that her rule goes forth from Zion over all the earth.

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xvi. 1. xx. 1. &c.) Opposed to them stands Satan with his Angels, (Rev. xii. 7:) He, the persecutor and accuser, (xii. 9. 10;) the liar from the begining, and the father of lies, (John viii. 44.) The whole world, according to John, is divided into light and darkness, into children of God and of Satan, [John i. 6. 10. iii. 19-21. viii. 44. xii. 31. xiii. 27. xiv. 30. xvi. 19. 1st John 1-5.] The other [writings of the New Testament present the same appearance. Let any one read the Zendavesta, which is now laid open to us, and he cannot question the origin of this *un-Mosaic* mode of thinking, which he here finds in connected order.

12.

As the *word* and *wisdom*, so also they personified other attributes of God; in Gabriel and Michael his *strength:* in the angel of his countenance, his *majesty:* in the angel of the covenant, his *goodness* and *truth*. Even the pillar of clouds (*Schechinah*) was animated, and became a mediator between God and his people.

13.

When, finally, in spite of all opposition, Platonic ideas had found their way into the Jewish system, there arose from the strange mixture of the same with the words of Moses (Gen. i. 26, 27,) and with the doctrine of the Magi that *first* and *celestial man*, the proto-type of all worlds and especially of the Messiah, (Adam Cadmon:) a fiction unlike anything which could have entered the senses of the Attic wise man.

J. S. D.

(TO BE CONTINUED.)

GRANDFATHER'S SPECTACLES.

"Grandfather," said John, "I am so near sighted, I cannot read this fine print, besides, the book is very dull, and there are no pictures in it."

"Near sighted, are you, child? Come, none of this affectation! This is only an excuse for not learning your lesson. You are growing lazy, I fear."

"No! grandfather, I am indeed near sighted. Mother says I shall one of these days have a pair of spectacles like those our new minister wears. She says I must wait till I am older, but *I* want them now, for I shall ruin my eyes unless I have them."

"Well, child," said the grandfather, "if you really want a pair of glasses, you may use mine, and keep them; I have another pair like them." So saying, grandfather took off his spectacles and placed them across the nose of his grandson. But they fitted him about as well as a saddle would a mouse, or Saul's armour David. But what was worse still, he could not even *see* through them. All was *blur* before him. After making his eyes ache and swim for some time, he threw down the spectacles and the book in despair. "'Tis no use," he said, "I can do better without them, Grandpa!" His mother coming in just then, saw his distress, and smiling drew from her pocket another pair. "Take these, my son," she said, "and put them on, they are meant for your eyes—I have just

bought them for you. Give the others back to grandpa, for they suit only old eyes like his." The boy did as he was requested, and to his great delight saw and read with perfect ease.

Let not the young be discouraged, if they cannot at once find the form of Faith adapted to their natures. How many good souls are trying hard at the present day to see through their grandfather's spectacles! How many are striving to penetrate to the truth through an antique and worn out theology, which suits only "old eyes;" finding nothing before them but pain, confusion, and unprofitableness, till they have come to some newer and more living form of faith. Let us leave then the old for the old, and take what is good and true out of the new forms, and we shall be suited, and get along comfortably and peaceably. C. P. C.

ON THE DOCTRINE OF THE ATONEMENT.—I.

Among the doctrines of human invention which have been ingrafted on the simple religion of the Saviour, there is not one to which, at the present day, a greater prominence is given, than to that of the atonement. If we enter an orthodox church, especially in the country, we shall, whatever may be the subject of the discourse, find this doctrine brought in, in some shape or other; and then the word *atonement* is generally pronounced with that deep solemn intonation of voice, which is so well calculated to make an indefinite but solemn impression on minds accustomed to receive their impressions rather through the nervous system than by the understanding. There appears ever to be a kind of abstract magical efficacy attributed to the word *atonement*, which is independent of the ideas connected with it, or any moral effect it may produce; for though among those who profess to believe in the doctrine of the atonement; some attach one meaning to this word, and others quite a different meaning; yet all agree in asserting that a belief in the atonement is absolutely necessary to salvation. It is true, that of late some of the more enlightened, among the orthodox teachers, have begun to speak less dogmatically on this subject. Although they still continue to use the word atonement, yet they have very much softened down the ideas formerly connected with terror. In their hands the doctrine has become a certain shadowy something, of which it is not always easy to seize the meaning. With their own departure from the ancient faith,

they have also become more liberal towards the sentiments of others; and they begin now to think, that this is one of those subjects concerning which men may honestly differ in sentiment, without forfeiting their christian name and standing by a departure from the popular belief.

Unfortunately, however, as among the rest of mankind, so among the orthodox, and especially among their teachers, the number of the enlightened bears but a small proportion to the whole; and the less enlightened are far from being equally modest or tolerant. To listen to them one would be induced to think that the doctrine of a vicarious atonement (in the popular acceptation of those terms,) is the very essence of christianity,—the main pillar on which the whole christian system rests,—and that a rejection of this doctrine, involves, as a necessary consequence, a rejection of christianity itself.

Where such prominence is given to an article of faith, it becomes our duty carefully to inquire into its precise import; to examine the evidence adduced in support of it, and thus to determine its truth or falsehood; and this is the purpose to which I intend to devote the present essay. I enter the more willingly on this task, as I have seen with regret, that some of our own writers have lately, (in accommodation to existing prejudices no doubt) began to make use of the term *atonement*. It is true, these writers use this term according to its old original acceptation; but that is, in my opinion, precisely where the danger lies. The moment we make use of terms in a sense different from that generally attached to them, we are liable to be misunderstood, and to mislead others as to our true meaning. Of the injurious effects of using terms in any other than their common popular acceptation, the very subject now under consideration presents a striking example.

In entering on the task before me, the first question which naturally presents itself is: What are we to understand by the technical term *atonement?* The difficulty of answering this question arises from the difference of sentiment which exists among the orthodox in regard to this doctrine. Leaving, however, slight shades of difference out of the account, I think the orthodox may, in regard to this subject, be divided into two classes. The first and most numerous of these, hold to the old faith, which teaches, that the atonement is the satisfaction which Christ, as our substitute, made to the offended justice of the Father, by bearing in our stead and place the penalties of the law. According to this system, sin, being committed against an *infinite* being, is an *infinite* evil, deserving eternal punishment, and is incapable of being for-

given, unless an *infinite* substitute or surety should suffer in our stead, or bear the penalty of the divine law; and hence Christ, the second person in the Godhead, to save mankind from the divine wrath, assumed our guilt, and made, by his sufferings, satisfaction to the offended justice of the Father, the first person in the Godhead.

The second class of the orthodox, consider the doctrine thus set forth, as too strongly stated. They reject the idea of a literal imputation, as of a literal substitution; and consider the sufferings and death of Christ as merely intended to exhibit God's abhorrence of sin. According to them God could not freely forgive sin without the danger of his justice falling into contempt. To enable Him to forgive the sinner with due regard to His honor it was necessary, that an infinite being should suffer the penalty due our transgressions; and hence Christ suffered and died to vindicate the justice of God.

Having thus endeavored to ascertain in what manner the doctrine of the atonement is held by these two classes, the next point to be considered is, in how far either of these systems is supported by the scriptures.

It will, I presume, be readily admitted, that the doctrine of the atonement is not a doctrine of natural religion; and hence that, if it be true, it must entirely rest on the evidence of revelation. Now here at once arises a strong presumption against its truth from the fact, that the word *atonement* never once occurs in the New Testament, in the sense in which it is used in the scheme now under consideration, namely an expression of satisfaction made for wrong done. The word *atonement* is found but once in the New Testament, namely, in Rom. v. 11, where we read: "And not only so, but we also say in God, through our Lord Jesus Christ, by whom we have now received the atonement." It is to be observed, that the Greek word, here translated *atonement*, is one which occurs frequently in the New Testament, and is, in every other instance translated *reconciliation*. This too was the true signification of the word atonement at the time when our common translation of the bible was made. It is a term compounded of two English words, *at* and *onement*, and signified simply *reconciliation*. In proof of this being the true original meaning of the word atonement, we have only to refer to cotemporary writers. Thus in Shakspeare's Coriolanus we read:

> "He and Aufidius can no more *atone*,
> Than violentest contrariety."

And elsewhere in the same author we have:

> "He seeks to make *atonement*,
> Between the Duke of Gloster and your brothers."

But we need not go to Shakspear to prove that this was the original meaning of the term under consideration. In Acts vii. 26, we read, that Moses, when he found the Israelites contending with each other. would have set them *at one* again, that is, would have reconciled them. Since that time, however, the word atonement has undergone an entire change of meaning. It is now, in common conversation, never used to express the reconciliation of parties who are at variance, but is only used to express the satisfaction made for some wrong or injury done. On the dangerous consequences of thus using, in systematic theology, a term, the meaning of which has become completely changed, it would be needless to enlarge. These must be sufficiently obvious to every reflecting mind.

If in the New Testament we do not meet with the word atonement, in the sense in which it is used in the Orthodox scheme, neither do we meet there with any of the other terms which are commonly and necessarily used to express the ideas connected with the orthodox doctrine. We would look there in vain for the terms *satisfaction*, *substitution*, *imputed guilt*, *imputed righteousness*, *or vicarious suffering;* and neither do we find one word indicating that we are to regard the sufferings and death of Christ as a scenic representation calculated to evince God's abhorrence of sin.

Perhaps, however, it will be said, that though the orthodox doctrine of the atonement be not expressly taught in the New Testament, yet that we meet with passages there, from which it can be clearly inferred. Now the very fact that this doctrine is not expressly taught, but rests on inferences, raises a strong presumption against its truth; for we should suppose that a doctrine of so much importance would not have been left to be inferred from sundry scattered texts. Let us however examine some of the texts principally relied on as teaching this doctrine, to see in how far they justify the inference drawn from them.

Christ tells us, that he came to give his life a ransom for many.* Paul says, that Christ gave himself a ransom for all.† Peter tells us, that we are redeemed with the precious blood of Christ;‡ and the same thing is said in the Revelation.§ In other places we are told that Christ suffered|| and died for

*Matt. xx, 28. †1 Tim. ii, 6. ‡1 Pet. i, 18. §Rev. v, 9. ||1 Pet. ii, 21.

us.* Now if we look carefully at these passages we shall find that they say nothing about satisfaction made to the Divine Justice, nor about imputation either of guilt or of righteousness. Stripped of their metaphorical garb, they simply tell us that Christ suffered and died, not in our stead, but for our benefit, and to deliver us from the dominion of sin and death. We meet frequently with expressions, similar to those now under consideration, in profane history, and there we never misapprehend their true meaning. Of the heroes of our revolution we are told, that they suffered and bled and died for the liberties of our country, and that they purchased our independence with their blood. Now no one infers from this, that there was an agreement with England, that, in consideration of certain sufferings to be endured, and certain sacrifices to be made, that Government was to release us from colonial bondage. All understand, that the sufferings and sacrifices here spoken of were merely incidental. So too the sufferings and death of Christ were incidental in the introduction of that religion which is to free us from sin and death, and lead us to immortality.

Another text much relied on by some of the Orthodox is found Gal. iii, 13, where we read: "Christ hath redeemed us from the curse of the law, being made a curse for us." The first question here is: What is meant by the curse of the law? This the apostle himself answers in the 10th verse, where referring to Deut. xxvii, 26, he says: "For it is written, cursed is every one that continueth not in all things which are written in the book of the law, to do them." The next question is: How did Christ deliver us from this curse of the law? The answer to the question is: By substituting for a dispensation which rigidly required faultless obedience, another in which pardon and remission of sin is promised to the repentant sinner. But how did Christ become a curse for us? This question the apostle himself again answers in the latter clause of the 13th verse, where referring to Deut. xxi. 23, he says: "For it is written: cursed is every one that hangeth on a tree." Christ therefore became a curse for us, (that is for our benefit, not in our stead and place,) by the manner of his death, which was by the Jews deemed to be acursed, or to impart ceremonial pollution.†

*1 Thess. v, 10. † That the curse pronounced against those who were hanged, was one denoting *ceremonial* and not *moral* impurity, appears clearly from the latter clause of the verse referred to, Deut. xxi. 23. The reason there assigned why the bodies of those that were hanged should be cursed the same day, is: that the land might not be defiled. See also John xix. 31, as to the reason assigned why the Jews requested of Pilate that Jesus, and those crucified with him, might be put to death, and taken down from the cross.

Others again lay much stress on what is found Rom. iii. 24, 25, where we read: "Being justified freely by his (God's) grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Now, although the precise import of this text, *as we have it here*, may not be perfectly clear, yet it must be obvious that, were it not for preconceived systems, no one would find proofs here for the popular doctrine of the atonement; for it says not a word about imputed guilt; imputed righteousness; vicarious suffering, or satisfaction made to the Divine Justice. But, besides this, persons skilled in Greek say, that the original word here rendered *propitiation*, never has that meaning but signifies the mercy-seat which covered the Ark of the Covenant; and that as on that mercy-seat, consecrated annually by the blood of victims, the Deity was supposed in a particular manner to rest, and to reveal His will: so, Christ is here figuratively represented as a mercy-seat, consecrated in his own blood, on which the Deity takes His stand to reveal His gracious purposes to mankind.

But the portion of the New Testament, which is, perhaps, more than any other relied on to prove the popular doctrine, is the epistle to the Hebrews. The writer of that epistle, referring to the sacrifices for sin under the old dispensation, and particularly to that made on the annual day of atonement, compares the death of Christ to it; and hence it is inferred, that the death of Christ is to be viewed as an atonement for sin, according to the present popular acceptation of those terms. But this inference rests, if I mistake not, on a misapprehension of the nature of the atonements mentioned in the Old Testament; of the true signification of the term *sin* as connected with them; and of the entire meaning of the writer of this epistle. As this point is an important one, I shall consider it somewhat in detail.

The Jews used the term *sin*, not only to denote moral transgression, but also to denote ceremonial impurity. In proof of this, I would refer the reader particularly to Lev. v. and Numb. xix. That the term *sin*, as connected with the Jewish atonements, is to be taken in this latter acceptation, will appear abundantly in the sequel.

The Jewish atonements are to be considered, not as intended to make satisfaction for moral transgression; but as arts of ceremonial purification. This will appear clearly, when we inquire into the occasions on which atonements were wont to be made.

In the first place, atonements were made for inanimate objects; which, of course, were incapable of moral *transgression.*

When a building, an altar, a vessel, &c., were set apart for religious purposes, an *atonement* was made for them; that is, certain ceremonies, called by that name, were performed, by which they were consecrated to religious uses. See Exodus xxix. 36, 37; Lev. viii. 11. This atonement was annually repeated. See Lev. xvi.

When a house was attacked with a certain species of rot, (with the nature of which we are not acquainted, but by the Jews was called leprosy,) the decay was stopped by certain prescribed means, and then *an atonement* was made for such house; after which it was again permitted to be inhabited. See Lev. xiv. 33–53.

In the second place, atonements were made for bodily pollution not caused by moral guilt.

When persons were attacked with leprosy, or certain other disorders, or had been accidentally defiled by certain natural causes, they were considered unclean, and, as such, incapable of joining with the congregation in the public worship of the tabernacle. When they were cured of their disease, or cleansed of their accidental defilement, an *atonement* was made for them, by which they were restored to their rights as members of the congregation. See Lev. xii. xiv. xv.

In the third place, atonements were made for sins of ignorance, not necessarily connected with moral guilt.

When any person had unknowingly transgressed any of the divine institutions, or had inadvertently defiled himself by touching anything ceremonially impure, he was considered unclean, and, as such, incapable of joining in the public worship of the tabernacle. An *atonement* was then made for him, by which he was ceremonially purified, and restored to his religious privileges. See Lev. iv. v.

In the fourth place the *atonement* was the ceremonial rite, by which persons, who had been guilty of moral transgression, were again restored to the privilege of participating in the public worship.

When a person had been guilty of a wilful transgression, he was considered as thereby having rendered himself unclean, and unfit to participate in the public worship. A ceremonial purification, called an *atonement*, was then made, by which the ceremonial pollutions was done away, and the transgressor restored to his religious privileges. See Lev. vi. 1–7. We find something precisely analagous in many of the

christian churches of the present day, in which a person guilty of flagrant misconduct is deprived of a particapation in the public ordinances of religion, until he has either undergone some penance, or has made a profession of repentance, and promised reformation; on the making of which he is restored to his former standing in the church.

That the atonement in the last mentioned case, was a *ceremonial purification* and not *a satisfaction made to divine justice for moral guilt*, is perfectly evident from the following considerations: First, the name of the rite, and all the essential ceremonies, are the same in all the four cases. Secondly, the atonement made on the annual day of atonement, was an atonement, not only for the people, but also for the sanctuary, the tabernacle and the altar. It must therefore have been a ceremonial purification such as could be common to all, as the latter were clearly incapable of moral pollution. But on this subject the 15th chapter of Numbers is perfectly decisive. There the Jewish law-giver, after directing how atonement is to be made for those who have been guilty of sins of ignorance, forbids the making of atonement for those who should sin presumptuously, or with an high hand; and directs that such 'be cut off utterly from the people.'

Having thus ascertained, what was the true nature of the sacrifices or atonements for sin, made under the old dispensation, we shall now be better prepared to understand the comparison which the writer of the Epistle to the Hebrews makes between those sacrifices and the death of Christ.

Who was the writer of that Epistle is not known. Origen, the most learned among the Fathers, and who lived in the early part of the third century, declares that in his day it was not known who was the author; and what was not then known cannot be known now. The common opinion, which ascribes this Epistle to the apostle Paul, is by most of the biblical scholars of the present day believed to be unfounded.* The writer of it, whoever he may have been, was evidently fond of allegorizing; and here, as in other allegorical writings, we must constantly bear in mind, the opinions which were prevalent at that day, and take care not to press every incidental expression, if we would arrive at a correct knowledge of the writer's meaning.

In this Epistle a parallel is drawn between the Mosaic and Christian dispensations, and it is the purpose of the writer to

*Professor Norton, in an excellent and elaborate essay on this subject, published some time ago in the Christian Examiner, has proved almost mathematically, that this epistle is not the production of the Apostle Paul.

shew the great superiority of the latter over the former, and to prove, that the Christian dispensation is intended to supersede and do away with the Mosaic institutions. For this purpose he attempts to prove the following points:

1st. That Christ was superior to Moses, and the Christian superior to the Mosaic dispensation. See chap. iii. and viii.

2nd. That Christ's priesthood is of a higher order than the Aaronic priesthood. See chap. v. and vii.

3rd. That the sacrifices or atonements of the Mosaic dispensation, sanctified the worshipper only, for a time, and hence had to be annually renewed; whereas by the death of Christ we are sanctified or made pure forever. See chap. ix. and x.

4th. That, by the sacrifices of the Mosaic institution, the worshipper was only so far sanctified, as to be admitted to the outer court of the temple, (the high priest alone being permitted to enter the Holy of Holies, where the Deity was supposed to be in a particular manner present, and thus standing constantly between the worshipper and his God;) whereas, by the death of Christ, we are so sanctified, as to have direct access to God. See chap. ix. and x.

The writer closes this last point by the exhortation, that, having now access to the holy of holies, that is, to the *immediate* presence of God; we should 'draw near, with a true heart, with full assurance of faith.' See chap. x. 19-22.

From this analysis of the epistle to the Hebrews it appears, that it was the object of its writer to reconcile the Jewish Christians to the abolishment of the Mosaic institutions. It was well calculated to effect that purpose, but certainly not to teach the popular doctrine of a vicarious atonement, of which it does not say one word.

I have thus endeavored to shew, that the proofs brought forward from the New Testament in support of the popular doctrine of the atonement, fail to establish that doctrine; and hence I might well rest this examination here, as that cannot be a doctrine of christianity, which finds no support in the New Testament. But the importance attached to this doctrine requires, that it should be considered in all its bearings, and I shall therefore, in a following number, attempt to shew, that that doctrine is at variance with the express declarations of scripture, and with the clearest dictates of the human mind. H.

RENUNCIATION.

EXTRACT FROM AN UNFINISHED POEM.

To dream in sluggish sadness on those hours,
Whose memory haunts us like the Æolian lute—
To dote on images of summer flowers,
And see the Autumn bearing us no fruit—
To weep vain tears by night when all is mute,—
And bear through all the cheerful day a pain
Suffered to rankle like a poison-root,
And nursed into a pleasure and a gain—
Such is of stricken hearts the solace and the bane;

Unless they re-create the lost ideal
By living in the present, with the cares
Of life all thickening around them, instant, real:—
Unless a manly, active Faith be theirs,
In whose broad light the sorrow that ensnares
The groping spirit, is made a golden gift
And a high honor—'till the sufferer wears
His pangs austere as kings their crowns, when swift
They hasten to new thrones, and their proud eyes uplift.

C. P. C.

ALEXANDER CAMPBELL AND UNITARIANISM.

It is natural that Mr. Campbell, having many heresies of his own to answer for, should not wish to take the odium of those of other men, and should be deeply convinced of the truth of the apostolic saying, that "every man must bear his own burden." It is natural, doubtless, that he should dislike to be called a Unitarian; but we cannot hold him to have acted wisely in his late proceedings with the American Biblical Repository. Many things concur indeed at this time, to make him draw in the reins of reform, and grow conservative. He is getting old, and age naturally leans to established opinions. He has founded a large sect, and doubtless thinks the time has nearly come for him and his to be admitted to the fellowship of the orthodox, and take rank among the established denominations of the land. Now, just at this time,

comes Mr. Landis, and in an elaborate article in the Biblical Repository, accuses him of Unitarianism. His soul is all on fire to repel this dark charge. Hear him in the February number of the Millenial Harbinger, solemnly appealing to the Presbytery of Philadelphia, against the calumnies of Mr. Landis. After complaining of various things, he goes on with his Jeremiad:

"Nor would I trouble your venerable body with the still more wicked and outrageous attempts at fostering upon me the infamy of Unitarianism; which, with the orthodox and your petitioner, is no better than Deism; a faith, or rather an unbelief," &c. &c.

Knowing that a great majority of Mr. Campbell's church in this part of the country are Unitarians, we felt rather astonished at hearing this sort of slang from Mr. C. against their opinions; for, although it was intended to have effect with the Presbyterians, still it would be read by his own friends also. We wondered what John T. Johnson and Barton W. Stowe would think, at finding their opinions called "no better than Deism"—entitled an "unbelief rather than a faith," &c. But Mr. Campbell is ingenious enough to provide against this difficulty also. In the same number of the Harbinger, further on, we find another article, which was *not* sent to the Presbytery, as we reckon, containing Mr. Campbell's answer to the question: "What is a *Unitarian?*" Here he explains what he means by his previous remarks. After saying that this word "technically denotes one that is opposed to trinity, or tri-unity in the Godhead or Deity," he tells us the sense in which *he* uses the word, which it seems is quite different:

"I use the term *Unitarian* in its *obnoxious* sense, as indicating one who regards the death of Christ as *not for sin nor sinners;* but for a proof of his sincerity and benevolence. With the real Unitarian, no real sin-offering, no real atonement was needed; and therefore Christ died as a martyr. This, with me, is *practically* no better than Theism. Indeed, such a person says he does not believe 'that Jesus died for our sins,' or 'that he, the just one, suffered for the unjust.'"

I would like to ask Mr. Campbell how he reconciles it with his ideas of justice, to use in a new, strange and *obnoxious* sense, a word adopted by a portion of his fellow christians to express their religious views. Apply secretly any sense you choose to a phrase, and then use it in that sense, and you may misrepresent and slander the character and opinions of any one. Suppose I should say "Mr. Campbell's Reformers disbelieve in the immortality of the soul, and in future

rewards and punishments;" and by and by should explain myself by saying, "I use the word Reformer in an *obnoxious sense*, as signifying a Materialist and Universalist." Would that be fair? Would that be *different* from what Mr. C. has done?

Again, I would ask Mr. Campbell where he ever met on this orb with a man, professing himself a christian, who regarded the "the death of Christ as *not* for sin *nor* for sinners?" If Christ died not for sinners, whom did he die for? For my own part, having read pretty generally the writings of English and American Unitarians, I am yet to hear of the man among them, who "says he does not believe Jesus died for our sins, the just for the unjust, that he might bring us to God." For, and on account of the sins of men, Jesus died, that he might put them away with their guilt and ruin, and purify unto himself a peculiar people zealous of good works. This is the universal faith of Unitarians. If Mr. C. *says it is not*, he knows more of our opinions than we do ourselves.

True, there are many theories with regard to the mode of atonement or reconciliation, which the Unitarians reject as unscriptural and irrational. They do not believe, with the old theologians, that Christ died, 1. To pay a debt to the Devil—nor 2. To appease the wrath of God—nor 3. To bear as a substitute, the full punishment due to the sinner—nor 4. To make it possible for God to forgive the penitent without violating the principles of justice—but 5. To manifest the love of God so as to touch the sinner's heart, and bring him to repentance and make him fit to be forgiven. The three first views are generally rejected by *all* theologians of the present day. The fourth is perfectly unscriptural, and cannot stand the test of inquiry. Christ according to us, and according to the Bible, died to reconcile men to God, not God to man,—to bring us to Him, not Him to us—to make it possible for us to repent and be forgiven, not to make it possible for God to forgive the penitent. God always could and always did forgive the penitent. "When the wicked man turneth away from his wickedness, he shall save his soul alive."

Mr. Campbell, as it seems to us, talks very vaguely about the atonement, and does not appear to fix any precise ideas to the language he uses on that momentous subject. He talks about a sin-offering, sacrifice for sin, &c., without defining what he really means by these phrases. I wait with impatience for the discussion of these words which he proposes in the Harbinger.

In his letter to the Presbytery, Mr. Campbell says that Unitarianism with the orthodox and himself, is no better than Deism. In the article for his own people he changes the phrase, "Th's, with me is *practically* no better than *Theism.*" Was it accidental, this softening off the term when he was addressing those among whom were many Unitarians?

There is one more question which I have to put to Mr. Campbell, about this business. Mr. Landis accuses him of Unitarianism, and evidently means by this a denial of the Trinity. Mr. Campbell says it is false, and that he thinks Unitarianism as bad as Deism. But presently he explains himself to man *not the denial of the Trinity, but the denial of the Atonement.* I would ask, is it right to use words in a sense of our own, in denying a charge of this sort? To me it seems like equivocation.

In short, Mr. Campbell's language about Unitarianism when talking with Presbyterians and with his own readers is so different that it can scarcely be reconciled. The *name* of Unitarian is, I fear, the great stumbling block with him as with others. He is not a Unitarian, but he "rejects Trinitarianism because of its unscriptural, unintelligible, and barbarous phraseology: regarding it as a system of polytheism." With Dr. Peters I ask, "If not a Trinitarian nor a Unitarian what is he?"

The following passage will bear some criticism: "The phrase 'Supreme Deity,' is to my mind perfectly Pagan. What! have we got one supreme Jove, with his retinue of inferior gods and demi-gods? I was once asked by a very conceited and self-confident preacher, whether I believed Jesus the *supreme* God? Had it not been in a worshipping assembly, I would have asked him how many *inferior* Gods he acknowledged?"

Before Mr. Campbell permitted himself to ridicule the phrase "*Supreme God,*" he might have remembered that it was exactly equivalent to "Most High God," a phrase which occurs often in the Old, and at least once in the New Testament, (Heb. vii. 1.) He was in fact therefore ridiculing the language of the Bible, for his objections apply as forcibly to the latter phrase as the former. *As* forcibly, but in fact, they have no weight in either case. When Melchisidec is called priest of the Most High God, the apostle means to declare Jehovah supreme over all who are *called* Gods, not to admit them to be such. The Bible calls Jehovah "the Most High God," to express the superiority to all other beings who had the name of God. We call the Father "the Supreme God,"

to express his superiority to other beings who now bear the name of God in the christian world.

Mr. Campbell is in the habit of speaking with great contempt of the whole controversy between Unitarians and Trinitarians, as perfectly puerile, childish, and unimportant, yet preaches sermon upon sermon, and writes page after page to show the absolute necessity of using a certain amount of water in the act of baptism. The first of these questions he considers beneath the notice of a wise man, the last as touching the very essentials of Christianity. For our own part, we think neither of these questions fundamental, nor yet as wholly unimportant; but we hold opinions to be *more* important than forms and ceremonies, because they have a greater influence on the character as coming closer to the soul: opinions are inward, ceremonies outward. A question which is to decide to whom we ought to pray, and which is to determine whether mystery, doubt, and blind submission are more acceptable than clear convictions and intelligent worship, must needs be *more* important than that other question (which, however, we do not pretend to despise,) "Can a man profess Christianity without being wholly covered over with water?"

J. F. C.

NEW SCHOOL.

I remember, *for* it was just on the verge of my youth, the burst of joy with which the devlopement of the Unitarian sect, as a sect, was hailed in this community, especially by the young. The fetters of a time honored tradition were broken, and we were free to accept the idea that human responsibility spread over the fact of regeneration; that the grace of God was not something foreign and alien from our nature, but an element of it; waiting only a kindred touch to come forth consciously, and sanctify the whole soul, even up to the stature of Jesus Christ. But one pamphlet ever published in this country, and that a political one, ever had so extensive a circulation as the statement of the Unitarian doctrine made by Dr. Channing in his sermon at the ordination of Mr. Sparks.

But since that time what has Unitarianism done? It has made headway as a sect—extended itself horizontally it is true; and it has in some degree explored its harmonies with the orthodox sects, from which it separated itself. But has it penetrated more deeply into Truth itself? Has it taught or ever learnt any new secrets of spiritual life? Has it gone on

to marry into each other the religious and intellectual life as was to have been expected from those who vindicated Jesus as a type of the Human soul, and little children as born "of the Kingdom of Heaven," which adult men can only enter by being "born again?" Unless we speak of the *New School*, now rising like a phœnix out of the ashes of old Unitarianism, which as a sect seems to have had its day, I think we must say no. If we look at Mr. Norton, and some few who sympathise with him, we must say, that Unitarianism has stopped short at the overthrow of technical error; that it did not exterminate the seeds of error; and consequently the Unitarian Church has become as formal, as lifeless, nay, as bigoted as any other church. This is especially true in those parts of the country where Unitarianism is comparatively old. In new settlements, with you for instance, where its John Baptist work is yet to be done, the glow of the first love may be felt. But the same early decrepitude will come upon you there, unless you keep true to the original principle of an absolute freedom. *The superstition* of Unitarianism is a product of the almost exclusive direction of its studies. The sect has been so eager to remand men from the "traditions of the Elders" to the Gospel record; and from the commentaries of later times to those of the Apostles; that it has ended in giving too great a value to the letter of the record; and in too much giving up the inalienable privilege of man, which was Jesus' first principle, and which made him what he was,—the privilege of "reading GOD *directly*, instead of other men's traditions of him." Indeed has there ever been even an Unitarian who has steadily, and on principle, to any great extent himself exercised this privilege as a duty? But of what use was it to prove so laboriously that the eloquent representations of scripture concerning the depravity of men were not to be interpreted logically, as a last analysis of the nature of *man*, if we were not to be encouraged by it to open our own inward door into the Eternal Spirit. It could certainly answer no good end, to mitigate the sentence which conscience passes upon our actual life, by striking out of the religious vocabulary the term *total depravity*, unless we immediately realise the presence in the depths of our souls of an all-regenerating element, before which

> "This mortal nature shrinks
> As guilty thing surprised;"

for surely no believers in the distinction between good and evil can wish to diminish our sensibility to evil, but only to

increase our sense of personal responsibility with regard to it. The rejecter of the doctrine of the total depravity, no less than the believer in it, abhors all evil. He feels it to be the privation absolutely of that moral good which lifts the soul of man into the divine life. Religion is something more than a negation of traditionary errors. It is the feeling of the union of the soul with God. It was relatively important that those church errors which practically destroyed the confidence of the soul in Reason, by confounding its proper action in moral character with that of the appetites, should be done away; and Unitarianism, by attacking the term Total Depravity, and exposing the logical illusions which have supported it under the names of Trinity, Vicarious Atonement, &c., has done a service to the present age, born to an inheritance of so much historical error. But at best this has been only preparing the way for men to become religious. A man is not a Christian—is not religious—because he knows that the five points of Calvinism are false positions, or even because he he can prove that no false doctrines are stated in the Bible. Unitarians have not done much for man, when they have proved that common orthodoxy is false, though we believe they have done something. At most they have only done what John the Baptist did—prepared the way for the Light which lighteth every man who cometh into the world—they have not seen that light.

I must not forget, however, that the so called Unitarian sect have always enveloped a large number of individuals, though they have made little impression because not banded into a party, who have all along kept time to the "dreams of their youth," and never identified Christianity or Truth with the fortunes of any sect. These persons, of whom Dr. Channing has always been the organ, have always spoken of advance; and to them it has been always evident that what was called Unitarianism was but the chrysalid of the winged life of Religion, which was by and by to soar. These, and the young, who never knew the creeping life of any superstition, and who demand of the church, in which they are brought up, something more than even a clear echo of the Apostolic age, constitute a *New School*, who are asking how may we live such a spiritual life as Jesus lived.

EASTERN CORRESPONDENCE.

ANCIENT CHRISTIANITY AND THE OXFORD TRACTS.

This is the title of a work lately published, from the pen of Isaac Taylor, author of "Spiritual Despotism, &c." It is a very able, and as appears to me, unanswerable argument against the doctrines and aims of the Oxford Tract writers.

The Oxford Tract writers recommend most earnestly, a return to the "Ancient Christianity" of the third century, or thereabout. They are sick of modern Protestantism, sick of Neology, and think that the only care for the diseases of the times is to jump back fourteen hundred years, leaping smoothly over the whole Roman Apostacy, and lighting on the pure and happy days of Athanasius and Ambrose. They are in love with the past. Their eyes are in their hind-head, not their forehead, and if a name is to be coined for them, as they are the antagonists of the Neologists, let us call them Palaiologists, i. e., Lovers of Old Things. These Oxford writers are learned, able, and deeply devout. Their views it appears are spreading among Episcopalians both in England and America.

Now, Mr. Taylor's view of the matter is briefly this:

1. His is a very serious business, and likely to produce important consequences, and must be earnestly met and pondered.

2. It is a fact that the Modern Church *depends* on the Ancient Church, (though he omits to define wherein this consists, how far it goes, and where it stops.)

3. But that the Church in the year 300 or thereabout, was essentially corrupt in doctrine and practice can be clearly shown.

4. That the Romish Church was rather an *improvement* on previous Christianity.

5. That Jerome, Ambrose, Gregory, Athanasius, &c., are full of false doctrine and false morals.

6. That a Gnostic Theology, an Anti-Christian Asceticism, and a corrupt state of manners prevailed in the church universal, in the times to which the Oxford Tracts would recall us.

7. That therefore it is better to go *forward* and not back.

We will extract a few sentences from this pithy writer:

"I boldly say that popery, foul as it is, and has ever been, in the mass, might yet fairly represent itself as a *reform upon early Christianity.*"

The following quotation from Tertullian seems to be the origin of Milton's famous lines, commencing:

"So from the root
Springs lighter the green stalk, from thence the leaves
More aery, last the bright consummate flower."—*Par. Lost. B.* 5.

"Look at the natural world, and see the plant gradually ripening to its fruit, first a mere grain; from the grain arises the green stalk, and from the stalk shoots up the shrub; then the boughs and branches get strength; thence the swelling bud; and from the bud the blossom; and from the flower the fruit; which, at the first crude and shapeless, by little and little proceeds, and attains its ripe softness and flavor. And so in religion; for it is the same God of nature and of religion; at first in its rudiments only, nature surmising something concerning God; then by the Law and the Prophets advanced to its infant state; then by the Gospel it reached the heats of youth; and now, by the Comforter is moulded to its maturity." Page 143.—If rather the Scripture parable "first the blade, then the ear," &c., is not the origin of both.

"An orthodoxy, logically precise, has served, with many an ardent spirit, as the *blind* of a most corrupt theology."—Page 207.

"I should urge an opponent to confess that the very best of the writers of the Nicene age, say Chrysostom, Augustine, Basil, Ambrose, Jerome and the Gregorys, fall far behind the Jewish Prophets, as to the notions they convey of the dignity and *purity* of the divine nature."—Page 229.

"Call Gregory Nyssen a Christian father, and Epictetus a heathen philosopher if you please, and I am sure that I could take many entire pages from both, and placing them in their naked merits before an acute and intelligent Christian reader, desiring him from internal evidence alone to endorse each quotation with the word *Christian* or *Heathen*, and he would as often interchange them, as apply them truly."—Page 233.

"Drop a few words borrowed from the Scriptures, and substitute a few drawn from the Koran, and then this memoir of St. Anthony, by Athanasius, might serve, as to its temper, spirit, and substance, nearly as well for a Mohometan dervish as for a Christian saint."—Page 278.

There are many very striking views and interesting passages in this, as in the other works of Mr. Taylor. We wish we had room for larger extracts. He anticipates that the Oxford Divines will soon attempt to introduce celibacy into the English Church, and he therefore devotes the largest part of his work to a consideration of the evils which, even in the earliest times flowed out of that system. J. F. C.

MONTHLY RECORD.

FOR JULY, 1840.

LANE SEMINARY.

Wednesday, June 10th, was the day for graduation of the Senior class in this institution. In company with a large number of ladies and gentlemen we had the pleasure of being present. We were much gratified to hear that its condition is more promising than it has been for some time past. During the last year, thirty-one students have enjoyed the benefits of the seminary; eight of whom leave this summer, being prepared in the opinion of their teachers, for the responsible duties of their profession.

We earnestly wish success to this institution; not because we think it is doing what we should like to see done for the Western country; but because in its own way and within its own sphere it is doing undoubted good. It inculcates freedom of thought, speech, action, as far as we could reasonably expect from the New School Presbyterians. These gentlemen occupy so dubious a position that they must necessarily be cautious to avoid misconception. Enemies are ready enough to frighten them with that symbol of all abominations, the name Unitarian; which they in conscience are bound to reject. For ourselves, we have no anticipations of seeing them become Unitarians. Our friends of the "New Church" say that Calvin is a Unitarian now in the spiritual world; but we have little expectation that his followers will become so on earth. And we do not desire that they should. If our brethren of other denominations will imbibe our principles and spirit, and freely pursue truth, and freely preach it, and encourage others to do the same, they will gratify our hope, far more than if they became nominally Unitarians. We do not profess to have found the *whole truth;* we would have our friends follow the only Lord and Master, not

his disciples, and both in thought and life, express the benediction, "Grace be with all who love the Lord Jesus Christ in sincerity."

THE WESTERN PEACE-MAKER,

A NEW PERIODICAL—OXFORD, OHIO.

What a grand name! And how will you make peace, brethren? "By dwelling upon the *essentials*, in which Christians agree." Good! But what Christians? *Evangelical Christians!* Ah! Much we fear that road does not lead to peace. Suppose we, the Editors of the Messenger should preach Christian union, and you should say, "we rejoice at these words, they are good words, timely words, words of promise—we will go with you heart and hand for Christian union;" and we should turn round and say with some coolness, "we were speaking to Evangelical Christians;" what would be your feelings? Pretty much what ours are now, friends. For we presume *you would deny us* the name of Evangelical Christians. Leave out the name Evangelical as tautological, and worse, as exclusive. An Evangelical Christian is a Christian—a Christian is an Evangelical Christian. Do not, under pretence and with the desire of breaking down old barriers, build up a new one. Understand us, we do and forever will preach *Christian union*; we offer you the right hand of fellowship. If you accept it, peace be with you! If you reject it; still peace be with you! The time will come, though perhaps not in our day, when all these poor divisions will be swept away, and the followers of Jesus will make one brotherhood! So be it! Amen!

THE CINCINNATI OBSERVER.

We rejoice to see another religious newspaper published among us. The only ones previously circulating here, we believe were the Western Christian Advocate, the able, and for the most part candid organ of the Methodist body; and the Universalist paper; unless indeed our friend Dr. Bailey's weekly Philanthropist should be called, as it deserves to be, a religious paper. We trust the Observer will be as well supported, as we know it will be well conducted.

A PROUD MONTH FOR CINCINNATI.

The month of June has witnessed the Examinations of the Common Schools—of the Cincinnati College—of the Woodward College and High School—and the exhibitions of skill and taste at the Me-

chanics' Fair; and in view of these noble institutions we cannot but say, "truly the lines have fallen to us in pleasant places." Our city is as full of moral and intellectual life as it is of business energy. Its mind and character advance as rapidly as its population and property increase.

The *Common Schools.*—In our next number we shall give the statistics of these schools. We will only now say, that the past year has, like the years which preceded it, brought improvement. Our citizens are every day becoming more alive to the importance of these "People's Colleges," as they have well been called. What a reproach is it upon the sectarian spirit of these free States, that we cannot follow the example of German and French Schools, and make religious and moral truth the root, upon which to graft all knowledge! We feel as yet but imperfectly our *social duties;* though all intelligent men are well convinced that *interest* commands society to educate every citizen. Common sense echoes the pithy words of Dr. Beecher, "an education is the best bill of naturalization." It is well that society has awaked to a sense of its true *interest.* But a higher era of improvement will be introduced, when it shall be established as an axiom, that every child has a *right* to the highest education society can give it; and that it is the *duty* of society to aid every human being to become in character and mind all that it is fitted by natural endowment to be. Society is not yet awake to its duties. There are many children, and they chiefly among the young, who are still shut out from the benefits of our schools. But we will not, in hoping for a time when all children will be taught, and all teachers suitably honored and recompensed, be ungrateful to the best benefactors of our community,—the Fathers and Patrons of our Common Schools. Among our schools we must not overlook those for colored children, which are supported partly by payments from the parents, partly by contributions, well attended, and under excellent management. Our colored population would have been even more improved than they are, had they not so long been wrongfully deprived of the benefit of the school-fund, to which they contribute their fair proportion. Every Christian should feel it to be his duty to encourage by his presence, cooperation and money, our Common Schools.

The *Cincinnati College,* and the *Woodward College and High School,* are both in a flourishing condition. The number of scholars is increasing in each. This we rejoice

to hear. This multiplication of Colleges throughout our land will bring one benefit at least, that many more young men will receive good educations. In the course of years, our larger and older Collegiate Institutions will become *Universities*, where less time will be given to elementary instruction, and where young men already trained in College, will, under the guidance of able lecturers, and with the aid of well selected libraries, press on to a thorough acquaintance with the highest branches of knowledge. We have regretted that the examinations of these colleges, which have afforded the most honorable proofs at once of the ability of the professors and of the zeal of the pupils, have been so thinly attended. Our clergy at least should in future find or make time to be present; and thus encourage the meritorious toils of our truly excellent Professors. The evening meetings, however, have been thronged. And our young friends will, we trust, allow us to urge them to carry out into life the high ideal of principle, which they in their addresses so earnestly presented. Do this, brothers! and you will bless the communities of which you become members, and repay with interest to posterity the benefits bequeathed by the past.

The *Mechanics' Fair.*—We trust our friends will be enabled by their receipts at this exhibition to do much to pay off the debt they with such a generous spirit have contracted. The lectures of the past year have been good and well attended. By such means as classes, lectures, libraries, and reading rooms, our mechanics will raise themselves to a just level in the social scale, and make intelligence and character the true test of men. We understand that it is the intention of the Institute during the coming season to establish a course of *circulating lectures*, if we may use such an expression, to be delivered in different parts of the city. The plan is an excellent one. It must attract and draw in many, especially apprentices, who might otherwise be mere idlers, and perhaps something worse. Success to Mechanics' Institutes everywhere.

PROSPECTS OF UNITARIANISM.

Thirty-two Auxiliary Associations have been formed within the past year by our energetic Agent, Rev. Charles Briggs. The cause of spiritual freedom prospers in Maine. The Association has aided twenty Societies, and employed twelve Missionaries during the year in different parts of the country. It seems to be determined that

the churches at the East will do their part to the support of an Agent at the West. Since 1825, the number of Unitarian Associations has increased from 120 to 230. A sum of fifty thousand dollars has been given by one gentleman in Boston, for the purpose of advancing liberal Christianity. We are surprised and ashamed to hear that our theological institution at Cambridge is languishing for want of funds. Surely our Eastern clergy might by a slight effort raise out of their several congregations a sum large enough to endow that Institution permanently. Be quick, friends! for we intend to draw upon your charities, no! we will not say charities, but the funds you hold in trust for the church, in a short time. There are young men not a few in the valley, strong in faith and warm in love, and ready in every thing but means, to become ministers. In some way they *must*, *must* be educated for this work. The harvest is plenteous and white; but where are the reapers? Western young men we must have, whose hearts and homes are here, for the work of Western Missions. Hundreds and thousands there are all over this wide land, who will be Christians after the way called Unitarian heresy, or not at all. There are many whom even the Christians and the Campbellites will not gather in; and whom it is our duty to seek out and save. We ought to send out our preachers throughout the land, preaching "Liberty, Holiness, and Love." Where are these preachers? Cambridge will never give us men enough. We rejoice to hear that Mr. Conant, of Chicago, who has so long been a lay-preacher, has gone to Cambridge to prepare himself for the Ministry. At Erie, the Society, which of late have had an Episcopal clergyman, have invited Messrs. Hosmer, Emmons, and Cruft, to preach for them. At Warren, Massillon, Zanesville, Springfield, Dayton, and other places in this State, they wish to hear our preachers. There are several openings, too, in Kentucky. At Madison, Indiana, but for the depressed state of money matters a Society could probably be formed. The Unitarian denomination must have more preachers here, or else prove itself faithless to duty.

QUINCY, ILLINOIS, June 9th, 1840.

DEAR SIR:—Your "Messenger" has again made its appearance among us, and though needless to add, I must say that we rejoice at its return. We have long desired to hail its re-appearance, and now hope that it may not again disappear. The plan of the work meets with the cordial approval of all who have

perused it. You ask, who will volunteer to become agents for it? I reply, that the person whose name I now transmit, offers to do all in his power to extend its circulation.

Perhaps your readers may be pleased to hear something of the progress of our new Society in this place. For their information, I will state that, through the kindness and exertions of our esteemed friend, Rev. Mr. Eliot of St. Louis, we have been provided with funds from the Society for Propagating the Gospel, for the support of preaching for six months, commencing in March last. Since that time, Rev. W. P. Huntington has been laboring with us, and at the expiration of his term, he goes to Hillsborough, to spend six months at the charge of the American Unitarian Association. Through the liberality of our friends at St. Louis and the East, we have been enabled to commence the building of a small house of worship, which will probably be completed in the month of August. In the mean time, we shall endeavor to make arrangements for regular services. As yet, our numbers are small, and our means limited; but we hope, by perseverance and a little aid from our friends abroad, to build up a large congregation of liberal Christians. Our prospects are certainly encouraging.

The Circular, published in your May number, has been discussed by our Society, and a vote, approving of the object therein stated, passed. In concert with the operations of the American Unitarian Association, that proposed in the Circular will do much in advancing the cause of truth and a rational Christianity. May it accomplish all that the most sanguine anticipations of its founders have desired.

Yours, respectfully,

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QUINCY, ILLINOIS, May 8th, 1840.

To the Editors of the Christian Register:

DEAR SIR:—At a meeting of the members of the Second Congregational Society, in this place, the following resolutions were unanimously adopted:

Resolved, That our friends at St. Louis, Mo., at Worcester, Lowell, Duxbury, Fitchburg and Cambridge, Mass., Keene, N. H. and other places in New England, who have contributed money to aid our Society in building a sanctuary, are tendered our heartfelt and lasting thanks.

Resolved, That these our distant friends be informed, that the erection of a small plain Church is now undertaken by this society, which without their timely aid, would not have been commenced.

Resolved, That such individuals in Boston and its vicinity as have generously contributed books, will long be held in grateful remembrance for such proofs of their friendly interest in our religious welfare.

Resolved, That a copy of these resolutions be sent to the pastors of the Unitarian Churches in the places above mentioned, to be communicated to their respective societies.

A CURIOUS PHENOMENON.

In the numbers of the American Biblical Repository for January and April, 1839, is a review of "Campbellism," the chief object of which, is to show that Mr. Campbell and his followers reject the Trinity and Deity of Christ, and thus to "fasten on him the infamy of Unitarianism." In this there is nothing peculiar or curious any more than in the attempt of political parties to fasten on each other the name of Federalist or Tory. But it is rather remarkable that in the number for January, 1840, of this same periodical there should be found an article, advocating the essential principles of Unitarianism, and giving Unitarian explanations to the principal proof texts on the other side, and that this article should be written by a respected Presbyterian brother, and published by the learned Dr. Peters, without any word or comment, or expression of dissent. It is curious that in the heat of their attack on Campbell for *his* Unitarianism, they should be quietly advocating Unitarian opinions themselves. This is curious, but this is the fact.

The article to which I refer is on the "Sonship of Christ," and is from the pen of the Rev. Lewis Mayer, D. D. York, Pa. His theory is that God *dwelt* in Christ, in all his fullness, and he denies the common view altogether of the Second Person of the Deity, being united with the man Jesus. He gives the Unitarian explanation to John i. 1., and to Hebrews i., to Romans ix. 5., &c. I hope that this article will be published as a tract by the Unitarian Association. We may give some extracts from it hereafter.

DEATH OF THE REV. DR. THAYER.

We regret to hear, just as we are closing this page, of the death of this distinguished and venerable clergyman—one of the oldest, we believe, of the Unitarian denomination in New England. He died at Rochester, N. Y. on the 22d ult. after an illness of only a few hours, of an affection of the heart. He had been settled at Lancaster, Mass. for nearly half a century.

THE

WESTERN MESSENGER.

DEVOTED TO RELIGION AND LITERATURE.

VOL. VIII. AUGUST, 1840. No. 4.

THE RIGHT AND DUTY OF ACCUMULATION.

Is it lawful to accumulate property? This is an important question, not only because it relates to a point of duty, but because the whole of our present social system is involved in its decision. I have been told that a sect has lately sprung up in England, who hold that it is not lawful to accumulate property, and that at farthest, a man may only make provision for a week in advance. Sentiments somewhat similar to this were advanced at a discussion at which I was lately present; and as this age and country are particularly prone to ultraism, it may not be improper to devote a few moments to the consideration of this subject.

If the right to accumulate were limited to the making of a provision only for a few days, or even weeks, all the arrangements of Providence for our support would be at war with our duty. It would have been easy for the Deity to cause this earth to produce spontaneously all that is needed for man's sustenance and comfort; but, for the wisest and most benevolent of purposes, God has arranged this differently. Man must earn his bread by the sweat of his brow; and in many of the most interesting of his labours, those, for instance, of agriculture, the time of toil and of fruition,—the time of sowing and of reaping, are placed at a considerable distance from each other. Besides, in most countries, there is but one harvest a year, and hence the unerring teachings

of Providence show that the right to accumulate is not circumscribed by the narrow bounds to which some persons would limit it.

Perhaps most persons will agree, that the right of accumulation must be sufficiently broad to allow us to make an adequate provision for our present comfortable support; but some will deny that we have the right to go beyond this; and I shall therefore consider the question, whether a man has the right to accumulate beyond what is necessary to supply the wants of himself and his family, as being the real point at issue.

If the labour to which, by the divine arrangement of things, man is subject, is only intended as a means to enable him to provide for his physical wants, then I admit that it might be questioned, whether the labour bestowed on such accumulation were not an unlawful waste of time. But if we view labour in its true light, as one of the principal means established by God for the gradual development of our intellectual and moral powers, then the question assumes a different aspect. It then is: Whether we have the right voluntarily to stop short in the career of intellectual and moral training in which Providence has placed us, and deprive ourselves of its benefits. The tendency of a business life to develop the intellectual and moral powers must be obvious on a moment's consideration. That such a life is replete with moral danger and temptation is admitted, but it is precisely this which constitutes it a school of moral discipline, for there can be no moral progress where there is no temptation. That, in ordinary cases, in this country at least, labour when accompanied with frugality and prudence, has a tendency to produce an excess of earnings beyond what is wanted for present or individual support, is assumed as an undisputed fact.

It has sometimes been contended, that though it may be lawful to earn such surplus property, yet that it is unlawful to keep it, and that it is our duty to dispose of it to others as fast as it accumulates. But the doing so would be destructive of industry, and would deprive business of much of its intellectual and moral influence. Under the present wise arrangement of things, the increased knowledge of business is accompanied by an increase of capital, calculated to give activity and a further extension to these new born powers.—But if a man possess no capital to give activity to these new powers, a business life, instead of being a scene of constant progression, will soon become to him an irksome, unmeaning task of mere mechanical drudgery, possessing no intellectual nor moral interest.

It follows from the view I have taken of this subject, that I deem the acquisition and accumulation of property to be lawful, and in perfect accordance with our christian duty.—It is true, that the possession of wealth imposes on us new obligations and new responsibilities. Wealth, like knowledge, is power,—power to do good and to be useful. Both come to us from God. To Him we are accountable for the use we make of them. But surely we are not permitted to neglect the acqiusition of them, merely because their possession would involve us in additional responsibility.

But perhaps this question may be placed in a clearer light, by assuming the converse of the proposition, and seeing where that would lead us; for the direction of our Saviour, to judge of the tree by its fruits, is equally applicable to systems as it is to men.

If it be unlawful to accumulate, then there is an end of all international intercourse; for the commerce which gives rise to that intercourse, and the ships by which it is carried on, are all the result of previous extensive accumulation.

If it be unlawful to accumulate, then all our manufacturing and commercial establishments, on which so many thousands are dependent for their support, must be destroyed; for all have their origin in, and are dependent on, the principle of accumulation.

If it be unlawful to accumulate, then there is an end to our public improvements, for these are all made, not with the small surplus earnings of the day laborer, but with the accumulated funds of capitalists.

If it be unlawful to accumulate, then there is an end to all our colleges, hospitals and other benevolent institutions, for all were originally founded and endowed, or are now supported, by the fruits of accumulation.

If it be unlawful to accumulate, then there is an end to the art of printing, that great engine of civilization and improvement; for the establishment of a printing press requires that accumulation shall have preceded it.

This argument might be extended much farther, but enough, I presume, has already been said to shew, that the whole of our present social system rests on the principle of accumulation, and that the destruction of that principle, would inevitably resolve society again into a state of barbarism.

But it will probably be objected to the result at which I have thus arrived, that our Saviour, in his Sermon on the Mount, expressly prohibits the accumulation of riches.* If

*Matt. vi. 19.

I mistake not, this objection rests on a misapprehension of the true meaning of the Saviour, and on the error, of converting a direction given to a particular class of persons, under special circumstances, into a general aphorism of universal application.* To whom was the Sermon on the Mount addressed, and on what occasion was it delivered? Both Matthew and Luke tell us that it was addressed to the disciples,† and the latter informs us, that it was delivered immediately after the choosing of the twelve apostles. If so, it may be considered as a charge to them on the duties of the office to which they had just been raised. But whether it was delivered on this occasion or at another time, both the evangelists agree in saying, that it was addressed to the disciples. Now these were to be separated from the common mass of society. To them a special mission was assigned.—They were to go forth into distant countries and regions, to convert mankind to the knowledge of the truth, and the practice of righteousness; and with this separation from the common pursuits of life, new maxims and modes of action must necessarily be connected. If they were to answer the great purpose of their calling, they must abandon their kindred, their homes, their possessions and their common avocations, and rely solely on God's care for their daily support. They must not waste their time on the common money-making pursuits of life, or stop by the way to contend with the world about their just rights. In imitation of their great Master, theirs must be a life of voluntary poverty and non-resistance; but it does not follow, that the same maxims which suited their situation, would also answer for those who are differently situated. Every situation and condition in life has its own particular duties connected with it, and it is our business to adapt our conduct to the situations in which Providence has placed us. It is true, Christianity is a universal religion, adapted to all situations and conditions of life. It contains injunctions of justice, mercy, kindness, love, purity and truth, which are of universal and eternal obligation; but it is left to every one to apply these injunctions to his own particular

*It is in the error of giving to special directions a general application, that the Anti-Social Monastic institutions of Christianity have had their origin; and, if I mistake not, we must attribute the ultra peace societies of the present day to the same source. If the non-resistance principle, instead of being considered as a mere theoretical speculation, were adopted by our government as a practical rule of action, our country would soon become a prey to rapine and violence; our commerce would be swept from the ocean by pirates, and our North West Indians would again convert our fertile fields into a hunting ground for their nomadic tribes. A late attack, by an African robber on one of the Liberian Colonies shews, that safety is only to be found in a readiness to resist lawless violence.

†Mat. vi. 2. Luke vi. 20.

situation. Christianity is a system of great fundamental principles, not of minute legislation.

The following passage, upon the same subject, from Edward Everett, may fitly close this article.

"The philosophy that denounces accumulation is the philosophy of barbarism. It places man below the condition of most of the native tribes on this continent. No man will voluntarily sow that another may reap. You may place a man in a paradise of plenty on this condition, but its abundance will ripen and decay unheeded. At this moment the fairest regions of the earth—Sicily, Turkey, Africa, the loveliest and most fertile portions of the East; the regions that in ancient times, after feeding their own numerous and mighty cities, nourished Rome and her armies—are occupied by oppressed and needy races, whom all the smiles of heaven and the bounties of the earth cannot tempt to strike a spade into the soil, further than is requisite for a scanty supply of necessary food. On the contrary, establish the principle that property is safe, that a man is secure in the possession of his accumulated earnings, and he creates a paradise on the barren earth—Alpine solitudes echo to the lowing of his herds—he builds up his dykes against the ocean, and cultivates a field beneath the level of its waves, and exposes his life fearlessly in sickly jungles and among ferocious savages. Establish the principle that his property is his own, and he seems almost willing to sport with its safety. He trusts it all in a single vessel, and stands calmly by while she unmoors for a voyage of circumnavigation around the globe. He knows that the sovereignty of his country accompanies it with a sort of earthly omnipresence, and guards it as vigilantly in the loneliest island of the Antarctic Sea, as though it were locked in his coffers at home. He is not afraid to send it out upon the common pathway of the ocean, for he knows that the sheltering wings of the law of nations will overshadow it there. He sleeps quietly, though all that he has is borne upon six inches of plank on the bosom of the unfathomed waters; for even if the tempest should bury it in the deep, he has assured himself against ruin, by the agency of those institutions which modern civilization has devised for the purpose of averaging the loss of individuals upon the mass." H.

PRESIDENT McMASTER JUDGED BY HIS PEERS.

I cannot wholly agree with those of my friends who think that polemic and doctrinal articles should be excluded from the Western Messenger. It is sometimes as necessary to deny, as to assert, to expose falsehood, to unmask sophistry, and by the force of undeniable facts and unanswerable reasoning, to show the unchristian nature of a certain course of conduct.

Most of our readers are aware that the writer of this article was elected last September, by some Literary Societies in Hanover College, Ia., to deliver an anniversary oration at that place, and that the President of the College interposed his veto on the ground that a Unitarian was too great a heretic to be permitted to speak within the walls of that orthodox institution, even on matters of literature and science.—Of the discussion which followed, I have nothing now to say. But to show that Pres. McMaster has, in this instance, gone beyond the sentiment of his brethren, I will publish the following correspondence with four Presidents of different Western Colleges. The first three are members of the Presbyterian church; the fourth is a Methodist, and presides over a Methodist institution. I addressed the following letter to the four gentlemen, and also to Dr. Lewis F. Marshall, President of Transylvania University. From him I have received no answer to this day; whether from a non-committal principle, or from some other cause I do not know. The other gentlemen replied immediately, and with great courtesy to the following letter:

LOUISVILLE, Jan. 8th, 1849.

SIR:—I take the liberty of addressing you in order to beg the favor of an answer to the following questions:

1. Is it the practice in your University, and is it the custom, in Western Colleges, so far as you are informed, for the Faculty to exercise a control over the College Societies in their choice of an Anniversary Speaker?

2. Should you consider it proper *in your case*, to refuse a person who had come to the Institution at the request of the Societies, permission to address them *on any subject*, because of his supposed religious heresies?

My object, Sir, in addressing you these inquiries, is to make use of your answers before the public, if I find it necessary. I have addressed with the same purpose the Heads of other Literary Institutions in the West. Differing from you, *and probably very widely*, in opinion on religious matters, you can have no motive to answer me except that supplied by the love of truth, and a wish for impartial justice. Confinding in the strength of that motive, I remain

Very respectfully, yours,
JAS. F. CLARKE.

The first answer received was from Dr. A. Wylie, President of the State University, Bloomington, Ia., and was dated Jan. 12th, 1840. After reciting my questions contained in the above letter he says:

"To both these enquiries my answer is *in the negative.*"

The letter which follows from President Lindsley, I print entire. It is manly, frank, and quite to the point.

UNIVERSITY OF NASHVILLE, January 17th, 1840.

Rev. and Dear Sir:—Your letter of the 8th inst. has been received. I answer the two "questions," put to me *in the negative.*—So far, at least, as this institution is concerned. Of the customs of other Western Colleges, I know nothing.

The above is, perhaps, all the answer that you expect or desire. I will take the liberty, however, to add a remark or two in explanation of our system and to prevent misapprehension.

1. This college belongs to no sect or party whatever. Its charter guaranties equal rights and privileges to all religious denominations. The *religious creed*, therefore, of a candidate has never influenced any election or appointment made by either trustees or students. Every adult individual, connected with the institution, is allowed to think, believe and worship according to the dictates of his own judgment and conscience. Young persons [minors] are required to attend public worship at such churches in the city as their parents designate and direct. No college officer is permitted to inculcate sectarian peculiarities among the students. [See Laws. ch. 10, page 13.]

2. The Literary Societies are subject to the control of the Faculty and Trustees. [See Laws, page 26.] No objection, however, has hitherto been made to any *speaker* chosen by them. Nor do I suppose that any objection would be made, under any circumstances, to a *respectable* individual, whatever might be his religious or political opinions. Still it would always be taken for granted that the selected orator, for a literary occasion, would abstain from party politics and religious dogmatism. Were he to act otherwise, and to appear as the champion of any sect or of any *ism*, he would be regarded as a very unworthy citizen of the great Republic of Letters: and so far from gaining proselytes among us, he would, most probably, expose both himself and his *orthodox* or *heterodox hobby* to the pity or contempt of his hearers.

As I am utterly ignorant of the precise object of your inquiries, I may have failed to give you all the information sought or expected.—The accompanying copy of our college laws may possibly supply the deficiency. If not, I shall be happy to receive your commands, and try again.

I have the honor to be, very respectfully,

Your most obed't serv't.,

PHILIP LINDSLEY.

The next letter from President McGuffy is equally explicit.

OHIO UNIVERSITY, Feb. 26th, 1840.

Rev. James F. Clarke,

Dear Sir:—I was absent from home when your letter of the 8th of January arrived, and it was inadvertently mislaid with other papers, and did not come under my notice until the present moment.

I fear it may now be too late for my reply to subserve your purpose—but in hope that it still may not be out of time, I hasten to forward it.

To your first enquiry I beg leave to reply—that it has *not*, so far as I know, been the custom in the Ohio University, nor in any other Western College, to control the Literary Societies in the choice of anniversary speakers.

To your second enquiry, my answer is—that in no case, would I consider it proper to prevent a person invited by the Societies from addressing them, on account of

any supposed heresies, literary or theological. The way to oppose heresy is by refutation, not by prohibition. I will only add further—that in a college, I have always thought, the doings of the "Societies" should be held subject to the supervision and control of the Faculty, so far as to prevent collision with the settled regulations of the institution.

The "imperium in imperio" requires that nothing unconstitutional be attempted by the former, nor any thing oppressive by the latter.

Yours, respectfully, &c.

REV. J. F. CLARKE. WM. H. McGUFFEY.

Mr. Tomlinson's answer, which follows, though more cautious, says, in fact, *more* than I asked, and more strongly condemns Mr. McMaster than the others. Mr. T. says that if a man's sentiments are not only heretical but also *obviously detrimental to the interests of Christian* morality, and if also they had reason to believe that he intended to preach these doctrines, he *thinks* he would feel authorised to interpose so far as to *advise* a different selection. Now,

1. Unitarian sentiments are not supposed to be detrimental to morality by any one. We are, on the contrary, accused of being *too* moral in our teachings.

2. Pres. McMaster had *no reason* to believe that I meant to preach Unitarianism.

3. Instead of *advising* he prohibited my speaking altogether.

AUGUSTA COLLEGE, Feb. 6th, 1840.

Rev. Mr. Clarke,—Dear Sir:—I take the opportunity to respond to your letter of the 8th ult., in which you request answers to the following interrogatories:

1. "Is it the practice in your College, and is it the custom in Western Colleges so far as you are informed, for the Faculty to exercise a control over the College Societies in their choice of an anniversary speaker?"

2. "Should you consider it proper in your own case, to refuse to a person who had come to the institution at the request of the societies, permission to address them *on any subject*, because of his supposed heresies?"

To the first question I reply, that we have no regulation expressly giving to the Faculty, a controlling influence over the Societies in the relation of an anniversary speaker; it is customary, however, for leading members of the Societies to confer with the Faculty, either officially or otherwise, on the subject, before the selection is made. Of the prevalent custom in other Western Colleges, in relation to this matter, I am not sufficiently informed to be able to speak definitely.

Difficult as I feel it to be to respond, advisedly and properly, to your second interrogatory, I will nevertheless observe,—that should the Societies select an individual for the purpose named, whose religious sentiments were, in our opinion, of a heretical character, and obviously detrimental to the interests of Christian morality; *and had we reason to believe, that he would probably avail himself of the occasion, to inculcate his peculiar objectionable doctrines*, I think we would feel ourselves authorised to interpose, and, at least, *to advise* a different selection. At the same time we would wish it distinctly understood, that as far as we have any thing to say in the premises, we not only tolerate, but *encourage* our Literary Societies, in selecting distinguished gentlemen of other religious denominations, to address them at their anniversary celebrations.

Very respectfully, yours,

J. S. TOMLINSON, Pres. Augusta College.

P. S. It is proper to add, that in the views and statements here submitted, my respected colleagues of the Faculty unanimously concur. J. F. C.

TO A BUNCH OF FLOWERS.

Little firstlings of the year!
Have you come my room to cheer?
You are dry and parched, I think,
Stand within this glass and drink;
Stand beside me on the table
'Mong my books—if I am able
I will find a vacant space
For your bashfulness and grace:
Learned tasks and serious duty
Shall be lightened by your beauty.

Pure affection's sweetest token,
Choicest hint of love unspoken,
Friendship in your help rejoices,
Uttering her mysterious voices.
You are gifts the poor may offer,
Wealth can find no better proffer,
For you tell of tastes refined,
Thoughtful heart and spirit kind.
Gift of gold or jewel dresses
Ostentatious thought confesses,
Simplest mind this boon may give,
Modesty herself receive.

For lovely woman you were meant
The just and natural ornament,
Sleeping on her bosom fair,
Hiding in her raven hair,
Or peeping out 'mid golden curls,
You outshine barbaric pearls.
Yet you lead no thought astray,
Feed not pride nor vain display,
Nor disturb her sisters' rest,
Waking envy in their breast.

Let the rich with heart elate
Pile their board with costly plate,
Richer ornaments are ours,
We will dress our homes with flowers;
Yet no terror need we feel
Lest the thief break through to steal.

Ye are playthings for the child,
Gifts of love for maiden mild;
Comfort for the aged eye,
For the poor, cheap luxury.

Though your life is but a day
Precious things, dear flowers, you say,
Telling that the Being good
Who supplies our daily food,
Deems it needful to supply
Daily food for heart and eye.
So, though your life is but a day,
We grieve not at your swift decay.
He, who smiles in your bright faces,
Sends us more to take your places.
'Tis for this ye fade so soon,
That He may renew the boon;
That kindness often may repeat
These mute messages so sweet;
That Love to plainer speech may get,
Conning oft his alphabet.
That Beauty may be rained from Heaven,
New with every morn and even,
With freshest fragrance sunrise greeting,
Therefore are ye, flowers, so fleeting.

J. F. C.

ON THE DOCTRINE OF THE ATONEMENT.—No. 2.

Having in a former number, shown that the popular doctrine of the atonement is not supported by the texts alledged in proof of it, I shall now endeavor to prove that the doctrine is in direct opposition to the plainest declarations of scripture, and the clearest dictates of reason.

That doctrine rests on the assumption that God either cannot or will not forgive sin unless an adequate degree of punishment be inflicted either on the sinner himself, or his substitute.

Now if there be any one truth which in the sacred pages stands out in bold relief above the rest, it is God's willingness

to forgive the repentant sinner. I shall refer to only a few of the many passages which clearly inculcate this truth.

Isaiah lv. 7., we read: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for he will abundantly pardon.

Exodus xxxiii. 2.: "Say unto them: As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?"

Dan. ix. 9: "To the Lord our God belong mercies and forgivenesses, though we have rebelled against him."

In Luke xv., we find recorded the beautiful and instructive parable of the prodigal son. The father, in that parable is the representative of the Deity; and in his conduct towards his repentant son, we have a representation of God's dealings with us, his human offspring. Now here we find, that this good father forgives his son the moment that the son returns to him. He does not require that another shall first suffer in that son's stead, to satisfy his offended justice. The son has already suffered the natural consequences of his follies. His sufferings have produced the desired effect; they have restored the wanderer to his duty and to his home; and the moment that he thus returns, his father forgives him *freely* and *unconditionally*. Now this, according to our Saviour's teaching, is the exact representation of God's conduct towards man. His wisdom and goodness have so ordered it, that virtue and spiritual happiness are inseparably connected as cause and effect; and that vice and folly necessarily lead to spiritual unhappiness and suffering. Whenever, therefore, man leaves the path of duty, which alone leads to true happiness, and seeks his happiness in vice, in folly, and in the gratification of his animal passions, he then becomes unhappy, and suffers the necessary consequences of his aberrations from the path of duty. But when his sufferings, and the other motives to goodness with which his heavenly father has surrounded him, produce the intended effect, and recall the wanderer to virtue and to God, then that Father, like the parent in the parable, receives his repentant child with open arms. All his errors are freely forgiven; and the celestial spirits rejoice, that another has been added to the number of the heirs of immortality.* Now all this is worthy of the goodness and mercy of God;—all this is in perfect accordance with the uni-

* Luke xv. 10.

form teachings of the scriptures; but it is totally irreconcilable with the doctrine of a vicarious atonement.

Another passage, decisive of the point under consideration, is found in Matt. xviii, from the 25th to the 27th verses, where our Saviour compares the divine mercy to that of a king, who forgave to one of his poor servants a very large debt. Here, again, we find nothing of a surety, or substitute;—nothing of another's paying the debt, or making satisfaction for the poor servant. His deliverance is solely due to the *unpurchased* goodness and generosity of the king.

The last passage which I shall notice as bearing on this point, is the exhortation of our Saviour, recorded in Luke vi, 36: "Be ye therefore merciful as your Father also is merciful." In several places our Saviour had recommended a merciful disposition, and the forgiveness of injuries, as belonging not only to the principal graces, but also to the essential duties of a religious character. In the text last quoted, he endeavors to enforce those precepts by setting forth to his followers the example of their heavenly Father, for their imitation. I do not know that a stronger incitement to charity could be presented to the human mind, than that here adduced by Christ, or one better calculated to call into action the best affections of the human heart. But let us now for a moment suppose the popular doctrine of the atonement to be true, and what will then be the import of the above text? It will then teach us, that, in order to assimilate our conduct to that of our heavenly Father, we must never forgive an injury, until full satisfaction for it has been made to our offended justice, by the infliction of an adequate punishment, either on the offender, or on his substitute. How totally different is this from the teachings of the Saviour, and from the example which he has set us?

Another branch of the popular doctrine which deserves being noticed, is that which teaches that sin is an infinite evil, because it is an offence against an infinite God, and that therefore it was requisite that the atonement for it should be made by an infinite surety, or, in other words, by one of the Persons of the Godhead.

Now there is a sense in which sin is an infinite evil, namely: because its consequences follow us into eternity, and there affect our well being. But it is not an infinite evil in the sense in which it is said to be so by the Orthodox, nor for the reasons assigned by them. If it were so, then there would be no gradation in human guilt. Beyond infinity we cannot go, so that, if every sin be an infinite evil in the sense here

referred to, then the slightest aberration from the path of duty, the consequence of a momentary want of watchfulness, and the most atrocious, deliberate crime, must render man equally culpable in the sight of God. I suspect that this will hardly be maintained by any one; and yet this is the unavoidable consequence of the doctrine, that sin is an infinite evil in the orthodox sense.

But the theory of an *infinite surety*, is equally inconsistent as that of sin's being an infinite evil. According to the former, Christ, the second person of the Trinity, a being possessed of both a divine and a human nature, made, by his sufferings, satisfaction to the offended justice of the Father. Now it is not pretended by any one, that the divine nature of Christ either did or could suffer. All agree that God is impassible; and hence the sufferings of Christ were only those of man, not those of an infinite being.

I believe there are many persons who cling to the doctrine of the Trinity, chiefly on account of the support which it is supposed to give to the doctrine of the atonement. Now it appears to me that these two dogmas are entirely incompatible the one with the other. I have already shown that, when properly considered, the sufferings of Christ are those of a human being only! but this difficulty which arises hence, is trifling in comparison to the far more startling one which the connection of these dogmas presents under another point of view. According to the popular theology, sin is an offence against the divine justice, of so heinous a nature, that it could not be forgiven unless an adequate punishment was inflicted either on the sinner or on his substitute. To free mankind from this punishment, Christ, the second person in the Trinity, took on himself our nature, and, in our stead and place, bore the punishment due to our transgressions, and thus made atonement to the offended justice of the Father, the first person in the Trinity. But according to the same theology, Christ and the Holy Ghost are, each of them, God, equally with the Father. If so, sin must be to the two former equally offensive as it is to the latter, But no atonement has been made to their offended justice. The justice to the first person in the Trinity alone has been satisfied; and, until two more atonements be made, the situation of the sinner must remain hopeless. I do not see how this consequence can be avoided, unless it be admitted, that the second or third persons in the Trinity are more placable, and more willing to forgive than the first person; a doctrine, which, though it is the burden of all the teachings on this subject, it would not do so well to

avow in direct terms. Such are some of the difficulties in which we become entangled, when, leaving the simple teachings of Jesus, we substitute for them the bewildering doctrines of man's devising.

The only other feature of the popular scheme which I shall notice, is the doctrine of imputation. By that we are taught that our sin is imputed to Christ as our surety, and that his righteousness is imputed to us. Now, this doctrine on the very face of it, involves a manifest impossibility. *Sin* and *righteousness* are strictly personal things which cannot possibly be transferred. What is sin? It is the wilful transgression of a known law of God. And what is righteousness? It is the voluntary conformity to the known law of God. From this it is perfectly clear that both are of a nature which renders their imputation, or transfer from one person to another, perfectly impossible. Can even Omnipotence recall the past, and so alter its events, that they shall have been different from what they were? Can it by any possibility, be brought about, that A shall have committed the fault which he did not commit, but which was committed by B; or that B shall have yielded the obedience which he did not yield, but which was yielded by A? Surely not. And yet this must be, to render the imputation of either sin or merit possible. Without this, it is not an imputation of sin or merit, but a mere arbitrary transfer of punishment or suffering from the guilty to the innocent, and of reward, from the deserving to the undeserving, which, so far from being evidence of God's justice, would prove directly the reverse.

This pretended imputation of sin and of merit, is also in direct opposition to the solemn declarations of Jehovah. In the xviii. chapter of Ezekiel, 20th verse, God says: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Can words be more explicit? And may we not then well apply to the system under consideration, the reproach which our Saviour brought against the traditions of his time: That it renders the word of God of none effect!*

In thus applying the test of reason and of revelation to the system under consideration, I have not taken the pains to note what part of the evidence applied exclusively to the high orthodox scheme; what to the modified scheme; and what is applicable to both. The intelligent reader will easily

* Mark vii. 13.

make this application himself. If I mistake not, the modification of the doctrine of the atonement formerly referred to, is the result of the conviction of its fallacy, on minds which, from early impressions, are too much wedded to the popular creed, to discard it altogether. The doctrine, that Christ died to show God's disapprobation of sin, and to prevent his justice from being contemned, is certainly somewhat less harsh, less repulsive, and less impossible, than the high orthodox doctrine; but it is not on that account any the more rational or true. To convince ourselves of this, we have only to look at it as it is, when stript of the halo which a false theology has thrown around it. Suppose that we were present at a common place of execution, and saw there a person tortured and put to death, of whom we were told that he was perfectly innocent; but that, another having committed a crime, the innocent man was put to death to vindicate the injured laws of the country, and to save them from falling into contempt by reason of the impunity of guilt: what would we think of such a vindication of the laws? Would not every better feeling of our heart revolt at the manifest injustice of the scene! Would we not feel, that this so far from being a vindication of the majesty of the law, was a direct violation of it. But to come still nearer to the point, suppose we had been at Jerusalem at this ever memorable pascal feast;—that we had witnessed the blood-thirsty malice of the Jewish rulers;—the moral cowardice of Pilate, and the bloody tragedy enacted on Calvary;—suppose, I say, we had witnessed all this, would this scene of complicated malice, meanness and cruelty have appeared to us as an exhibition of God's love of Justice? And even now, when the light which the gospel has shed on the sufferings and death of Christ, presents them to us under a new aspect, though we can view them as an evidence of love. Of the love of God who sent Jesus into the world to redeem us from sin and death;—of the love of Christ who died that he might bring us to God—yet never can we view that death, which was brought about by a violation of every principle of law and justice, as a vindication of the divine law.

I have thus endeavored to show, that the popular doctrine of the atonement is not only not supported by the scriptures, but is in direct opposition to them; and that it is also opposed to reason; and if it be so, then this doctrine cannot be true: for whatever is opposed to reason and revelation cannot be of God.

But perhaps some one may ask, in what manner Unitarians, who reject the popular opinions on this subject, view the

death of Christ? In a sect, in which every one is suffered to explain the scriptures for himself, it may be difficult to answer such a question. Still, if I mistake not, they may on this head be considered as divided into two classes.

The first of these hold, that the death of Christ is connected with our life and well-being in a future state of existence, in a manner which has not been revealed to us. This view, (to which the writer of this article feels influenced to give the preference,) is not exclusively held by Unitarians. It was also, if I mistake not, embraced by Bp. Butler, by Dr. Paley, and by many other eminent men of different sects. It rests on the great stress which the sacred penmen appear to lay on the death of Christ, and the prominence which they constantly give to it. If asked as to the manner in which the death of the Saviour is connected with our future existence, we answer that we do not know. We do not pretend to be wise beyond what has been revealed. "The secret things belong to the Lord our God; but those things which are revealed, belong to us, and to our children forever."*

But the opinion which has perhaps more generally prevailed is: that the death of Christ is in no other way instrumental in our salvation, than as it presents us with motives to forsake sin, and to become virtuous and holy; and that the only way in which it saves us is by making us good. To persons whose taste has been formed by the high-seasoned doctrines of Calvinism, these views will probably appear low, and unworthy of the death of the Saviour; but those who, laying aside former predilections, will camly investigate this subject, will probably find that these views are in harmony with the usual simplicity of the gospel dispensation; and, above all, with the great purpose of Christ's Advent into the world. What was the whole object of our Saviour's mission? The apostle Paul tells us it was "to save sinners."† And what is that evil from which Christ came to save us? It was not from the wrath of God, as our orthodox brethren hold, for our heavenly Father loves us all, and there is no need of the intervention of any other being to render him merciful. But Christ came to save us from the greatest of all human evils, *sin*. On this point the scriptures again are perfectly decisive. When the Angel announced to Joseph the approaching birth of the Saviour, he tells him: "Thou shalt call his name Jesus," (which means Saviour,) "for he shall save his people from their sins."‡ And how does Christ save us from our sins? The answer is: by inducing us to forsake

* Deut. xxix. 29. † 1st Tim. i. 15. ‡ Matt. i. 21.

them, and to leave off sinning. Peter tells the Jews, that God, having raised up his son Jesus, sent him first to them, to bless them in turning away every one of them from his iniquities; and the apostle Paul, in his epistle to Titus, says: "Our Saviour, Jesus Christ, (who) gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Now the death of Christ operates on us to make us virtuous, in a two-fold manner, namely: directly, and indirectly.

It has a direct influence on us, through the example of constancy, and steadfast perseverance in duty which it sets before us. Who that sees the Saviour toiling in the performance of the great work "which his Father had given him to do," regardless of the privations and dangers to which that work exposed him;—who that sees him calmly expiring in the most horrid tortures, that mankind might reap the full benefit of his mission, but must feel himself strengthened by his example, under those trials and difficulties which, here below, constantly attend on virtue and on duty?

But it is principally by an indirect agency that the death of Christ contributes to our salvation. That death set the seal to his mission, and established his religion. By that religion we are surrounded with motives to goodness, and its precepts are emphatically what a truly great man of the present age, has called them: The guide to happiness and peace. Whenever now, by the motives which that religion presents to us, we are induced to forsake our sins, to turn to God and become virtuous, we then may be said to be saved by the death of Christ. In the same manner we are said elsewhere to be saved by hope; by the preaching of the cross; by the gospel; by grace, &c. Now this could not be, if the death of Christ, as an expiatory sacrifice, had alone effected our salvation. But according the view above taken of this subject, all is plain and in perfect harmony. We are saved by the death of Christ, by hope; by the preaching of the cross; by the gospel and by grace, just so far as each and all of these do induce us to forsake our sins, and to become good and virtuous, and no farther.

Which of the two views is most in accordance with the scriptures, the reader must determine for himself. H.

CHARTISM.—By Thomas Carlyle.

(CONCLUDED.)

But to cure these evils, the cause of them must be known and removed. Now the misfortune is, that most men look to legislation—to government, as the means to effect this object. This is the argument. Bad laws are the cause of all grievances; alter these, enact salutary ones in their stead, and all will go on well. But this does not follow. Neither a good government, nor liberal poor-laws, nor a large liberty of action, nor prosperity, can always secure content; these are necessary—but with these man may be most wretched. There is in every heart an ideal of right, which is dear as life itself; and if the possession of that be invaded, if the enjoyment of it be denied, or the struggle for it checked, there can be no peace. Thus, at least, thinks Mr. Carlyle.

"An ideal of right does dwell in all men, in all arrangements, actions and procedures of men; it is to this ideal of right, more and more developing itself as it is more and more approximated to, that human society forever tends and struggles. We say also that any given thing either *is* unjust or else just, however obscure the arguings and strugglings on it be, the thing in itself there as it lies, infallibly enough, *is* the one or the other. To which let us add only this, the first, last article of faith, the alpha and omega of all faith among men, That nothing which is unjust can hope to continue in this world. A faith true in all times, more or less forgotten in most, but altogether frightfully brought to remembrance again in ours! Lyons fusilladings, Nantes noyadings, reign of terror, and such other universal battle-thunder and explosion; these, if we understand them, were but a new irrefragable preaching abroad of that. It would appear that Speciosities which are not Realities cannot any longer inhabit this world. It would appear that the unjust thing has no friend in the Heaven, and a majority against it on the Earth; nay that *it* has at bottom all men for its enemies; that it may take shelter in this fallacy and then in that, but will be hunted from fallacy to fallacy till it find no fallacy to shelter in any more, but must march and go elsewhither;—that, in a word, it ought to prepare incessantly for decent departure, before *in*decent departure, ignominious drumming out, nay savage smiting out and burning out, overtake it! Alas, was that such new tidings? Is it not from of old, indubitable, that Untruth, Injustice, which is but acted untruth, has no power to continue in this true universe of ours? The tidings was world-old, or older, as old as the Fall of Lucifer; and yet in that epoch unhappily it was new tidings, unexpected, incredible; and there had to be such earthquakes and shaking of the nations before it could be listened to, and laid to heart even slightly! Let us lay it to heart, let us know it well, that new shakings be not needed. Known and laid to heart it must everywhere be, before peace can pretend to come. This seems to us the secret of our convulsed era; this which is so easily written, which is and has been and will be so hard to bring to pass. All true men, high and low, each in his sphere, are consciously or unconsciously bringing it to pass! all false and half-true men are fruitlessly spending themselves to hinder ir from coming to pass."

The *cause* of discontent may spring from laws; government may force it upon a people by its iron sway. But

there are other sources of discontent. For what is it that man is now struggling? It is for justice. "It is for a *man-like place and relation* in this world where he sees himself a man." And it is because he has not *that*, that there has arisen that convulsive unrest—that sullen revengeful humor of revolt—that trampling stormfully under foot all law and all right, which has so often made society mad. Ask your law-givers and your men of substance, for what end does society exist? and they will answer, for the protection of property. Look abroad into the actions of men, and the spirit of the nations, and there stands out prominent above all other things, the desire to get power or to get money. The progress and education of man—the growth of religion and virtue, justice, even-handed justice to all—these are secondary matters, and the one great purpose seems to be to preserve and to protect property. Society unquestionably does exist for this object; but it has other and as high duties to perform; duties, too, which if well fulfilled would make it all we would ask for or desire; duties which would bind it together in indissoluble ties, which would make it a means of good, and good only. Mr. C. speaks truly, when he says:

"Another thing, which the British reader often reads and hears in this time, is worth his meditating for a moment: That Society 'exists for the protection of property.' To which it is added, that the poor man also has property, namely, his 'labour,' and the fifteen-pence or three-and-sixpence a-day he can get for that. True enough, O friends, 'for protecting *property;*' most true: and indeed if you will once sufficiently enforce that eighth commandment, the whole 'rights of man' are well cared for; I know no better definition of the rights of man. *Thou shalt not steal, thou shalt not be stolen from:* what a society were that; Plato's Republic, More's Utopia mere emblems of it! Give every man what is his, the accurate price of what he has done and been, no man shall any more complain, neither shall the earth suffer any more. For the protection of property, in very truth, and for that alone! And now what is thy property? That parchment title-deed, that purse thou buttonest in thy breeches-pocket? Is that thy valuable property? Unhappy brother, most poor insolvent brother, I without parchment at all, with purse oftenest in the flaccid state, imponderous, which will not fling against the wind, have quite other property than that! I have a miraculous breath of life in me, breathed into my nostrils by Almighty God. I have affections, thoughts, a god-given *capability* to be and do; rights, therefore,—the right for instance to thy love if I love thee, to thy guidance if I obey thee: the strangest rights whereof in church-pulpits one still hears something, though almost unintelligible now; rights, stretching high into Immensity, far into Eternity! Fifteen pence a-day; three-and-sixpence a-day; eight hundred pounds and odd a-day, dost thou call that my property? I value that little; little all I could purchase with that. For truly, as is said, what matters it? In torn boots, in soft-hung carriages-and-four, a man gets always to his journey's end. Socrates walked barefoot, or in wooden shoes, and yet arrived happily. They never asked him, *What* shoes or conveyance? never; What wages hadst thou?—Property, O brother? 'Of my very body I have but a life-rent.' As for this flaccid purse of mine, 'tis something, nothing; has been the slave of pickpockets, cutthroats, Jew-brokers, gold-dust robbers; 'twas his, 'tis mine;—'tis thine, if thou care much to steal it. But my soul, breathed into me by God, my *Me* and what capability is there; that is mine, and I will resist the stealing of it. I call that mine and not thine; I will keep that and do the work I

can with it: God has given it me, the Devil shall not take it away! Alas, my friends, Society exists and has existed for a great many purposes, not so easy to specify"

Now it is because society is thus moulded, and is selfish and narrow, and unjust, that it is so tossed about and torn. Man can bear wrong; can suffer bravely; but scorn, neglect, a cold mocking at his misery, a trampling under foot of his soul-cherished right—this he cannot bear, and will not suffer. When this comes, be it in prosperity or adversity, under a good or a bad government, the heart is stirred up, and there goes out of it the purpose and the power to destroy. Reasoning, then, is powerless. Logic is cold. At once, long before the head can understand, the heart sees; and the conviction "that Man measures Man the world over," bursts in, and despite of outward constraint, works on its way until old forms of society are broken up, and a new order of things constructed. Thus have all rights now acknowledged been gained; thus has all progress been secured. "All intellect, all talent," says a writer, "is in the first place moral." And beautiful is it, amid the darkness which surrounds us, to behold the gleam of light which this truth sends forth. Cheering is it too to our loftiest hopes; for it assures us, that amid all the wrong-doing and violence of men, maddened by suffering, there is still in man, not only the instinctive desire to grow, but the power to rise above the evils which crush him.

The thought is often expressed, that the under classes of England do not want to be governed at all: that they have vague notions of liberty, and a feverish ambition to be called freemen; and, that hence come chartism and out-break, and all the horrors of a threatened revolution. In part this is true. These under classes have vague notions of liberty: they do entertain false ideas of the character of freemen. But it is not true that they, or any set of men, are unwilling to be governed. They seek good government. They sue for it. Of all the rights of man, indeed this is the clearest. "Nature herself ordains it from the first; Society struggles towards perfection by enforcing and accomplishing it more and more. If Freedom have any meaning, it means enjoyment of this right, wherein all other rights are enjoyed. It is a sacred right and duty on both sides; and the summary of all social duties between the two classes. Why does the one toil with his hands, if the other be not to toil, still more unweariedly, with heart and head? The brawny craftsman finds it no child's play to mould his unpliant rugged masses; neither is guidance of men a dilettantism: what it becomes when

treated as a dilettantism, we may see! The wild horse bounds homeless through the wilderness, is not led to stall and manger; but neither does he toil for you, but for himself only." It is only then when these under classes have not a government which they respect, or when society treads upon them, deals rudely with them, treats their members as boors and not as men, that the injustice of unequal conditions comes home to their hearts, and they rebel against wrongs which they feel and know. Then indeed a blaze is kindled which threatens universal destruction. And can we condemn this as wrong? The purpose, whatever we may say of the manner in which it is displayed, or however much we may condemn the means which are used to gain the end—the purpose *is* right.

Most truly and eloquently, does Mr. Carlyle say:

"It is not what a man outwardly has or wants that constitutes the happiness or misery of him. Nakedness, hunger, distress of all kinds, death itself have been cheerfully suffered, when the heart was right. It is the feeling of *injustice* that is insupportable to all men. The brutallest black African cannot bear that he should be used unjustly. No man can bear it, or ought to bear it. A deeper law than any parchment-law whatsoever, a law written direct by the hand of God in the inmost being of man, incessantly protests against it. What is injustice? Another name for *dis*order, unveracity, unreality; a thing which veracious created Nature, even because it is not Chaos and a waste-whirling baseless Phantasm, rejects and disowns. It is not the outward pain of injustice; that, were it even the flaying of the back with knotted scourges, the severing of the head with guillotines, is comparatively a small matter. The real smart is the soul's pain and stigma, the hurt inflicted on the moral self. The rudest clown must draw himself up into the attitude of battle, and resistance to the death, if such be offered him. He cannot live under it; his own soul aloud, and all the universe with silent continual beckonings, says, it cannot be. He must revenge himself; *revancher* himself, make himself good again,—that so *meum* may be mine, *tuum* thine, and each party standing clear on his own basis, order be restored. There is something infinitely more respectable in this, and we may say universally respected; it is the common stamp of manhood vindicating itself in all of us, the basis of whatever is worthy in all of us, and through superficial diversities, the same in all.

Injustice, according to Mr. Carlyle, is the cause of Chartism, and for the cure of that, putting aside all narrow feelings and low faith, forgetting statistics and poor laws, and all mere party palliatives, and casting away all slothful feeling and selfish indifference, there must be, on the part of Government and the upper classes, larger views, and disinterested action. The question is one of life. If they do not remember that the whole country is concerned in this Chartist agitation, and that the first and great matter is for them to do justice—full justice to one and all—if they have not faith in the people, and in truth, the spirit of quackery and imposture, and rebellion—a phrenzied spirit,—will rack society; and in huge battle and wrestle do its deed most fearfully."

"Alas, in such times it grows to be the universal belief, sole accredited knowingness, and the contrary of it accounted puerile enthusiasm, this sorrowfullest *disbe*-

lief that there is properly speaking any truth in the world; that the world was, has been, or ever can be guided, except by simulation, dissimmulation, and the sufficiently dexterous practice of pretence. The faith of men is dead: in what has guineas in his pocket, beefeaters riding behind it, and cannons trundling before it, they can believe; in what has none of these things they cannot believe. Sense for the true and false is lost; there is properly no longer any true or false. It is the heyday of Imposture; of Semblance recognising itself, and getting itself recognised for Substance. Gaping multitudes listen; unlistening multitudes see not but that it is all right, and in the order of Nature. Earnest men, one of a million, shut their lips; suppressing thoughts, which there are no words to utter. To them it is too visible that spiritual life has departed; that material life, in whatsoever figure of it, cannot remain long behind. To them it seems as if our Europe of the Eighteenth Century, long hag-ridden, vexed with foul enchanters, to the length of gorgeous Domdaniel *Pares-auxcerfs* and 'Peasants living on meal husks and boiled grass,' had verily sunk down to die and dissolve; and were now, with its French Philosophisms, Hume Scepticisms, Diderot Atheisms, maundering in the final deliration; writhing, with its Seven-years Silesian robber-wars, in the final agony. Glory to God, our Europe was not to die but to live! Our Europe rose like a frienzied giant; shook all that poisonous magician trumpery to right and left, trampling it stormfully under foot: and declared aloud that there was strength in him, not for life only, but for a new and infinitely wider life. Antaeus-like the giant had struck his foot once more upon Reality and the Earth; there only, if in this universe at all, lay strength and healing for him. Heaven knows, it was not a gentle process this same 'Phœnix fire-consummation!' But the alternative was it or death; the merciful Heavens, merciful in their severity, sent us it rather."

And now what has been done? What have Government or the upper classes done to relieve the under? Chartism answers, nothing. The action of Government, and the under classes answer, nothing. Well says Mr. Carlyle:

"For, alas, on us too the rude truth has come home. Wrappages and specioisities all worn off, the haggard naked fact speaks to us: Are these millions taught? Are these millions guided? We have a Church, the venerable embodiment of an idea which may well call itself divine; which our fathers for long ages, feeling it to be divine, have kept embodied as we see: it is a Church well furnished with equipments and appurtenances; educated in universities; rich in money; set on high places that it may be conspicuous to all, honoured of all. We have an Aristocracy of landed wealth and commercial wealth, in whose hands lies the law-making and the law-administering; an Aristocracy rich, powerful, long secure in its place; an Aristocracy with more faculty put free into its hands than was ever before, in any country or time, put into the hands of any class of men. This Church answers: Yes, the people are taught. This Aristocracy, atonishment in every feature, answers: Yes, surely the people are guided! Do we not pass what Acts of Parliament are needful; as many as thirty-nine for the shooting of the partridges alone? Are there not treadmills, gibbets; even hospitals, poor-rates, New Poor Law? So answers Church; so answers Aristocracy, astonishment in every feature. — Fact in the meanwhile, takes his lucifer box, sets fire to wheat-stacks; sheds an all-too strong light on several things. Fact searches for his third-rate potatoe, not in the meekest humour, six-and-thirty weeks each year; and does not find it. Fact passionately joins Messiah Thom of Canterbury, and has himself shot for a new fifth-monarchy brought in by Bedlam. Fact holds his fustian-jacket *Femgericht* in Glasgow City. Fact carts his Petition over London streets, begging that you would simply have the goodness to grant him universal suffrage, and 'the five points', by the way of remedy. These are not symptoms of teaching and guiding.

As a means to remove this injustice, and "to bring in content," and secure it, Mr. Carlyle advocates two measures—

emigration and education—*universal education.* The former, as a remedy, seems to us ineffectual. It is at least a poor way to wrong a man and then tell him that he may rid himself of injustice by emigration! We do not feel the force of Mr. Carlyle's reasoning in this point; but as to the latter—education—there ought to be no difference of opinion among honest men. It is the great instrument of good. It will cure the worst of diseases. Evil, it is said, once manfully fronted, ceases to be evil; there is generous active hope in place of dead passive misery: the evil itself has become a kind of good. This courage—this inspiring hope—this power to shake off ignorance and vice, and the spirit of revenge and revolt, on the one hand, and usurpation, and oppression in the other—education will give. It is society's life. Only let all classesresolve to have it, and gird themselves for the work, and a balm will be found which will allay passion, silence discontent, and bring peace on earth. Thus nobly does Mr. Carlyle utter himself on this point;

"Who would suppose that Education were a thing which had to be advocated on the ground of local expediency, or indeed on any ground? As if it stood not on a basis of everlasting duty, as a prime necessity of man. It is a thing that should need no advocating; much as it does actually need. To impart the gift of thinking to those who cannot think, and yet who could in that case think: this, one would imagine, was the first function a government had to set about discharging. Were it not a cruel thing to see, in any province of an empire, the inhabitants living all mutilated in their limbs, each strong man with his right arm lamed? How much crueller to find the strong soul, with its eyes still sealed, its eyes extinct so that it sees not! Light has come into the world, but to this poor peasant it has come in vain. For six thousand years the Sons of Adam, in sleepless effort, have been devising, doing, discovering; in mysterious infinite indissoluble communion, warring, a little band of brothers, against the great black empire of Necessity and Night; they have accomplished such a conquest and conquests: and to this man it is all as if it had not been. The four-and-twenty letters of the Alphabet are still Runic enigmas to him. He passes by on the other side; and that great Spiritual Kingdom, the toil-won conquest of his own brothers, all that his brothers have conquered, is a thing non-extant for him. An invisible empire; he knows it not, suspects it not. And is it not his withal; the conquest of his own brothers, the lawfully acquired possession of all men? Baleful enchantment lies over him, from generation to generation; he knows not that such an empire is his, that such an empire is at all. O, what are bills of rights, emancipations of black slaves into black apprentices, lawsuits in chancery for some short usu-fruct of a bit of land? The grand 'seedfield of time' is this man's and you give it him not. Time's seedfield, which includes the Earth and all her seedfields and pearl-oceans, nay her sowers too and pearl-divers, all that was wise and heroic and victorious here below; of which the Earth's centuries are but as furrows, for it stretches forth from the Beginning onward even unto this day!

'My inheritance, how lordly wide and fair;
Time is my fair seedfield, to Time I'm heir!'

Heavier wrong is not done under the sun. It lasts from year to year, from century to century; the blinded sire slaves himself out, and leaves a blinded son; and men, made in the image of God, continue as two-legged beasts of labour; and in the largest empire in the world, it is a debate whether a small fraction of the Revenue o

one Day (30,000*l.* is but that) shall, after thirteen Centuries, be laid out on it. Have we Governors, have we Teachers; have we had a Church these thirteen hundred years? What is an Overseer of souls, an Arch-overseer, Archiepiscopus? Is he something? If so, let him lay his hand on his heart, and say what thing!

But quitting all that, of which the human soul cannot well speak in terms of civility, let us observe now that Education is not only an eternal duty, but has at length become even a temporary and ephemeral one, which the necessities of the hour will oblige us to look after. These twenty-four million labouring men, if their affairs remain unregulated, chaotic, will burn ricks and mills; reduce us, themselves and the world into ashes and ruin. Simply their affairs cannot remain unregulated, chaotic; but must be regulated, brought into some kind of order. What intellect were able to regulate them? The intellect of a Bacon, the energy of a Luther, if left to their own strength, might pause in dismay before such a task; a Bacon and Luther added together, to be perpetual prime minister over us, could not do it. No one great and greatest intellect can do it. What can? Only twenty-four million ordinary intellects, once awakened into action; these, well presided over, may. Intellect, insight, is the discernment of order and disorder; it is the discovery of the will of nature, of God's will; the beginning of the capability to walk according to that. With perfect intellect, were such possible without perfect morality, the world would be perfect: its efforts unerringly correct, its results continually successful, its condition faultless. Intellect is like light; the chaos becomes a world under it: *fiat lux*. These twenty-four million intellects are but common intellects; but they are intellects; in earnest about the matter, instructed each about his own province of it: labouring each perpetually, with what partial light can be attained, to bring such province into rationality. From the parrial determinations and their conflict, springs the universal. Precisely what quantity of intellect was in the twenty-four millions will be exhibited by the result they arrive at; that quantity and no more. According as there was intellect or no intellect in the individuals, will the general conclusion they make out embody itself as a world-healing Truth and Wisdom, or as a baseless fateful Hallucination, a Chimera breathing *not* fabulous fire.

We close our extracts here. There are some things in Mr. Carlyle's work which we do not think altogether correct. But the *spirit* of it is truly noble. It proves him to be the friend of his race; for to all classes does he speak in tones which well become a man. We shall not then, attempt to refute or criticise. We want to see here and everywhere, a truer faith, a nobler trust—a warmer sympathy between man and man—a feeling of brotherhood, which shall teach us to toil and struggle for each other—to live for others as well as ourselves—for Eternity as well as for Earth. Nothing short of this can ensure perpetuity to a republic. It is essential to man's growth and happiness everywhere. We would recommend this work, then, not on account of its style, for that is objectionable; not for its completeness, for it does not appear to us to be as full and clear as it ought to have been; but because it overflows with that kindling, generous love of liberty, and of man, which is the basis and hope of all nations.

N.

ADDRESS DELIVERED BEFORE THE PHI DELTA SIGMA SOCIETY OF CINCINNATI COLLEGE.

BY J. H. PERKINS.

GENTLEMEN AND FRIENDS:—Many ages since a distinction was made between those arts which it became a freeman to practise, and those which should be left to the slave; the former were called Liberal Arts, and the latter Servile; and the education which gave a knowledge of the former was named a Liberal Education, i. e. an education becoming a Freeman. Since those days every thing has changed; not only do we now deem the Mechanical and other Servile Arts, worthy of a freeman's devotion, but even the very meaning of the word "Freeman" is altering. Then it meant one who was politically free, as in this state all men are; but now it is coming to mean vastly more. Men are learning to see that Political freedom is but a medium whereby to gain true Spiritual freedom; they are beginning to believe that Satan is a greater Tyrant than George the III; and that even the slavery of the poor African is less degrading than the slavery to vicious habit. Slavery to sin is an idiom of our language; and the idea of servitude is familiarly connected with many mere social and personal practices; thus, a poor woman said to me the other day, "Sir, I have been for ten years a slave to the snuff-box."

We have then still the distinction of freeman and slave here in Ohio, as truly as across the river. There are still servile arts as well as liberal arts practised in our midst: the man of business, for instance, whose aim it is to hit with mathematical exactness the line which separates Dishonesty from Crime, practises a servile art, one which he who had been made free through the Truth, never would have stooped to.

Among the many interesting points suggested by the views of Freedom and Servitude just alluded to, I have chosen the following for my topic this evening: "The duties of those attached to the Liberal Professions in these United States at this day." It is a topic worthy the thought of all men, and peculiarly deserving of examination by those young men who will soon leave their studies, and go abroad to act.

Let us, then, briefly inquire, what those should be and do, who assume the Liberal Professions. I say let us inquire, for any good result must be reached by inquiry on your part, not by teaching on mine. My views may be wrong, and

must be incomplete. It is at the best, but a slave preaching freedom.

In the first place then, the Professional man should be free, should he not? Free from love of money, and the more specious, but equally selfish and degrading love of notoriety, reputation, or fame. He should be free from fear, whether of public opinion, or private enmity; he should be free from habits of idleness and indulgence; he should be free from every taint of deception or concealment. So far as he is himself concerned, he should have no aim, no end, beneath the purification and perfection of every power of intellect and heart with which God has blessed him. Let him live, not *for* applause, but so that the applause of the good will follow him; let him labor, not *for* political power, but in such a spirit that all true men will wish he had that power. What though he may never in this life, gain eminence or sway; can he not wait? Lucien Bonaparte tells us that his brother would not take a subordinate station in Paris, when offered one; he could wait, he said, till he made himself commandant; and shall we be more greedy of present honors than Napoleon?

No, my friends, let the Professional man take as his the old motto, "I bide my time," and rest assured, that if he walk his way fearlessly and uprightly his time will come.

Above all things let him be free from irreligion of every shade; let him never take one step, or frame one theory of life, upon any supposition which calls in question his deepest convictions and holiest feelings. Many a man dreads to own his real respect and love for the Bible; as well might the Englishman be ashamed of Magna Charta, or we of the Declaration of Independence: the Scriptures contain the Magna Charta of the spiritual freeman.

Let us, I have said, aim at nothing short of perfection; either morally or intellectually. Let us not cease to learn, be cause we are laboring. Too many of us when we leave school or college, give up the studies to which we have been devoted while there. We say we have finished our education when we begin to act; though we might as well say we have finished our education when we pass from the nursery to the school room. Education and life begin together, and will end together. Let us never, then, lose our interest in History and Science. To life's latest hour, and through its busiest hours let us keep our eyes open, and study daily. Can we say we lack time; that if we are students we cannot be lawyers and doctors? Why, a blacksmith of Massachusetts, working eight hours a day at the anvil, has made himself mas-

ter of fifty languages, though but twenty-eight years of age, and without early education. And in our State, the two men of deepest and most varied learning are riding the circuits, attending the Courts, and have always done so.

But are the views of life just suggested, held and acted upon by most of those in any Liberal Profession?

I will invite you to go with me to a lawyer's office in this, or any city, and there look at one who, though no representative of the whole Profession, is beyond doubt the representative of a very large portion of that Profession. He came from College knowing much of all that is in books; he had the means placed within his reach by his education, of truly becoming acquainted with the world, himself, and his Creator, to advance daily in usefulness and in liberty,—the highest liberty to which man can attain—the liberty of having his will one with that of his Infinite Father. But what was all this education? what were all these means without the will to use them? This man entered upon his Profession, not as a field wherein he might employ the means given him at school and college; not with the hope and purpose of going forward in all knowledge, in all wisdom, in all labors of sympathy and usefulness;—no, incredible as it may seem, his sole idea of the Law was, that by it he could gain money and reputation; or as it has been paraphrased, "Pudding, and that finer pudding, addressed to the sixth sense of Vanity, called Praise."

To make a livelihood is every man's duty; to please his fellows is every good man's delight; but the true man will so live that these things shall be the accidents, not the ends, of his life and labor. This man, however, has made Wealth and Fame his ends, and all else subsidiary. Does he plead for the weak? It is because the glory of well-doing will follow. Let the weak be the unpopular, and let disgrace instead of glory follow the defence, and our advocate will sit tongue-tied. Not because he is hard-hearted, but because he practises to win fame, and not disgrace; if with the fame-winning may go, by chance, helping his neighbor, well and good; and if with it go wronging his neighbor, lawfully, well and good again. If he can serve another, he is glad, but he cannot starve to do it; and by starvation he means not alone an empty stomach, but, even more, unsatisfied Vanity, or as he calls it, Ambition. He is honest, because Honesty is the best policy. He is laborious, attentive, and thorough, because he must be so to succeed. Thus does he practise virtue, on the ground of selfish gain, and, too often, leads others to despise

those virtues because they despise the motive which leads him to practise them.

And yet this man may not be vicious in any sense except this, that of his own free will he has come into subjection to his lower nature; he has sold himself, as Faust did, and walks the earth, not a freeman but the slave of an evil spirit: he has bartered his birthright for a mess of pottage. What does all his deep study of language avail him now? His only criticism is to find flaws in his opponent's pleadings. What cares he for his thorough knowledge of mathematics, pursued even to that intricate problem, so beautifully solved here two weeks since, the Shadow and the Screw? To be sure in all his dealings he knows how to apply the screw, but for Mathematics, Addition will serve all his purposes.

Nor is it the weak intellect only which is thus enslaved. The mightiest minds are often, like the powerful spirits of whom we read in the Arabian Nights, in subjection to lower natures. It is scarce a fairy tale that men are by enchantments turned to beasts. The founder of modern science, Francis Bacon, was, as you all know, "the greatest and the meanest" of men. And many, many a man, who, in youth despised what was niggardly, and loved only honor and virtue, has, in order to gain an independence, as it is called, so devoted himself to money-making as to end his days in slavery: not, like my poor woman, slavery to the snuff-box, but to a far harder task-master, the strong-box.

I have spoken of the Lawyer, but the Physician, the Teacher, the Clergyman are, but too frequently, enslaved also; their Professions ceasing in their hands to deserve the name of Liberal Professions. I have known those who stand high in the world's esteem, who studied Divinity because the pulpit offered, as they thought, the readiest access to notoriety.

But Mammon and Lucifer are not the only slave dealers among the fallen angels; there is one who presides over the regions of partizanship, political, scientific, and religious; and many a mighty soul bears his iron yoke. Look around you, and how few are the truth-seers, or truth-seekers even; how countless the Partizans. And partizanship soon leads to selfishness; for as Coleridge has said, "He who begins by loving even Christianity better than Truth, will proceed by loving his own Sect or Church better than Christianity, and end in loving himself better than all."*

I do not think, then, that those who fill the so-called Liberal Professions realize their position, their duties, and their

* Aids to Reflection. 65.

privileges: I think they are, too commonly, not freemen: I believe that, before assuming their Professions, they are but seldom so taught as to ensure a practice becoming freemen.

And yet, if those who fill the Professions which should become the free, are slaves, where shall we look for freedom? "If the salt have lost its savor, wherewith shall it be salted?"

But it is not for himself only, nor chiefly, that the Professional man should live: nor is his calling Liberal because it offers great helps to self improvement.

In those old times when a few were freemen and the mass politically enslaved, the free were the leaders of those in subjection, and toward them, when true to their duties, existed the mighty feeling of loyalty, a feeling which many think is now gone. But loyalty has not left the earth, neither is the old relation done away. Now, as ever, the freeman should be the leader of him who is less free: thus and in no other way may he ensure and increase his own true liberty. And upon the fact that the members of a Profession are leaders of their fellows depends now the claim of that Profession to be thought Liberal. The Clergyman, the Instructor, the Lawyer, the Physician, have liberal Professions because their callings enable them, in the best sense, to be the Leaders among their brethren. Leaders to what? To the same spiritual freedom to which the goodness of God has elected them. Upon this rest their claims; from this spring their duties; and if they are not true to this they are traitors.

In those old days the free led the mass to battle; they battled for that political freedom which they so much needed: our freemen have to lead in warfare too, warfare against the Powers of Darkness, intellectual and moral, for the spiritual freedom which we need. Let us look now at our Professions and see what each may do in this great contest.

In the first place we have the Professional Teacher. He drills our warriors, leaders and all, for the warfare with the Arch-Enemy. To repeat what has been said elsewhere, if a foreigner were to ask where our police is, or where the standing army with which we hope to control millions of men,—we could take him to our Common School houses, and say, "Here are our barracks; these young ladies are our drill-sergeants, and by their aid we are able to put a police-officer into every breast. Napoleon thought his system perfect when he could place a spy over every suspected man in Paris, but we carry the matter a great deal farther, and place each under such a keen-eyed officer as to prevent suspicion."

Great are the duties, and vast the influence of the Profes-

sional Teacher: he is the leader in our Republic,—the sceptre has passed into his hands. If true to his best powers, and highest ideas; if filled with a spirit becoming his place, he is the first of Freemen, the head of Professional men.

Mr. Stephens, a late traveller, tells us that the school of the American Mission at Athens is doing more for Greece than all the Diplomacy of the Empires of Europe. And so it is everywhere; the Schoolmaster is the only true Conqueror. We, in our folly, call destruction conquest, when the only true victory is in producing. The wilderness is not overcome by felling its oaks, but by planting it with grain. Men are not conquered by being driven into a hateful servitude, but by being drawn into a loving loyalty. Napoleon soon loses his hold on us,—"the kind earth soon shrouds up his bloody footprints;" but the result of the Teacher's labor increases with every passing year. He may govern now ten minds, in a few years, through those ten a hundred, a little while longer and he rules a thousand, and after a few generations, those over whom he has some control could not be numbered. In the words of Carlyle, in whose writings this train of thought constantly recurs, "the monarch may rule *over* all heads, but the Teacher rules *in* them."

But the whole work of the Instructor is not comprised in the instruction of the young. He should be the man to give us all higher ideas of Education, and to suggest better systems than now prevail. From the year 1500 to the present time there has been a wonderful progress in respect to mental culture, more especially with regard to its spread through all ranks. But still, how very common is the notion that the purpose of the School is, not to *educate*, i. e. to lead, or bring out the powers of the human being; but that it is to instil, implant, or put into that being certain information which may enable him to buy and sell, speak and write, advantageously. Fellenberg said he did not wish to make scholars, but to make men. We are too apt to stop, even in scholarship, at "the three Rs," and to think Reading, Writing and Arithmetic, not the tools for Education, but education itself.

There is another great work before the Teacher; I refer to the work of influencing, reforming, aiding the parents of children under his charge.

In our cities and through our country, boast as we may, ignorance and vice oppress men like a night-mare. The labor of Christianising man is, comparatively, but begun. Stop in our streets, and open your eyes for an instant; what do you see? Disease, squalidness, passion, evil in every form:

Open your ears, and what do you hear? Oaths, bitter cursings, groans, self-reproach. And can we do nothing to relieve all this agony, to drive out this evil spirit? Shall we leave the poor, the vicious, the falling, to public officers, and city missionaries, and societies for Reform? My friends, can we walk with folded arms by the stream in which thousands are sinking, and throw the work of saving them upon the "proper authorities?" I do not believe we can, if we are true to conscience. I believe the hour is coming, nay, is come, when every true heart should realize that we are all missionaries, and all bound to labor for the moral good of others. Some, yes, many are doing their duty in this respect; those of every profession and calling are beginning to be active. Go to our Sunday Schools, and there you will find the mechanic refreshing himself, after the toils of the week, in labors of Love; go to our public lectures, and there the Lawyer, or the Physician may be doing his share of the noble work.

And in this vast enterprise the Teacher may do, in proportion to his labors, more than any other man. All may be reached through their children; however depraved, the instinct of parental love remains, like the thin film of bark which holds the almost dissevered twig to the tree,—one living bond between the sinner and his Creator.

A child is a messenger from God. Go to the home of the vicious, and you will find the little Prophet, misused as he may be, still wielding the Prophet's rod of love. I have seen a boy of seven years old, draw, with irresistible strength, his father from the door of the grog-shop. I have known a daughter of ten years old, take the cup of spirit from her mother's hand. I have known the infidel of twenty years' standing converted by his child, not yet in its 'teens.

If I am right in my views, then, the Teacher has great duties, and a wide field of usefulness before him. He is to be a faithful educator of the young; a thorough student of the subject of Education; an instructor of Society respecting that subject; a laborer for the relief and reform of many with whom his scholars bring him in connection.

Let us next turn to the Physician. At first sight no man in the community seems to be engaged in more perfectly private duties than he. Ask most men what his calling, his Profession imposes upon him, and they would say, it obliges him to be out early and late, feeling pulses, examining tongues, giving pills and draughts, opening veins, or setting broken bones. If this be all, how is Medicine a Liberal Profession?

The lowest slave to avarice, sensuality, or selfishness in any form, can do these things. To my mind it would seem the Physician has much more to do. I deem him the teacher of Natural Science, to a knowledge of which his Profession constantly leads him. In this great University of the world, wherein we are all scholars, he should be the Professor of Natural Science. Nor would the benefits of his instruction be small or confined. We lack few things more than a true love for, and knowledge of Nature. We walk the earth blind and deaf; for though we have eyes we will not see, and though we have ears we hear not. Through countless avenues, the voice of the Eternal One flows in upon us, and not one tone in a thousand reaches our spirits. Listen, for instance, to the conversation of educated men and women: is it not, usually, about matters of the most fleeting and local interest? The scandal of the drawing-room, or the market place; dress; prices; cooking; a neighbor's fault or folly; the political news; a religious controversy,—are not these the current topics? And let some daring man venture upon any scientific path, more abstract than Mr. Espy's storm theory, how often will he find himself his sole listener. As for women, they if they know more than a few botanical names, are blue-stockings, and fall under the ban which applies to all colored people. A few weeks since, when the scientific principles of that most curious and beautiful instrument, the Daguerrotype, were explained in this Hall, by one of the first scientific men living, out of all our educated and enlightened women, scarce a dozen attended.

How much better would be the influence of common social intercourse, were we in the habit of seeing the wonders about us, and speaking of them. The world is full not only of beauty and wisdom, but of the deepest humor; and conversation, because science mingles in it, need not be in Latin, nor deal with Conic Sections, nor be stiff and solemn. It may be as light as the floating butterfly, and playful as the trout of the mountain brook, but it will be always true and wise, for it will partake of the truth and wisdom of Nature.

Through the Natural Sciences, also, the noblest recreation for the mechanic, the lawyer, the clergyman, and the man of business, may be had. After a day's hard work among men, law-suits, or the turmoil of trade, how pleasant to meet in silent and calm seclusion the guiding spirit of the Universe. The lover does not return to her he loves more joyfully, than the true student of Natural Science does to his mistress when the cares of the day are done.

Nor is it the mere recreation that he gains; his intellect is expanded and lifted up. Through the day he may have used many of his mental powers, but there are some which have lain asleep; and these are developed by his studies of the evening or the morning. For it is with the mind as with the body; if we use it in part only we disease the whole. Look at your mere lawyer, your mere clergyman, or mere man of business; he is a monster, out of all proportion and harmony; and like all monsters is diseased even in those faculties wherein he excels. Against this so prevalent disease of monstrous growth in one or two directions, the study of Nature, is, for many of us, the surest specific.

But in other ways our intellect grows as we study the world in which we live. The clown, who calculates the size of the moon by his cart-wheel, or his mother's big pewter dish, stands at one extreme of the scale, and Newton, who absolutely measures the Universe, and weighs its orbs in a balance, stands at the other; and what a distance from the one to the other, as regards comprehension of the world, and intellectual likeness to its Creator! But, my friends, we are all somewhere between the two; and most of us, even of those who are called educated men, far nearer the Clown than the Philosopher.

But while our intellect expands as we become acquainted with Nature, it expands only to learn how limited it is, and how small its grasp. The deepest student will be the humblest. He who has merely learned that these bright spangles overhead are suns vastly distant, feels, great as the opening idea of the universe is, as if he could still stand above, and look down upon the myriad solar systems that are visible; but the astronomer who has journeyed from star to star, till he has reached one so distant that the ray of light now in his telescope must have left it before Abraham was born, and to whose soul has come the conception of an *infinite* universe, he will cover his head in his mantle, and bow in awe-struck adoration.

Nor is it the intellect alone that is affected. As we become aware of the immensity of Creation we feel how poor and low are our quarrels for precedence and power. As I sat watching, an hour since, the clouds which floated in the western sky, and thought that all our angry outcries, and noisy assertions of rights and dignities, could not disturb their slightest film, was I not of necessity, lifted for the moment, out of the narrow circle, which I call "the world," into the presence of those purer spirits, whose glories had lent glory

to the dull vapors? It is no dream that the stars may soothe our passions, and heal our griefs. Astrology was based on truth; was the distortion of a truth; the truth that we are bound, every living soul of us, to the most distant orb that lends light to the milky-way.

But why need I number the advantages of a study of nature! Is not Nature God's word to man? Can we see it, even in ignorance, without benefit? and will not knowledge increase the benefit? Let us have then a Professorship of Natural Science in our University,—the world of man; and let our Physicians be called on to do its duties.

But the Physician's duties are not all told yet. He, as well as the Teacher, is a Christian Missionary; and by many a bedside, by sympathy and kindness, and a word in season, may preach the gospel of love; may impress hearts softened by suffering; may awake spirits long drugged with sin. To the poor the physician may be of incalculable use; no one comes so near to them; no one comprehends so fully their wants, temptations, and habits. In the vast field of social and individual reform the Physician may be a leader.

Let us, in the next place, ask what the public duties of the Lawyer are. Has he, also, some great branch of knowledge to pursue, and instruct us in? I think he has. His early studies and his whole course of life seem to fit him peculiarly, for teaching to his fellows Political and Social Science. Society is not a piece of mechanism but a living body. It grows up we know not from what wonderful sources, and expands and alters under the guidance of higher laws than are to be found in human Constitutions and Statute Books. The wonders of the animal frame, and the mysteries of that great frame, whose molecules are worlds, cease to appear wonderful, when we look at this living body, Society. It is the anatomy of this which the Lawyer should make known to us.

As yet, I fear, we comprehend Society, even in its most external form, that of Policy, but very imperfectly. As an instance of this, we have the fact that the deepest thinkers of Europe and this country are still divided respecting the doctrines of Free trade. Indeed, I cannot but think the whole subject of Commerce, including the questions of currency and credit, is yet, scientifically speaking, in its infancy. And what views respecting government are we wholly agreed in? One of the young gentlemen who spoke last evening, referred to the condition of things at present in England, and I would ask you if the subject of society is comprehended there? Read the various Reviews through which the best

minds of all parties speak, and I think that you will soon feel that the first principles of social union and action are as little understood, as the physiology of man was, before it was known that the blood was in circulation. And in our own country, very few, I imagine, are in the habit of going behind Laws and Constitutions to the life which supports them. In conversation we hear much of expediency, policy, popular feeling, and the necessities of the times, but of the relations which men in this country bear to one another, the duties as well as the rights of all, the great, ultimate, social principles whereon we rest, we hear very little said. It is to many persons a very startling proposition that a majority in this country cannot do what it pleases: they have not considered that above the people here, as above the monarch elsewhere, is a divine law of Right; that as the king is in the wrong when unjust, so the majority is in the wrong when unjust.

But should we not soon be wiser in these matters if our lawyers deemed it part of their professional duty to inform themselves and teach us respecting them, instead of thinking their duty done when they have gained a cause for their client and a fee for themselves?

Again, did we study the anatomy of society, healthy and morbid, more deeply, we should feel less private social acrimony, and less political intolerance. On the one side you hear the cry of "Aristocrats," and on the other that of "blackguards and loafers," when if either party knew the other, the feeling which prompts these cries, would die away. But how very few, my friends, among the more fortunate and better educated, even strive to know how their opponents live, feel, and see. The yell of hatred which comes up now and then against Wealth and Luxury, is not wholly Satanic; it comes from human beings, having hearts and minds such as we have; and place us in like situations, and it is but too probable we should cry out as they do.

And in political parties there seems to be the very Demon of bigotry which has been exorcised from Religion; so that old and wise men do not hesitate to say that their opponents are, not only wrong in judgment, but rogues in purpose. Our party papers deal out epithets on bodies of men, which applied individually would be libellous; and this without appearing to know what they do. The scientific and theological disputes of the middle ages we look upon, as we do upon the antediluvian monsters, with a feeling of doubt whether such things ever were; but their worst features are retained in our political polemics.

But the lawyer should not only consider himself a public teacher, the Professor of Political and Social Science in our great University,—he should also realize that he is a public officer in his most private professional acts. He is a member of our Courts; he is a sworn officer of the nation or State; and in every act of pettifogging, of selfish manœuvering, of even concealment for selfish ends, is, as it seems to me, guilty not only of a want of patriotism, but of faithfulness to his oath. The lawyer is not to serve his client and gain his client's ends; he is to serve Justice, and obtain justice for his client; and, for myself, I should hold the man, who by any arts gains his client's end at the expense of justice, a perjured man.

I fear we do not estimate highly enough the moral power of the members of our bar; I do not believe they know their own power. But if we think for a moment of the number of persons who, as jurymen, witnesses, clients, and spectators, come within the reach of the lawyer's voice and influence, we shall perceive how great a work he may do either for good or evil; and as he labors for good or for evil, so is he the freest or the most enslaved of men, among the higbest or the lowest of public actors. No profession is more noble, when used aright, than that of the Law; and, as is true of all noble things, when misused no calling to which man descends is more ignoble and dishonorable. Into the details of legal morality this is not the time to enter, though, allow me to say in passing, that no branch of morality appears to me to deserve a more full and explicit examination. But I may, without going into particulars, call your attention to the duties of the lawyer towards his client, towards the public, towards the witnesses, and towards his fellows. I may ask you to consider, at your leisure, how these various duties may be reconciled to one another, and all of them to the will of our Infinite Father.

One other point of the lawyer's duty I will refer to and leave him. I' is his duty as a practical politician. From the bar comes the mass of our legislators, and of course it is of the utmost importance that they should be adapted, both as men and law-makers, to raise the people who call them forth. Let no man then adopt the common sentiment that a political position disgraces a man: the man may disgrace, or honor his position, as he is not, or is, a Freeman; but no position, my friends, can disgrace him if he be but a freeman through the power of the spirit of God.

I now come to the last of the four Liberal Professions, that of he Ministry; and in speaking of it I feel that great care is

necessary to avoid misconception of my meaning. Around the Clergy, even in this Protestant land, hangs something of the sacred awe which clothed the Priests of old. To criticise the Clergy is by many thought equivalent to an attack on Religion, though no one would think a censure of the bar an attack on Justice, nor ridicule of Physicians an attempt to overthrow the science of Medicine. In private no class of men is dealt with more freely than Clergymen; even in the time of Cervantes, and in a Catholic country, we are told that he must have been a most excellent priest whose parishioners spoke well of him; but in public, men dread to speak even what they deeply believe. This cannot last long; the license of our day will lead, I fear, to an excessive freedom of discussion on this and on similar points, unless those who are truly religious in purpose, deal with them without dread.

I shall therefore, though not qualified by age or otherwise to speak with authority, speak freely what I think respecting the duties of a Protestant Christian Clergyman in our day and land; asking you to listen to what is said as something to meditate upon, if it seem worthy,—not as something to be received as true.

In the first place, I cannot think the Clergyman should limit his labors chiefly to his own congregation. If he were a mediator between his people and their God, he might properly confine his labors to them; but such is not the view of Protestant Christendom. Neither can I think he should narrow himself to the limits of his own sect, or discourage those who think with him from mingling with those who are opposed to him in theology. All such exclusiveness is Jewish rather than Christian to my mind; it marks the absence of perfect freedom, and illiberalizes the clerical profession. It would seem to me that the Clergyman, in as far as his powers and time will permit, should be interested in all subjects and all men, and should be forward in all enterprises of benevolence, of education, of social progress. Not only from his pulpit should he speak to the hearts and consciences of men, but from every desk within his reach, in the School-house, at the Lyceum, in the poor man's hovel, in the rich man's hall,—he should speak by word and by act in favor of that Truth which has made him free.

The Physician may bring us near to nature; and the Lawyer may reveal to us the mysteries of Society; but to the Clergyman it belongs to exhibit man's moral powers and relations. Nay, the labors of the Physician and Lawyer are incomplete without his aid. Nature is a riddle till we know

the soul; and Society a chaos, till Faith, the dove of God, stills it into order. The Clergyman should be, then, no mere theologian, but, as many an one among the English Clergy is, a naturalist and political philosopher. Neither should he be a closet student, a mere sermon writer; while so many thousands are unvisited by any ray of Christian truth and hope, how can any minister of Christ be content to keep his room, and pore over his books the whole week long? The best study for the Pastor is in acts of kindness, in visits of sympathy, in a knowledge of men, and the wants of men, and the temptations of men. One sermon drawn from life is worth twenty drawn from books. It is, indeed, questionable whether age and experience be not indispensable to a clergyman: whether the truths which he should communicate can be gained in all their fullness and power by any other process than Life.

To the Clergy, then, we are entitled, I think, to look for popular instruction in the philosophy of man's nature, his duties and relations to God and his brother: to them we are entitled to look for such views as may rescue Natural Science from Death, and make it a grand opening to the knowledge of the Living Creator, and for such inquiries as may relieve men from the terror that comes upon the stoutest heart when it considers the sickness of Society, the dreadful phenomena of Slavery, Intemperance, and Pauperism. To the Clergy also I think we may look for active exertions in favor of the spread of learning. Should not they visit our Schools, attend our College examinations, lead in our Societies, speak at our Institutes? Is there a subject which interests the best nature of man which should not interest them? Is there a labor of love to which they are not called? Should not their hearts be as open and free as the ocean? Should not their labors be as unbought, their smiles as universal, their influences as kindly, as those of the unwearied sun?

The Protestant Clergyman is not St. Peter's successor, but he is, or should be, the earthly echo of the Word of God, his Master, and Saviour.

Gentlemen of the Phi Delta Sigma Society: Some of you have received, and others are receiving, in this College, such an education as becomes a freeman. Some of you at once, and others in a little while, will pass from these halls into that Forum, the dome of which is infinite space; planets and suns floating in it, as the dust-atoms are floating now about our heads. There you will be called upon to plead for perfect liberty, not before a world or a generation merely, but before

your own undying conscience, your own eternal Creator. And your pleading must be not with cunning and well-chosen words, but with true acts, pure feelings, Christian principles.

I have hinted (for I could no more than hint,) at the duties of Professional men in our day and land as they appear to me. In doing this I have wished nothing more than to lead your own thoughts to a most important and interesting subject, and to ask you to weigh it seriously. If my views respecting the duties of Professional men are true you will perceive that a hard life is before such of you as may choose the Professions. You have a fearful battle to fight; a Holy Land to win from the great Infidel, Satan; and like the knights of old, you must bind the cross upon your shoulders, and go forth to meet sorrow, defeat, and death, in your Master's cause.

One of you said, last evening, that all experience proved religion to be perfectly consistent with freedom. I believe it true; and I believe, further, that freedom and irreligion are inconsistent. In your Crusade for spiritual liberty, then, let Religion be to you all, and more than all, that his lady-love was to the Knight. Keep her ever before you; in the hour of trial turn your eyes to her, and she will indeed strengthen you. I do not mean that Religion which would drive men to Heaven with scorpion-whips; nor that which would tempt them thither with selfish gain. I mean that Divine Spirit which the dim-seeing Greek strove to embody in marble; that heavenly beauty which Raphael looked on, in his better hours, and shadowed to us in his Madonnas; that lovely and kindly Religion which the devout Catholic worships in the person of Mary, the mother of Jesus. Let this holy being rule in your heart, and when wounded in the contest, she will support you and wipe the drops of agony from your brow; and when victorious she will rejoice with you, and in that hour of victory over Evil, will become yours forever.

That He, to whom we look for all strength, may enable you to live as freemen, and to make whatever profession you may choose truly Liberal, is my sincere wish and earnest prayer.

ABOLITION IN MOBILE.

Most of our readers are probably aware that our brother Geo. F. Simmons, after preaching two sermons in Mobile on the subject of slavery, was compelled to leave that city to avoid the consequences. We heard this news ourselves with surprise and regret. We knew that he had been eminently successful in building up the Unitarian Society there, and was remarkably popular with the whole community. We had just been told of his preaching in New Orleans, being received with great satisfaction. We were therefore sorry to learn that he had taken a step which would certainly put a stop to all further usefulness in that region, and shut this open door against himself.

But when we hear of any such remarkable action, out of the common course of conduct, we hold it unwise to be satisfied with lamenting it, complaining of it, or calling it folly or madness. We always wish in the first place to penetrate the mind of the man who has done it, and if possible discover what motives seemed to him sufficient to determine him to it. It is not a sufficient explanation to say that he is crazy, to call him an enthusiast or fanatic. If he has always been considered as a sensible and prudent man, the true question is: What reasons are there, which might lead a sensible and prudent man to this step, which appears to *us* so extraordinary? Having placed ourselves in his situation, and discovered these motives, we are *then*, and not before, prepared to ask, whether these motives were sufficient, whether his conduct was on the whole wise or injudicious, right or wrong? We are not qualified to pronounce judgment on a man for any action till we learn what led him to it; and as long as we can suggest no motive but folly or perversity, we may be pretty sure that we misunderstand it altogether.

In examining the course of brother Simmons in this matter, we are not entering on a question of merely temporary, local or personal interest, but one of the most profound importance, not merely to the South, but to Christianity and the whole country. We are asking the question: What are the duties of conscientious ministers of the gospel at the South, who are opposed to slavery, believing it a great evil? Is it their duty to come out and preach against it, or is it not? Brother Simmons has answered this question in the affirmative. The great body of Christian preachers has, thus far,

answered it in the negative. But it is a question which will have to be asked, and that with tears and prayers and many a strong struggle, by many a Christian preacher, before this great and perilous question is put to rest. For our part, we think it wise to meet it and examine it with candor, deliberation, and a reliance on the same standard of morality which Christianity alone can give. And the case before us offers a fit occasion for suggesting a few thoughts in relation to it.

Brother Simmons finds himself at the South, surrounded by an institution new to him. He sees its inconsistency with the first principles of Christian duty, and its evil influences on manners and morals. He may have reasoned thus with himself: "I am a Christian preacher. As such I am commanded to rebuke all sin. I must warn the wicked man lest he die. If I do *not* warn him, his blood will justly be required at my hands. My commission charges me to call sinners to repentance, and it makes no exception in favor of popular or fashionable sins. On the contrary, these are the very ones which I ought to rebuke the most plainly, most forcibly, and most frequently; for on these points the conscience is the most insensible. True, it may be said, that I shall do no good—that I shall only exasperate without convincing. But that is no concern of mine. It is not my business to calculate consequences but to do my duty. I cannot tell, no one can tell, the consequences of any action or word. The first consequences may appear evil, but the remote ones may be good. It is true that I may driven away or killed, but *afterward* those who now are offended may reflect on what I say and be convinced. The truth will remain after I am gone. Christianity would never have had a martyr, if the truth had only been preached where people liked to hear it."

Now I can easily imagine that by such a course of reasoning as this, a young man, earnestly desirous of doing his duty, might be led to think that he ought to denounce slavery, and preach abolition to slave holders. But is this reasoning really satisfactory as applied to such a case? We think not. We have endeavored to state the argument in favor of Brother S. as strong as possible; but yet we believe that it will not prove his course a right one. We frankly confess, however, that we should scarcely know how to meet it, except by arguments drawn from the teachings and example of Christ and his apostles. But these are with us paramount and enough. The following are some of the reasons which induce us to believe that a Christian Minister in a slave holding State, *ought not*, under present circumstances to preach on the subject of slave-holding.

1. Christ says (Matt. vii. 5.) "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." This language is figurative; but "the swine" probably indicate those who are too sensual, stupid, or worldly, to comprehend or attend to Christian truth. They trample it under their feet. But "the dogs" who "turn again and rend you," probably signify those who are prejudiced against the truth—that it only excites their indignation against him who speaks it. But whether this be so or not, the verse plainly teaches that there are *some* persons to whom it will do no good to communicate truth, and to whom we are commanded *not* to give that which is holy.

Again, (Matt. x. 23.) in Christ's charge to his disciples, he says, "When they persecute you in this city, flee ye into another;" and (verse 14,) "Whosoever shall not receive you nor hear your words, when you depart out of that house or city, shake off the dust of your feet." Here again the Saviour shows that there are cases in which we are not to persist in speaking the truth to unwilling ears.

2. The example of Christ and his apostles shows that they did not themselves continue to preach the gospel or work miracles where men were unwilling to hear them. Matt. xiii. 58; Matt. xiii. 13; John vii. 10, 19, 25; John viii. 59; John x. 39, 40; Acts xvii. 10; 2 Cor. xi. 33. These passages, and similar ones show that the Christian preacher should not continue to strive to force people to receive the truth when they are opposed to it.

3. Jesus enjoined *wisdom* to his disciples, and showed himself eminent wisdom, in adopting his mode of address to his hearers, and their state of mind. Witness his conversation with the captious Pharisees and Sadducees. He did not consider it proper to preach right on, in one way, always. His conduct at Jerusalem, up to the time of his death, shows great prudence in avoiding the enmity of the Pharisees. What judgment and skill did not Paul display in adapting his arguments to the prejudices of those who listened. See for example, Acts xxiii. 6.

4. If then there are *some* cases, as the above passages plainly shew, in which we are not to continue to preach truth to those who will only be exasperated by it, I ask, whether the case before us is not certainly one of these. In the state of feeling which prevails at the South, the subject of slavery cannot be handled in any way, without producing instant and violent excitement. As regards this matter the public mind

is in a diseased and irritable condition; at present, nothing can be done concerning it.

When, in addition to all this, we remember that slavery existed in the time of Christ and his apostles, in a worse form than among us, and that neither he nor they ever rebuked it, we may be convinced—not indeed that slavery is *right*, for then war and despotic government would be proved right—but that it is one of those complicated and difficult subjects which may be approached indirectly. Certainly, if Christ and his apostles were justifiable in omitting all *direct* appeals on this subject, and in attacking it by spreading a spirit of religion of an opposite character, we *may* be justifiable in doing the same. And we *ought* to do the same, when to the best of our judgment we shall, by preaching directly against this institution, be only giving "that which is holy to the dogs, who will turn again and rend us."

We understand that our friends in Mobile were extremely distressed by the course taken by their Pastor, to which they were generally opposed. They feel as if their Society was nearly broken up, and had become identified with Abolitionism in the minds of their neighbors. We trust, however, that things cannot be as bad as this. A Society will not certainly be held accountable for the doings of its Pastor, if they do not approve of them, and if this be generally understood. We trust they will recover from this injury, and flourish as before.

J. F. C.

LIBERAL CHRISTIANS OUGHT TO BE LIBERAL.

It is always easier to preach than to practise. It is much easier to point out the duties of others than to perform our own. It is not difficult to see the beauty of toleration, when it is our own heresies which are to be tolerated. Charity certainly never appears so heavenly as when we wish it to be exercised toward ourselves. Then we very plainly see how much superior it is to both faith and hope. Accordingly Unitarians having been all along the party whose opinions were new and strange, and opposed to those of the whole whole Christian community, and being denounced, and misrepresented, and persecuted on this account, have been loudly singing the praises of charity and liberality. They have

scarcely ever had an opportunity of trying whether they could be liberal, and tolerant, and charitable themselves. They have laid down the maxim that every one should be received and treated as a Christian who professed to believe in Jesus as the Christ, and whose moral character was good. When they said this, however, they only thought of one application of the principle, namely, to themselves.

But now here comes Mr. Emerson, and utters some doctrines which sound strange to them—which have an air of Pantheism, and which seem to oppose some of their views of miracles and historical Christianity. Mr. Emerson they know and acknowledge to be a singularly pure-minded, devout and conscientious person. But what do some of them do? They cry out more loudly against him than ever they were attacked by the orthodox. They scruple not to call him an Atheist, —him, whose life, if the tree be known by its fruits, is the life of one walking with God. They denounce him, and all who are supposed to think with him; and they get up a popular excitement, and a terror of dreadful heresies, and talk about the "latest form of Infidelity," and ask indignantly or sorrowfully, "what we are coming to?" using, in short, the same means to create a vague terror which have been used about themselves.

Are we always to go on in this round? Shall we never learn to tolerate any heresy but our own? In my opinion, if any persons ought to be liberal, it is those who have all along been taking, somewhat arrogantly, the name of Liberal Christians.

J. F. C.

MONTHLY RECORD.

FOR AUGUST, 1840.

THE BOOK OF MORMON.

We republished in the Messenger, a year since, a letter purporting to be from Mrs. Spaulding, tending to show the Mormon Bible (as it is called) to be a forgery. We now, in justice to the Mormons, republish the following papers tending to show that letter to have been a forgery:

To the Editors of the New Era:

SIR:—In your paper of the 25th inst. there is an article copied from the Boston Recorder, headed "Mormon Bible," and signed "Matilda Davidson," which, justice to our society and to the public requires me to answer, and I trust that a sense of justice will induce you sir, to give your readers both sides of the question.

I am one of the society who believe the "Book of Mormon," and as such I am assailed in the statement professing to come from Matilda Davidson.

The piece in your paper states that "Sidney Rigdon was connected in the printing office of Mr. Patterson," (in Pittsburgh) and that "this is a fact well known in that region, and as Rigdon himself has frequently stated. Here he had an ample opportunity to become acquainted with Mr. Spaulding's manuscript (Romance) and to copy it if he chose." This statement is utterly and entirely false. Mr. Rigdon was never connected with the said printing establishment, either directly, or indirectly, and we defy the world to bring proof of any such connection. Now the person or persons who fabricated that falsehood, would do well to repent, and become persons of truth and veracity before they express such acute sensibility concerning the religious pretensions of others. The statement that Mr. Rigdon is one of the founders of the said religious sect is also incorrect.

The sect was founded in the state of New York while Mr. Rigdon resided in Ohio, several hundred miles distant. Mr. Rigdon embraced the doctrine through my instrumentality. I first presented the Book of Mormon to him. I stood upon the bank of the stream while he was baptized, and assisted to officiate in his ordination, and I myself was unacquainted with the system until some months after its organization, which was on the sixth of April, 1830, and I embraced it in September following.

The piece further states that "a woman preacher appointed a meeting at New Salem, Ohio, and in the meeting read and repeated copious extracts from the Book of Mormon. Now it is a fact well known, that we have not had a female preacher in our connection, for we do not believe in a female priesthood. It further says that the excitement in New Salem became so great that the inhabitants had a meeting and deputed Doctor Philaster Hulburt, one of their members, to repair to Spaulding's widow, and obtain from her the original manuscript of the Romance, &c. But the statement does not say whether he obtained the manuscript, but still leaves the impression that he did, and that it was compared with the Book of Mormon. Now whoever will read the work got up by said

Hulburt entitled 'Mormonism Unveiled,' will find that he there states that the said manuscript of Spaulding's romance was lost and could no where be found. But the widow is here made to say that it is carefully preserved. Here seems to be some knavery or crooked work; and no wonder, for this said Hulburt is one of the most notorious rascals in the western country. He was first cut off from our society for an attempt at seduction and crime, and secondly he was laid under bonds in Geauga county, Ohio, for threatening to murder Joseph Smith, Jr., after which he laid a deep design of the Spaulding romance imposition, in which he has been backed by evil and designing men in different parts of the country, and sometimes by those who do not wish to do wrong, but who are ignorant on the subject. Now what but falsehood could be expected from such a person? Now if there is such a manuscript in existence, let it come forward at once, and not be kept in the dark. Again, if the public will be patient, they will doubtless find that the piece signed "Matilda Davidson" [Spaulding's widow] is a base fabrication by priest Storrs of Holliston, Mass., in order to save his craft, after losing the deacon of his church, and several of its most pious and intelligent members, who left his society to embrace what they considered to be truth. At any rate, a judge of literary productions, who can swallow that piece of writing as the production of a woman in private life, can be made to believe that the Book of Mormon is a romance. For the one is as much like a romance as the other is like a woman's composition.

The production, signed Matilda Davidson, is evidently the work of a man accumstomed to public address, and the Book of Mormon I know to be true, and the Spaulding story, as far as the origin of the Book of Mormon is connected with it, I know to be false.

I now leave the subject with a candid public, with a sincere desire, that those who have been deluded with such vain and foolish lies, may be undeceived.

Editors, who have given publicity to the Spaulding story, will do an act of justice by giving publicity to the foregoing. P. P. PRATT.

N. Y. Nov. 27th, 1839.

Copy of a Letter written by Mr. John Haven of Holliston, Middlesex co. Massachusetts, to his daughter Elizabeth Haven of Quincy, Adams co. Illinois.

Your brother Jesse passed through Monson, where he saw Mrs. Davidson and her daughter, Mrs. McKinestry, and also Dr. Ely, and spent several hours with them, during which time he asked them the following questions. viz:

Did you, Mrs. Davidson, write a letter to John Storrs, giving an account of the origin of the Book of Mormon? Ans: I did not. Did you sign your name to it? Ans: I did not, neither did I ever see the letter until I saw it in the Boston Recorder: the letter was never brought to me to sign. Ques. What agency had you in having this letter sent to Mr. Storrs? Ans: D. R. Austin came to my house and asked me some questions, took some minutes on paper, and from these minutes wrote that letter. Ques. Is what is written in the letter true? Ans: In the main it is. Ques. Have you read the Book of Mormon? Ans: I have read some in it. Ques. Does Mr. Spaulding's manuscript, and the Book of Mormon agree? Ans: I think some few of the names are alike. Ques. Does the manuscript describe an idolatrous or a religious people? Ans: An idolatrous people. Ques. Where is the manuscript? Ans: Dr. P. Hurlburt came here and took it, said he would get it printed, and let me have one half the profits. Ques. Has Dr. P. Hurlburt got the manuscript printed? Ans: I received a letter stating it did not read as they expected, and they should not print it. Ques. How large is Mr. Spaulding's manuscript? Ans: About one third as large as the Book of Mormon. To Mrs. McKinestry—how old were you when your father wrote the manuscript? Ans: About five years of age. Ques. Did you ever read the manuscript? Ans: When I was about twelve years old, I used to read it for diversion. Ques. Did the manuscript describe an idolatrous or religious people. Ans: An idolatrous people. Ques. Do the manuscript and the Book of Mormon agree? Ans: I think some of the names agree. Ques. Are you certain that some of the names agree? Ans: I am not. Ques. Have you ever read any in the Book of Mormon? Ans: I have not. Ques. Was your name attached to that letter which was sent to Mr. John Storrs by your order? Ans:

No. I never meant that my name should be there.

You see by the above questions and answers, that Mr. Austin, in his great zeal to destroy the "Latter Day Saints," has asked Mrs. Davidson a few questions, then wrote a letter to Mr. Storrs in his own language. I do not say that the above questions and answers, were given in the form that I have written them; but these questions were asked, and these answers given. Mrs. Davidson is about seventy years of age, and somewhat broke. This may certify that I am personally acquainted with Mr. Haven, his son and daughter, and I am satisfied they are persons of truth. I have also read Mr. Haven's letter to his daughter, which has induced me to copy it for publication, and I further say, the above is a correct copy of Mr. Haven's letter.

A. BADLAM.

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Louisville, July 15, 1840.

My Dear Sir:—A slight mistake occurs in the article on the "Prospects of Unitarianism," in the last Messenger. The Episcopal Society at Erie did not invite Unitarian preaching. The request came from several respectable individuals who were members of the Society. I understand that the gentleman who has been preaching there for a few weeks past has, in consequence of ill health returned to New England. Where shall we look for preachers? We want men strong in body and strong in spirit. We must have for this country men who can labor cheerfully when deprived of the conveniences and even proprieties which are esteemed essential in New England. We are called to preach in Court Houses and kitchens. And the intention for which we meet must make any place sacred. When we consider that the place where man communes with his Heavenly Father, is holy, it should be comparatively indifferent where that place is. We want preachers who can readily adapt themselves to exigencies. No others can possibly be useful in the West. And again I ask where shall we look for them? Must we not look to the West? From ourselves the supply *must* come, if at all. And we may thank God that we already have material. All that we want is means to mould it into the proper instruments. Several young men stand ready to engage in professional study as soon as the means of enabling them to do it are provided. A Theological School, or an Institution combining a general and theological course of training, is essential to our work. I had the pleasure of spending an evening recently with Professor Gird, of Jackson, Louisiana. He is interested in establishing an institution for general and theological education on such liberal principles as shall interest, and concentrate the sympathies, and obtain the support of all the great liberal sects of the West. Could not this be accomplished? The exclusive sects are and will continue to be, for a time at least, banded closely

together. The time has come when the liberal sects should harmonise on their common grounds if they would maintain vigorously their part of the Lord's controversy with error and sin. I invited Professor G. to communicate to the readers of the Messenger his views on this subject.

The Society in this place, where I have been for a few weeks on exchange, are in good spirits, notwithstanding the contemplated removal of their Pastor. They are in earnest about establishing an agency and theological school, and have contributed liberally of their means. Mr. Clarke is doing a good work in Pennsylvania. A letter received from Meadville, says: "Every day indeed sees increasing interest manifested in our views." To the truth of this for months past, I can personally testify. Our prospects here were never so good, A willingness to hear and examine is freely avowed, and is manifested in attendance on our meetings and requests for our books. We trust we are doing good, not in creating sectarians, but in promoting the spirit of "Liberty, Holiness, and Love."

Yours, truly,

H. E.

Quincy June 22, 1840.

Dear Friend and Brother:—Though unacquainted as to face and form, yet knowing you will through your labors in the cause of truth and righteousness, I resort to the pen to express to you my deep and hearty sympathy with you in your labors for the furtherance of Christian liberty, truth and charity. I profess to be enlisted in the same holy cause, though it is my lot to do battle, single-handed, in the outposts. I have been preaching here now some ten sabbaths, although my labors have been interrupted by a tour of five weeks to the north. A Methodist, Congregational (Trinitarian) Baptist, Episcopal, German Lutheran, and Roman Catholic Churches, had been formed in this town previously to the gathering of ours; and that with a population of less than 2000. We launched our bark upon a tide so low as scarcely to float it. But we are making some progress. Our church, 26 by 36 feet, will be completed in August. It will receive a *plain* finishing inside. Its exterior will be quite *neat*. It will have no gallery, no porch, but a close entry within the door; and instead of pews, moveable benches with backs. The cost will not exceed $1,050. We are not yet fully understood by our brethren around us. We have been misrepresented. We style our church the 2d Congregational. From the 1st Congregational, a Presbyterian church seceded during the past winter; both of which are now building new churches, upon a scale, as is said, much larger than ours. There are five pastors constantly residing here. My own labors are constantly divided among several places in this vicinity. My mission also embraces the neighborhood of Hillsboro', situated about one hundred and thirty miles south-east of Quincy. I expect to be there by the next sabbath, and there to remain till September, when our Church here is to be dedicated. The number of communicants here is not large, but is increasing at every communion season.

Your friend and fellow laborer,

William P. Huntington.

THE

WESTERN MESSENGER.

DEVOTED TO RELIGION AND LITERATURE.

VOL. VIII. SEPTEMBER, 1840. No. 5.

NEW-ENGLAND NON-RESISTANCE SOCIETY.

THE American Peace Society has been in existence many years, and has included, among its members, many of the best men of our nation and some of foreign countries. Its object is to prevent war between nations, and give to bodies of men those principles of peace, and to make them act upon those rules of common sense, that govern most men in their ordinary intercourse. How far they have effected their object, is not to be discussed here: suffice it to say now, that we believe that war is much more unpopular throughout the civilized world, than it was a quarter of a century ago—that the military spirit is now almost extinct in our own country, and that it would be impossible now to goad a nation to arm itself and spill another's blood, on such grounds as formerly would have excited them to madness and murder.

The Peace Society claims to have produced this change in popular sentiment—and doubtless they have had their share in producing it. Some few members of the Society have been very industrious in their work of love. Their periodicals, the Advocate of Peace, and other occasional publications, have been beautifully but not powerfully sustained. Throughout all these runs a spirit of gentleness and love; but there is a lack of a bold denunciation of the spirit of anger and self-

ishness, whence first arises the germ of war. We were forbidden to draw the sword upon our brothers of another nation—yet we could be angry with our own neighbor. But notwithstanding these deficiencies, this society has wrought a wonderful and admirable work. They have done much good in their day. We love their spirit—we honour their cause—we will at all times lend them our little aid, and give them our warmest sympathy.

In the summer of 1838, several individuals in New-England, thinking the Peace Society had stopped short of the true object of their principles, and that a higher purpose should be tried, called a Convention in Boston to discuss and fully and efficiently adopt the true principles of Peace, as they are taught by our Saviour. The Peace Society, as such, had no hand in the getting up or in the proceedings of this Convention. It emanated from and was composed of those whom we call sometimes reproachfully the ultras of the Society, and of others, who, from the feebleness of the Society's action, or its low aim, had never joined it, but whose souls burned a more faithful obedience to the law of love.

These and others met, and continued in session at Boston three days—the 18th, 19th and 20th of September, 1838. In the Convention men and women spoke and acted equally, considering that, not physical power, but souls should be recognized; for God had given both the same law and the same immortal destiny. Nevertheless, several men were offended that women should sit and debate with them, and withdrew themselves from the assembly. The others proceeded to the business of their meeting with all the zeal of reformers, and a sincerity becoming a true devotion to their purpose.

Their first Resolution is significant of their whole plan:

"*Resolved*, That human life is inviolable, and can never be taken by individuals or nations, without commiting sin against God."

After adopting this and other resolutions against war, bloodshed, bearing arms, forcible governments, &c., they resolved themselves into the "New-England Non-Resistance Society," adopted a Constitution and a Declaration of Sentiments, from which we make a few extracts:

"Preamble.—Whereas, our Saviour has left us an example, that we should follow his steps, in forbearance, submission to injury, and non-resistance even when life itself is at stake;

"And whereas, the weapons of a true Christian are not carnal, but spiritual, and therefore mighty through God to the pulling down of strong holds;

"And whereas, the history of mankind is crowded with evidences, proving that all attempts to change the heart of man by physical force have been abortive;"

Art. 23. of the Constitution, declares

"That no man, or body of men, however constituted, or by whatever name called, have a right to take the life of man as a penalty for transgression; that no one who professes to have the spirit of Christ, can consistently sue a man at law for redress of injuries, or thrust any evil-doer into prison, or fill any office in which he would come under obligation to execute penal enactments—or take any part in the military service—or acknowledge allegiance to any human government—or justify any man in fighting in defence of property, liberty, life or religion; that he cannot engage in or countenance any plot or effort to revolutionize, or change, by physical violence, any government, however corrupt or oppressive; that he will "obey the powers that be," except in those cases in which they bid him violate his conscience—and then, rather than to resist, he will meekly submit to the penalty of disobedience; and that, while he will cheerfully endure all things for Christ's sake, without cherishing even the desire to inflict injury upon his persecutors, yet he will be bold and uncompromising for God, in bearing his testimony against sin, in high places and in low places, until righteousness and peace shall reign in all the earth, and there shall be none to molest or make afraid."

The rest of the Constitution relates to the operations of the Society. Beside this, they published a Declaration of Sentiments, which more fully explains their principles, their hopes and their plans of operation.

Human governments, founded and supported as they are, by physical force, are to them a stumbling block, and in their opinion the cause of much sin. Hence they declare—

"We cannot acknowledge allegiance to any human government; neither can we oppose any such government, by a resort to physical force. We recognize but one KING and LAWGIVER, one JUDGE and RULER of mankind. We are bound by the laws of a kingdom which is NOT of this world; the subjects of which are forbidden to fight; in which MERCY and TRUTH are met together, and RIGHTEOUSNESS and PEACE have kissed each other; which has no state lines, no national partitions, no geographical boundaries; in which there is no distinction of rank, or division of caste, or inequality of sex; the officers of which are PEACE, its exactors RIGHTEOUSNESS, its walls SALVATION, and its gates PRAISE; and which is destined to break in pieces and consume all other kingdoms.

"Our country is the world, our countrymen are all mankind. We love the land of our nativity, only as we love all other lands. The interests, rights, liberties of American citizens are no more dear to us, than are those of the whole human race. Hence, we can allow no appeal to patriotism, to revenge any national insult or injury. The PRINCE of PEACE, under whose stainless banner we rally, came not to destroy, but to save, even the worst of enemies. He has left us an example, that we should follow his steps.

"We conceive, that if a nation has no right to defend itself against foreign enemies, or to punish its invaders, no individual possesses that right in his own case. The unit cannot be of greater importance than the aggregate. If one man may take life, to obtain or defend his rights, the same license must necessarily be granted to communities, states, and nations. If *he* may use a dagger or a pistol, *they* may employ cannon, bomb-shells, land and naval forces."

They have no more faith in the Divine rights of Democracy than in those of Kings:

"The dogma, that all the governments of the world are approvingly ordained of God, and that THE POWERS THAT BE in the United States, in Russia, in Turkey, are in accordance with His will, is not less absurd than impious. It makes the impartial Author of human freedom and equality, unequal and tyrannical. It cannot be affirmed, that THE POWERS THAT BE, in any nation, are actuated by the spirit, or guided by the example of Christ, in the treatment of enemies: therefore, they cannot be agreeable to the will of God; and, therefore, their overthrow, by a spiritual regeneration of their subjects, is inevitable."

The Peace Society admits the propriety of defensive wars, but the Non-Resistants go against all wars:

"We register our testimony, not only against all wars, whether offensive or defensive, but all preparations for war; against every naval ship, every arsenal, every fortification; against the militia system and a standing army; against all military chieftains and soldiers; against all monuments, commemorative of victory over a foreign foe, all trophies won in battle, all celebrations in honor of military or naval exploits; against all appropriations for the defence of a nation by force and arms, on the part of any legislative body; against every edict of government, requiring of its subjects military service. Hence, we deem it unlawful to bear arms, or to hold a military office."

They hold that governments can no more force their own subjects than other nations to any obedience:

"As every human government is upheld by physical strength, and its laws are enforced virtually at the point of the bayonet, we cannot hold any office which imposes upon its incumbent the obligation to do right, on pain of imprisonment or death. We therefore voluntarily exclude ourselves from every legislative and judicial body, and repudiate all human politics, worldly honors, and stations of authority. If *we* cannot occupy a seat in the legislature, or on the bench, neither can we elect *others* to act as our substitutes in any such capacity.

"We believe that the penal code of the old covenant, AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH, has been abrogated by JESUS CHRIST; and that, under the new covenant, the forgiveness, instead of the punishment of enemies, has been enjoined upon all his disciples, in all cases whatsoever. To extort money from enemies, or set them upon a pillory, or cast them into prison, or hang them upon a gallows, is obviously not to forgive, but to take retribution. VENGEANCE IS MINE—I WILL REPAY, SAITH THE LORD."

Nor do they admit that individuals can enforce their rights against each other by aid of the government:

"It follows, that we cannot sue any man at law, to compel him by force to restore any thing which he may have wrongfully taken from us or others; but, if he has seized our coat, we shall surrender up our cloak, rather than subject him to punishment":

For, say they, and very truly,

"The history of mankind is crowded with evidences, proving that physical coercion is not adapted to moral regeneration; that the sinful dispositions of man can be subdued only by love; that evil can be exterminated from the earth only by goodness; that it is not safe to rely upon an arm of flesh, upon man whose breath is in his nostrils, to preserve us from harm; that there is great security in being gentle, harmless, long-suffering, and abundant in mercy; that it is only the meek who shall inherit the earth; for the violent, who resort to the sword, shall perish with the sword. Hence, as a measure of sound policy—of safety to property, life and liberty—of public quietude and private enjoyment—as well as on the ground of allegiance to HIM who is KING OF KINGS, and LORD OF LORDS—we cordially adopt the non-resistance principle; being confident that it provides for all possible consequences, will ensure all things needful to us, is armed with omnipotent power, and must ultimately triumph over every assailing force."

They are anarchists—but they will use no physical power nor violence to subvert governments. They say,

"We advocate no jacobinical doctrines. The spirit of jacobinism is the spirit of retaliation, violence and murder. It neither fears God, nor regards man. *We* would be filled with the spirit of CHRIST. If we abide by our principles, it is impossible for us to be disorderly, or plot treason, or participate in any evil work: we shall submit to every ordinance of man FOR THE LORD'S SAKE; obey all the requirements of government, except such as we deem contrary to the commands of the gospel; and in no case resist the operation of law, except by meekly submitting to the penalty of disobedience.

If they believe in the millenium, they are not willing to sit down and passively wait for it—but for them, now is the time of action.

"It appears to us a self-evident truth, that, whatever the gospel is designed to destroy at any period of the world, being contrary to it, ought now to be abandoned. If, then, the time is predicted, when swords shall be beaten into ploughshares, and spears into pruning-hooks, and men shall not learn the art of war any more, it follows that all who manufacture, sell, or wield those deadly weapons, do thus array themselves against the peaceful dominion of the SON OF GOD on earth.

"And, while we shall adhere to the doctrine of non-resistance and passive submission to enemies, we purpose, in a moral and spiritual sense, to speak and act boldly in the cause of GOD; to assail iniquity in high places and in low places; to apply our principles to all existing, civil, political, legal, and ecclesiastical institutions; and to hasten the time, when the kingdoms of this world will become the kingdoms of our LORD and of his CHRIST, and he shall reign for ever."

Having thus declared their sentiments and their designs, they next state their plan of operations:

"Having thus briefly, but frankly, stated our principles and purposes, we proceed to specify the measures we propose to adopt, in carrying our object into effect.

"We expect to prevail through the FOOLISHNESS OF PREACHING; striving to commend ourselves to every man's conscience, in the sight of GOD. From the press we shall promulgate our sentiments as widely as practicable. We shall endeavor to secure the co-operation of all persons, of whatever name or sect. The triumphant progress of the cause of TEMPERANCE and of ABOLITION in our land, through the instrumentality of benevolent and voluntary associations, encourages us to combine our own means and efforts for the promotion of a still greater cause. Hence we shall employ lecturers, circulate tracts and publications, form societies, and petition our state

and national governments in relation to the subject of UNIVERSAL PEACE. It will be our leading object to devise ways and means for effecting a radical change in the views, feelings and practices of society, respecting the sinfulness of war, and the treatment of enemies.

"In entering upon the great work before us, we are not unmindful that, in its prosecution, we may be called to test our sincerity, even as in a fiery ordeal. It may subject us to insult, outrage, suffering, yea, even death itself. We anticipate no small amount of misconception, misrepresentation, calumny. Tumults may arise against us. The ungodly and violent, the proud and pharisaical, the ambitious and tyrannical, principalities and powers, and spiritual wickedness in high places, may combine to crush us. So they treated the MESSIAH, whose example we are humbly striving to imitate. If we suffer with him, we know that we shall reign with him. We shall not be afraid of their terror, neither be troubled. Our confidence is in the LORD ALMIGHTY, not in man. Having withdrawn from human protection, what can sustain us but that faith which overcomes the world? We shall not think it strange concerning the fiery trial which is to try us, as though some strange thing had happened to us; but rejoice, inasmuch as we are partakers of CHRIST's sufferings. Wherefore, we commit the keeping of our souls to GOD, in well-doing, as unto a faithful Creator. *For every one that forsakes houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for Christ's sake, shall receive an hundred fold, and shall inherit everlasting life.*

"Firmly relying upon the certain and universal triumph of the sentiments contained in this DECLARATION, however formidable may be the opposition arrayed against them,—in solemn testimony of our faith in their divine origin,—we hereby affix our signatures to it; commending it to the reason and conscience of mankind, giving ourselves no anxiety as to what may befal us, and resolving in the strength of the LORD GOD calmly and meekly to abide the issue."

We have purposely allowed this Society to speak for itself. We think so new and important a movement in the moral world, should be fully understood, and that no garbled extracts from its own explanations, and no taunts nor misrepresentations of its enemies should convey to men's minds the knowledge of its character.

One would suppose, that a doctrine so mild and peaceful, so full of love and of abhorrence of injury, would have been hailed with gladness, in this warring and distressed world—

and that, where so many complain of persecution, in some way or other, or of suffering from the organization of society, men would have rejoiced in any offered means of relief: and this especially, when that means purports to be founded on the very gospel of our Saviour, and on the holiest affections of our owu hearts. But far otherwise has this messenger of peace been received. Instead of giving it the cordial hand of brotherly welcome, most papers, and particularly the religious journals, have either shrunk from it, as a polluting thing, or have noticed it with jeers and bitterness. Some have only given it taunting epithets—as, "millennium of rogues," "pandemonium paradise," &c. Others have shown to their readers nothing but the errors of the sect: Few have generously and manfully told the whole truth concering it.

This Society, composed of but a handful of individuals, gathered in a remote but bright corner of our nation, has taken hold of its work in good earnest; and its members seem to understand both the material upon which they are to operate, and the means by which they are to effect their purpose. We know them to be men and women of pure hearts and intelligent understandings. They are aware how much opprobrium will be thrown upon them by the proud and the timid, who are afraid to follow meekness, lest the world should call them cowards. They are conscious how few they can get even to examine their doctrine, and how much it must be known to men only through the condemnations and taunts of its enemies.

With these obstacles before them, they have gone resolutely onward and published the *Non-Resistant*, a semi-monthly paper, and several tracts for the diffusion of their principles. How widely their journal is circulated, we know not—nor how many it has converted to their faith. We do not look for a great party to join them. They may always be a small and despised number, every where spoken against; yet we believe the cause of love and peace will gain much by their exertions. Though they may persuade but few to openly espouse their doctrine, yet they will very materially influence and modify the sentiments of those who oppose or are ashamed of them.

For ourselves, we do not sign their Constitution, nor admit all of their principles. We believe with them, that the law of love and the power of persuasion should take place of violence; that it is better to feed our enemy than to injure him: for, in so doing, we fulfil our Saviour's command. But we see no inconsistency in government and the courts of law,

with these principles. These are indeed abused and perverted to selfish ends—but, when righteously administered, they are productive of great good to mankind. The one is the bond of public union and the centre of common interests; the other is the settler of doubts: and, when they look only to the happiness and improvement of the people, whose agents they are, they militate with no law of Christianity.

We find other doctrines equally objectionable in the *Non-Resistant:* But this we expect from sanguine men, starting with a new and untried principle, the power of which is yet to be tested, in its application to the actions and conversations of a tempted and a busy life.

We do not see that these Non-Resistants, who reject the arm of the flesh, are yet always willing to forego the sword of the spirit. They cannot always rise above the frailties of our nature, and show an imperturbable sweetness of temper. They fight most lustily with spiritual weapons, and deal in epithets and vituperations, and inflict wounds upon the souls of their enemies, with as much skill and energy as the fleshly warrior, with his steel and powder, can injure their bodies.

Yet, with all their faults, we deem these Non-Resistants true co-adjutors in the Christian reform. We bid them welcome to their place in the vineyard of Christ. They have their missions to fulfil; and, so far as they are faithful to their purpose, and recommend themselves to us, we shall ourselves profit by their teaching; and our readers shall enjoy the fruits of their labors. But, in as far as they wander from their true principle of peace and love, and send forth error to misguide, we will be faithful to our trust, to warn them of their mistake, and caution the world against them. E. J.

Religion, Poetry is not dead—it will never die. Its dwelling and birth-place is in the soul of man, and it is eternal as the being of man. In any point of space, in any section of time, let there be a living man; and there is an infinitude above him and beneath him, and an eternity encompasses him on this hand and on that; and tones of sphere-music, and tidings from loftier worlds will flit round him, if he can but listen, and visit him with holy influences, even in the thickest press of trivialities or the din of busiest life. CARLYLE.

THE LOST CHURCH.

FROM THE GERMAN OF UHLAND.

Far in the deep and lonely wood,—
  So deep and still and lonely all,
Nought breaks the silent solitude,
  Save chirp of bird or light leaf's fall,—
At times, when all is hush'd, the ear
  Catches a low and solemn swell,
Borne on the breezes full and clear
  As from some near, unearthly bell.

No living memory knows the time,
  In vain tradition seeks to tell
When first was heard that deep, wild chime
  Down in the silent lonely dell.
There the lost church, 'tis said, once stood,
  And through these shades a pathway wound,
And pilgrims sought the lonely wood;—
  But now no footpath can be found.

As late I sought the lonely wood,
  And mused where holy steps had trod,
And there, in still solitude,
  Breathed out my yearning soul to God;—
When all was wrapt in deep repose,
  I caught that solemn peal again:
The higher my devotion rose,
  Nearer and clearer swell'd the strain.

Deep transport thrill'd my inmost soul,
  Each sense was lock'd in sleep profound,
And golden visions o'er me stole,
  And heavenly music floated round,—
Methought full many a hundred year
  On wing of dream had fled away,
When lo! above the clouds, more clear
  Than noontide light, broke heavenly day.

What peerless visions met my eye,
  Still wrapt in ecstacy profound,—
What blessed music floated by,
  Holier than trump, than organ's sound,—
In vain my feeble tongue would tell,
  Let him whose spirit yearns to know
Go listen in the lonely dell,
  To that sweet pealing, wild and low!

C. T. B.

KINKADE'S BIBLE DOCTRINE.

I have lately met with a copy of Kinkade's Bible Doctrine. It contains much sound and wholesome matter. William Kinkade was a Christian, and would take no other name. He was raised in Kentucky, and converted in the great revivals in 1800. Thus he speaks:

"I then refused to be called by any name but that of Christian, bore a public testimony against all party names, and declared I would take no other book for my standard but the Bible. I did not then know that any other person would unite with me to have no name but Christian, and take no standard but the Bible; but I thought it was right, and determined to pursue it, be the consequence what it might. I have since ascertained that in different parts of America, there were hundreds who started about the same time that I did; and, although they were generally unknown to each other, they took the same ground and were actuated by the same spirit. When I got religion I had but little learning: I could barely read and write, and that but indifferently. I then thought, and yet think, that God then called me by his Holy Spirit to preach the gospel. On this occasion I had to make a great sacrifice: I laid aside my leather hunting shirt, my rifle, gun, and my butcher knife, and left my father's house and my beloved woods, to travel and preach the gospel. But, before I started to preach, I thought it was necessary to buy a bible; and, as I had no money, I agreed to work for a Presbyterian man for one. He let me have it for five days' work; and, although I had to grub bushes in a brier patch, I think it was the best bargain I ever made. It is a little pocket bible, without note, comment, or marginal reference. By reading it I formed my present views of religion, which I committed to writing in all essential points, without the assistance of commentators; nor had I at that time ever read a word from the pen of a Unitarian. And, although I have since been a scholar in many schools, have travelled and preached more than twenty years, read several books, conversed with many men, famed for wisdom, had many private and public disputes on various doctrines of religion, still all I have learned has only confirmed me in the great and leading truths of religion, which I first learned by reading the bible that I earned by grubbing in the brier patch."

"Once, a long time ago, a Trinitarian reproached me for denying the Divinity of Christ, and I asked him if he believed

Jesus Christ was the self-existent, Supreme God; and he answered *yes*. I then asked him if he believed there was any mediator between Jesus Christ and sinners, and he said *no*. Then, said I, you do not believe there is any mediator between the self-existent, Supreme God and sinners. I then saw clearly that Trinitarianism takes the mediator to make a God of; and, as I did not feel willing to risk the chance of getting to Heaven without a mediator, I concluded that our Heavenly Father would do for my God, and I would cling to Jesus Christ as a mediator between him and me, and trust in God to save me through the blessed Jesus, according to the plan laid down in the gospel."

"Some people say that if Christ is a dependent being, they would be afraid to trust to him for salvation and pardon: but Peter, in the following passage, shows that the very person who is our Prince and Saviour, was by God exalted to those high offices, in virtue of which he is enabled to forgive sins. 'Him hath God exalted with his right hand to be a Prince and Saviour, to give repentance to Israel and forgiveness of sins.' *Acts*, v: 31. As the Scriptures plainly say that God has given Christ the power to forgive our sins, those who refuse to trust in him because his power is delegated, refuse to have their sins forgiven in that way which God appoints." J. F. C.

Art is long, life is short, judgment is difficult, occasion transient. To act is easy, to think is hard; to act according to our thoughts is troublesome. Every beginning is cheerful; the threshhold is the place of expectation. The boy stands astonished, his impressions guide him; he learns sportfully; seriousness comes on him by surprise. Temptation is born with us; what should be imitated is not easy to discover. The excellent is rarely found, more rarely valued. The height charms us, the steps to it do not: with the summit in our eye, we love to walk along the plain. GOETHE.

If that man is a benefactor to the world who causes two ears of corn to grow where only one grew before, much more is he a benefactor who causes two truths to grow up together in harmony and mutual confirmation, where before only one stood solitary, intolerant and hostile. CARLYLE.

THE BIBLE:

WHAT IT IS, AND WHAT IT IS NOT.

BY REV. JAMES MARTINEAU.

(CONTINUED FROM THE SECOND NUMBER.)

(2.) The advocate of plenary inspiration, having obtained our assent to the authenticity of the Christian Scriptures, proceeds to show their truth. He reminds us that the depositions are no longer anonymous; and that the testimony having been duly signed, we may examine the character of the witnesses. We call them therefore before us. They are plain, plebeian, hard-handed men of toil, who have labored in the fields and olive-grounds of Judea, or held an oar on the Galilean Lake; who nevertheless have not been without the cottage and the home, the parent, wife and child; belonging, moreover, to a country having something to remember, and more to expect. Addressed by a solitary and houseless wanderer from Nazareth, won by some undefinable attraction that makes them think him a man of God, they follow him awhile, hoping for promotion, if he should prove, as they suspect, to be some great one. Daily this hope declines, but hourly the love increases. They hang upon his words; their passions sink abashed before his look; they blindly follow his steps, knowing nothing but that they will be the steps of mercy; they rebuke the blind beggar who cries; but he calls him groping to him, and sends him dazzled away; they go to help the cripple, and ere they reach him, at a word he leaps up in strength; they fly at the shriek of the maniac from the tombs, when lo! he lapses into silence, and sits at the feet of the Nazarene in the tears of a right and grateful mind. How can they leave him? yet why precisely do they stay? If they depart, it is but to return with joy; and so they linger still, for they learn to trust him better than themselves. They go with him sorrowing; with occasional flashes of brilliant ambition, but with longer darkness between; with lowering hopes,

but deepening love; to the farewell meal; to the moonlight garden, its anguished solitude, its tranquil surrender to the multitude, making the seeming captive the real conqueror; a few of them to the trial; one, to the cross; the women, even to the sepulchre; and all, agitated and unbelieving, were recalled in breathless haste from their despair by the third day's tidings, the Lord has risen indeed! Thenceforth, they too are risen from the dead; the bandages as of the grave, drop from their souls; the spirit of God, which is the spirit of truth, comes to loose them and let go. Not higher did the Lord ascend to heaven which holds him now, than did they rise above the level of their former life. They understand it all, and can proclaim it; the things that were to come,—that dreadful cross, that third day, so darkly hidden from their eyes,—are shown them now; a thousand things which he had said unto them, rush, by the help of this new spirit, to their remembrance. And forth they go, to tell the things which they have seen and heard. They most of them perished, not without joy, in the attempt; but they *did* tell them, with a voice that could summon nations and ages to the audience; which things are this day sounded in our ears.

But I suppose we must endeavor to speak coolly of these venerable men, if we are to save them from being deprived of their manhood, and turned into the petrified images and empty vessels, of a physical or intellectual inspiration. Why will the extravagance of Churches compel us to freeze down our religion into logic, to prevent it blazing into an unsocial fanaticism? If, however, we must weigh the Apostles' claims with nice precision, we must say (at this stage of our inquiry we can only say) that they were honest personal witnesses of visible and audible facts; deserving therefore of all the reliance to which veracity, severely tested, is entitled. To every thing then which comes under the description of *personal testimony*, their demand on our confidence extends; their own impressions we believe to have been as they record. But their inferences, their arguments, their interpretations of ancient writings, their speculations on future events, however just and perfect in themselves, are no part of the *report which they give in evidence*, and cannot be established by appeal to their integrity.

Nor, in this limitation of testimony to its proper province, is there any thing in the slightest degree dishonourable to these "chosen witnesses." "Is the judgment of the writers of the New Testament," says Archdeacon Paley, "in interpreting passages of the Old, or, sometimes perhaps in receiv-

ing established interpretations, so connected either with their veracity, or with their means of information concerning what was passing in their own times; as that a critical mistake, even were it clearly made out, should overthrow their historical credit? Does it diminish it? Has it any thing to do with it?" We do not usually question the credit of a writer, by reason of an opinion he may have delivered upon subjects unconnected with his evidence; and even upon subjects connected with his account, or mixed with it in the same discourse or writing, we naturally separate facts from opinions, testimony from observation, narrative from argument."*—Moreover, our dependence upon a faithful witness, besides being restricted to matters of fact, is measured by his *opportunities* of observation; and it would be absurd to insist on his being heard with precisely equal belief, whether he relates, to the best of his knowledge, that which happened before he was born, or tells an occurrence that passed under his eyes. If this distinction be not well founded, then has personal contact with events no advantage; the stranger is on a footing with the observer; and all the defensive reasonings which theologians have thrown round Christianity, from the station which the Apostles occupied as eyewitnesses, are destitute of meaning; supported though they are by the sanction of the Apostles themselves, whose constant claim to belief, when they preached, was this only, and "we are witnesses of these things." And if this distinction be well founded, there is just ground for discriminating between the different parts of an historian's narrative, and giving the highest place of credit to that which he had the best means of knowing: nor is it possible to admit the rule which I have heard laid down, that if we discover in an evangelist a single incorrect statement, the whole book must be repudiated,—selection being wholly out of the question. Of the birth of Christ, for example, St. Matthew was not a witness: of his ministry he was; and has the report of the latter no higher claim upon belief than the history of the former,—seen as it was only in retrospect, at the distance of from thirty to sixty years, and through the colours of a subsequent life so great, so marvellous, so solemn? Hence, with relation to the initial chapters of the first and third Evangelists, while I leave them on an equality with the rest of the Gospels, in respect of authenticity, I place them in an inferior rank of credibility; especially since I find it impossible to reconcile them with each other. To justify

*Evidence of Christianity, part III., Chap. 2.

this opinion, I will point out two inconsistencies between them, one chronological, the other geographical. I have heard it affirmed that the former of these difficulties was only apparent, and arose from the mistaken calculation of our Christian era, the commencement of whose year, 1, does not really strike as it ought, the hour of the nativity. Well then, we will throw this era aside for the moment, and employ another mode of reckoning, prevalent among the historians of those times, dating from the building of Rome. St. Luke tells us that in the fifteenth year of Tiberius, our Lord was about thirty years of age; this would assign the birth of Christ, at the earliest, to Jan. 1 of the year of Rome 751. According to St. Matthew, he was born full one year before the death of King Herod, whose massacre of the innocents included all under two years; the latest date that can be fixed for the death of Herod is Feb. or March, 751, so that the nativity falls, according to one evangelist, not later than 750, according to the other not earlier than 751. The geographical discrepancy between the two Evangelists has reference to the habitual residence of the Virgin Mary; St. Matthew supposes Bethlehem to have been Joseph's usual dwelling place; and "nothing can be more evident than that, according to the account of St. Luke, Joseph was a total stranger at Bethlehem." I quote the opinion of the Rev. Connop Thirlwall, a divine whose distinguished philological attainments have given him a European reputation, without at present raising him to that station in his own church, which would best suit his merits and her dignity.

The variance between two narratives is no sufficient reason for rejecting both, though it compels the disbelief of one. In the present instance, the probabilities appear to preponderate in favor of St. Luke's. And, returning from the particular case to the general rule, I conclude this topic by repeating, respecting the "*credibility*" of any set of historical works, the remark formerly made respecting their "*authenticity.*" I protest against its being urged upon us as an indissoluble magnitude without fractional parts, incapable of increment or decrement, analysis or composition, which must be taken whole, or rejected whole; and I claim the right, till it can be shown not to belong to me, of reducing the recorded events of Scripture into classes, according to their degree of probability and their force of testimony. With this qualification, we maintain, with all other Christians, *the ample credibility and the actual truth of the Gospel records*, making no divorce between the natural and the miraculous, but taking both as

inseparably woven together into the texture of the same faithful narrative.

But this step in the argument, I am reminded, cannot be taken without another, which brings us directly to the intellectual infallibility of the Apostles. Among the primary and undisputed facts which they record from personal experience, are the miracles which they wrought; and miracles being an interposition of God, establish the divine authority of the performer; so that all the lessons and sentiments propounded by a person so endowed, must be received as immediate communications from the Unerring Spirit.

To this argument, if somewhat limited in the extent of its conclusion, I believe that most Unitarians would yield their assent. Certain it is that their best writers constantly reason from the miraculous acts, to the doctrinal inspiration of the first preachers of Christianity; and Dr. Priestly calls it "egregious trifling"* to question the soundness of the proof. Yet it is surely difficult to reconcile it with fact and scripture; and not less so to state it logically in words. In whatever form it is expressed, it rests upon a postulate which I hold to be false and irreligious; viz. that the supernatural is Divine, the natural not Divine; that God did the miracles, and since the creation has done nothing else; that Heaven gave a mission to those whom it thus endowed, and has given no mission to those who are otherwise endowed. All peculiar *consecration* of miracle is obtained by a precisely proportioned *desecration* of nature; it is out of a supposed contrast between the two, that the whole force of the impression arises. The imagination which overlooks and forgets all that is sacred in the common earth and sky, that gives itself over to the dream, that it is all dead mechanism—downright clockwork, wound up perhaps at creation, but running down of itself till doom; the heart that feels nothing divine in life, and nothing holy in man; that has lost, from Epicurean sloth and sickness of soul, the healthy faculty of spontaneous wonder, and worship ever fresh,—are the pupils most ripe for this tutelage. The Deity must be thrust from the universe, or else benumbed there, in order to concentrate his energies in the preternatural. The speculative convert to miracles, is the practical Atheist of nature.

I need not remind any reader of the Gospels, of the accordance of this view with the general temper of our Lord's mind. His miracles, surely, sprung from compassionate, not proselytizing impulses; had a practical, not a didactic air;

*Institutes of Natural and Revealed Religion, Part II. Ch. ii. §1.

were not formally wrought as preliminaries to a discourse, but spontaneously issued from the quietude of pity: they were not syllogisms, but mercies. Nay, where conviction was most needed, what is said of him? "He did not many mighty works there, *because of their unbelief;*"* unless he wished them to continue in unbelief, he must have regarded miracles as an improper instrument of overcoming it. And can we forget his language of rebuke, "except ye see signs and wonders, ye will not believe."† When he appeals to his "*works*," it is to his "*many good works;*"‡ to the benevolence of his acts, not their marvellousness chiefly, to their being "the works of his Father,"§ conceived in the spirit of God, and bearing the impress of his character.

The estimate of the logical force of miracles (the moral power of those which belong to Christianity is incalculable) appears to be consonant with experience. I conceive that, *in fact*, unbelievers are very seldom convinced by the appeal to the supernatural; that the avenues of admission to Christianity lie usually in quite a different direction; and that the reason and affections surrender to Christ's spirit, and thus comprehend the thing signified, before they can receive and interpret "*the sign.*" Nay, let me put the case home to your own experience. Would you, by this instrumentality, become convinced of that which you before held false? If, before your eyes, a person were to multiply five loaves into five hundred, and then say, "this is to prove the doctrines which I teach, that God is malignant, and that there is no heaven after death," —should you be converted, and follow him as his disciple? Certainly not; the statement being incredible, the miracle would be powerless. And the inference I would draw is this: that the primitive force of persuasion lies in the moral doctrine as estimated by our reason and conscience, not in the preternatural act displayed before our senses; for, the moment you test their forces, by bringing them into collision, the original convictions of the reason obtain the mastery. It is no answer to say, that such a case is of impossible occurrence. For the purpose to which I apply it, *viz.*, to try an experiment with our own minds, respecting the real argumentative capabilities of miracles, an imaginary case is not only as good as an actual one, but a great deal better: for so long as a good truth and a good miracle are linked together, and move in the same direction, we rest confusedly on the joint support of physical and moral evidence, and are unable to determine which is the ascendant power.

*Matt. xiii. 58. †John iv. 48. ‡John x. 32. §John x. 37.

The statements and examples of scripture tend to the same conclusion. The personal disciples of our Lord returned from a mission on which he had sent them; exclaiming, "Lord, even the devils are subject unto us through thy name."* Yet, though they were possessed of these miraculous powers, their views of the very kingdom which they had gone forth to preach were at this time exceedingly narrow and erroneous,—leading them into acts and desires ambitious, passionate, and false.

Miracles, then, are simply awakening facts: demanding and securing reverential and watchful regard to something, or to every thing, in the parties performing them; but not specifically singling out any portion of their doctrinal ideas, and affording them infallible proof. Is it not competent to God thus to draw human attention to a *person*, as well as a truth; —to a *character*, as well as a doctrine? At all events, it is an unwarrantable presumption in us to select for the All-wise the particular motive with which exclusively he ought to create a miracle; instead of humbly noting the actual results, and judging thence of his divine purposes.

(TO BE CONTINUED.)

THE SWAN.—Pfeffel.

See how majestic o'er the lake
  The kingly swan sails by!
Free as the soul arrayed in robes
  Of spotless purity.

Beneath him oft the abysses sound;
  In vain they roar and rave;
Scanning their rage, he sails and smiles
  E'en on the yawning grave.

Thus freely, fearlessly he rides
  While glides life's day along,—
At evening dies; and his last breath
  Is a triumphant song.

O Thou, whose hand hath made us both,
  Let him my image be;
Thus may my soul be ever clad
  In snow-white purity!

O keep me pure, till Thou shalt end
  These few and fleeting days,
Then may my last, faint, quivering tones
  A Hallelujah raise!

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* Luke x. 17.

EELLS' ORATION.

THE LAW AND MEANS OF SOCIAL ADVANCEMENT: *an Oration, delivered before the Alpha Delta Phi Society, at New-Haven, by* SAMUEL EELLS. 1839.

THE author of the paper on "Western Literature," in the October Number of the New-York Quarterly, speaking of the one hundred and sixty millions, whom he computes as the future inhabitants of the Valley, asks, with emphasis: "Do we realize that we of this day, are doing, or can do, any thing to affect the fortunes and character of such an immense mass as this? And yet, realize it or not, we are doing a vast deal, by our literary, religious, political and social influences, to benefit or injure those many millions."

We are willing to make this sentiment the text or motto to our opinion of the essay, whose title forms our caption; having first affixed a kindred passage from its own pages. What is said here of the arts, applies especially to literature. It is valuable, "as means to an end, and that end is a *moral* end; —the development of man's spiritual nature; the highest well-being of the human race. The splendid civilization of the present age, with all its wonderful improvements,—its triumphs of art, genius, invention and discovery, must be tried by this test; and if, when weighed in these balances, it be found wanting, it has failed of its end: it is spurious and must pass away." In this day and region, we hold *utility* to be the grond touchstone of all literature: by this stern criterion, an uncompromising *cui bono*, we are inclined to try all the issues of the modern press. Our times are iron; our institutions are matter of fact; Common Sense is captain, now, and people seem to have done dreaming and taken to thinking. Let him that stands upon the watch-tower of letters, remember that he guards the spiritual interests of "millions yet to be," and admit no insidious foes within the walls. Poetry and polite letters are not, by this test, excluded, nor aught that tends to elevate and refine the mind: but mountains of popular book-work will be found to crumble in the trial, and many a glittering literary bubble to return to its native elements—froth and air. But we are thankful to chance upon an occasional production that will bear the question; and, among the few, this little pamphlet does, and nobly. Let American youth read and write after the fashion of this, and our social circle will begin to be stocked with *men*, not monkeys; our capitols with statesmen, not laughing-stocks and bullies—while Bowie-knives, *les moustaches* and Macassar oil must be at a melancholy discount.

The first impression from this address is, that the writer knows (that hard and rarely matured art) *how to think.* Individuals make books and speeches every day, indicative of intense *conjecture* on the part of the authors; that they are profoundly reflecting. You may see their gorgeously dreamy effect upon the reader or hearer, enshrouding him in the same fond delusion—that *pons asinorum* of young science, to wit: *one certainly has an idea—if one could but express it.* But Mr. Eells not only *knows* he thinks, but he makes *you* think too.

He has chosen his magnificent subject with a master's eye; and, standing on an intellectual summit, he has surveyed the whole mighty field of the past and explored the future, with prophetic ken, for argument and illustration to his purpose. All space and all time—the worlds of mind and matter—the facts of history and the abstractions of philosophy—he has taken in the same great grasp of generalization, and moulded of his vast material a doctrine of social progress—its law and means—at once sound in philosophy, exhilerating to contemplate, and pure in its moral tendency.

The first department of the essay consists of an argument drawn from the natural sentiment of the human heart,—the experience of history, the moral government of Providence, and the Scriptures of Truth, going to establish the heart-cheering theory of a progressive law in society—a meliorating series in the moral conditions of humanity. Of these, the author proves the first to have been universal and concurrent in all ages in its witness to the doctrine of an ascending scale in the prospects of the world. He lays open the classic page to show that the very poet or philosopher, who has advocated the dreary idea of a declension of society, becomes a swift witness against himself in the very longing after immortality, and the readiness with which he commits his works to posterity, which betray his hope of a higher and better order of things in the future. From the second, taking a comprehensive view of the wars and revolutions of mankind, he deduces that, from each convulsion of society, whether in its results ostensibly favorable to the cause of Truth and Freedom or not, humanity has gained *some* point, in the light of experiment, that has been thrown upon their glorious principles. He claims the existence of a good germ—a something to build upon, in the midst of man's depravity;—a pledge of the world's regeneration. To give the idea its own fine clothing, "there is not a chapter of history so foul with guilt that it does not exhibit some honorable testimony to human virtue; —some bright spot, that looks out from the gloomy and de-

formed page, *as a star, through the raging tempest of midnight from the depths of its blue and beautiful home.*"

Here we must pause a moment, to notice a fear that we know to have been entertained by some, that this portion of Mr. Eells' address, as rather dissonant with the doctrine of man's native depravity, might savour somewhat of theological obliquity. Now, for various reasons, these pages are not the appropriate vehicles for the expression of the views, upon such points, of the writer of this article; and therefore we shall not at present attempt a discussion of the question here involved. But we may venture to assert that our author's position, as used in his argument, will not be found to conflict with any sectarian dogmas, however various they may be. The *fact* stated, who can deny? That strange relics of man's pristine innocence and grandeur are yet extant in his nature —like some unmarred and stately columns, rising in contrast from moonlight ruins—beautiful in desolation. Say then, that on this basis, the Holy Ghost will build his "perfect man of God," after the purpose of the soul hath been turned from its selfishness, to glorify its Maker—and how do we dishonor the blessed creed of God's unpurchased grace? And where's the heresy?

Under the third head, follow some references to the Providential dealings with the nations and the glowing beauties of the Millennial promise, so grandly and delightfully portrayed, that we are admonished to hasten by and avoid the temptation of transferring passages entirely disproportioned to our limits.

The second division inquires the *means* by which society is to advance to the perfect era. The grand postulate here laid down, is, that the fountain of social improvement lies *within;* the great instrument, moral influence, acting on the spiritual nature of man.. This runs not with the stream of every-day preaching,—nor practice. Philosophers have been always telling us of the cultivation of the arts, of literature, and the perfection of systems of government. They revel in glowing pictures of external applications, while they neglect the *heart* of man, which is the heart of the whole matter. Even Education, the happy hobby of our day and country, of itself can never do the work. It must be blended with Religion,—we fearlessly assert, in opposition to the popular sentiment, which, in its eagerness to separate the spiritual from the secular, seems likely to exclude it, even from its own proper sphere. Upon this part of the subject this oration is truly powerful, and the whole train of ordinary fallacies flit like shadows from before its lucid logic. It clearly traces the ruin

of the ancient republics, to the absence, in the midst of all their refinement, their literature and their arts—of moral light, the only guaranty against corruption and decay. Yes, the truth is demonstrable,—Greece and Rome died for lack of Bible. Intellectual culture may not conquer moral depravity; for Paul, the only infallible philosopher the world ever saw, tells of a "law of the *members* warring *against* the law of the mind;" and, though literature were ever so potent as a moral purifier, all experience shows that she has failed in her office, for she has ever *followed*, not *led* the sentiment of the times.

The inefficacy of political action to perfect the social state, and the tendency of men and nations to become corrupt and oppressive as they acquire power, and of majorities to tyrannize, are treated in passages of great strength. We must here indulge ourselves with a short extract from a portion on the encroachment and usurpation of republics.

"And the greatest, the most popular, the most perfect republic the world has ever seen; would to God she might be excused from the category of those free states whose power has been used to oppress the weak, and which have known no law but the law of the strongest! But can we pass her by? Is not the stain of a great national robbery upon her; on her public journals, on her whole history? What has been her course of policy towards the original proprietors of the soil; who held it by that highest of all titles, a charter from the God of nature;—the right of original and immemorial possession? By craft, by rapacity, by the repeated and flagrant violation of the faith of treaties, and finally by armed force, they have been hunted from forest to forest, and from river to river, through a period of more than two hundred years. Now while I speak, the miserable remnants of these once powerful tribes, are climbing the farthest mountains; carrying with them nothing but their household gods, and the bitter memory of accumulated wrongs.

"From yonder summits of everlasting snow, they turn to take a last look at the broad and beautiful land of their fathers. But the sword of the white man pursues them, as the sword of the angel pursued the exiles from Paradise. Beckoning a sad adieu to their ancient hunting-grounds, to the graves and glory of their ancestors, they descend the Western Slope into the wilderness which skirts the Ocean; and history, willing to do a late redress to an injured and exiled people, looks in vain for any memento of their race among the shadows of the setting sun."

Our author claims a *perfect system of moral truth* as the only stable and perpetual foundation of a republican government; and somewhere about here we have a morsel on the French Reign of Terror—a fearful painting of humanity, when conscience has swung from her moorings and tosses on a sea of passions.

"The world stood aghast at such a bold and shameless desecration of eveay thing pure, and venerable, and holy. Men's hearts failed them for fear; and they waited for the event in fixed astonishment, as they wait for the avalanche or the earthquake. Those who managed the vessel of State, had thrown chart and compass overboard, and madly put out on the sea of revolution. They had hailed the rising sun of liberty with joy: but now that the ocean swelled, and the air darkened, with what terror did they behold his broad blood-red disk climb a sky black with tempests, and sounding with loud thunders from side to side? It has not been left to us to record the horrors and crimes of that eventful period; when Paris, the seat of art, and elegance and fashion, became a great slaughter-house; and the throne and the altar floated in blood away from their foundations. When one executioner tired with his horrid work of chopping off human heads, another was called to stand in his place;—and another,—and another. No love was left. Every man was an assassin; and the murderer of to-day, while his hand was yet upon the axe, was marked the victim for to-morrow. And thus the republic, drunk with blood, staggered on under her load of misery and crime, towards the gulf of military despotism; an abyss dreadful and profound as hell. Anarchy is always impatient for a tyrant: and in a State so fruitful of monsters as France had been, he could not long be waited for. There was a brief and fearful pause; when lo!—girt about with darkness and clad in complete steel, a stern and solitary figure, bred out of the seething mass of national corruption,—the offspring and very image of the times,—rose on the highest wave of revolution, with the imperial Eagle in his hand! The Tribunate hailed him as the supreme head of the nation. The Senate entreated him to accept the purple. The army followed, and laid the glory of a thousand victories at his feet. The people shouted, "*Vive L'Empereur Napoleon!*" and—the French Republic was no more."

We then observe that the power of perfecting society lies not in wealth, the arts, physical improvement, philosophy, political freedom, or systems of government—(and the moral abominations of the ancient nations, in whose condition were

combined all these elements, are thoroughly dissected)—and are led to the final conclusion, that Christianity is the luminary, whose onward and upward progress is to graduate the refulgence of the "perfect day." Its part in the Reformation under Luther, and in the offspring of that convulsion, the Revolution under Washington, is dwelt upon, and the address closes, thus heralding the "beautiful feet" of the Millennial Angel, "upon the mountains, who bringeth good tidings and publisheth peace."

"But Christianity herself moves in advance of her own civilization; and does not wait the tardy operation of philosophical causes. Conscious of her power over universal man, and that she holds the world's destiny in her hands, she has undertaken as a specific object, and as her own proper work, the reclamation,—not of provinces or of continents, but of all nations;—all the millions of humanity. Possessed by this august idea,—an idea infinitely surpassing in the grandeur of its conception, every project of ambition, every dream of universal empire,—she has surveyed the enterprize from all its points. She has marked out with an astonishing boldness and precision, her plan of operations, and moves to its execution with a fixed and steady eye; with boundless energy, and inextinguishable faith. Already she is in occupation of tho seats of power in every division of the globe, and speaks to its swarming multitudes in two hundred languages of the many-tongued earth. In Africa, she has taken up her line of positions from Cape Palmas to Port Natal; and in Asia, from Constantinople to Ceylon; and thrown a belt of moral light like a galaxy over either continent. She has touched the iron sceptres of Brahma and Mohammed, and they crumble from their hands like ashes. She gathers her school on the Acropolis of Athens, and works her printing presses under the shadow of the pyramids. She has kindled her lights among the islands of the Southern and Pacific oceans; and the Polynesian canibal comes running from his native woods, and sits at her feet clothed, and in his right mind; eats her sacrament, and worships at her altars. And wherever she moves over the world, she carries with her all the fruits of that civilization which she has spread over the face of Christendom;—its liberty and its literature; its arts and its opinions; commerce, agriculture, knowledge and philosophy. Thus she is commingling and assimilating all the races of men; and by acting at the fountain of all social improvement, on the interior and moral life of man, she is building up a new order of society, and securing it on deep and imperishable foundations. The Spirit

of Him who said "Let there be Light," is moving over the face of the moral chaos, and it will not return void. It will bring light out of darkness, and order out of confusion. It will summon into being a new world, more beautiful and glorious than that over which angels and the answering stars shouted on the morning of creation;—a world of harmony and love; where humanity will hold fellowship with heaven; in which the Spirit of Truth will preside to guide into all truth, and over which it will reign with a serene and holy dominion forever."

Here ends our imperfect review of Mr. Eells. We presume our readers are satisfied that we have perused him and been gratified. For the style, it may be occasionally too gorgeous: there are too many good things, and no resting places, for one who starts fair with the author, and means to accompany him to the end. This imparts to it a kind of *stiltiness*, which approaches the Sophomoric. We have now and then a metaphor, too; not *quite* so good as new; as for instance, now, a "Phenix rising from the ashes of his sire,"—a department of ornithology, whose feathers have been so worn off by frequent use that it can hardly soar. We would also record our humble protest against such phrases as "tempered up,"—"blended up," and the like, as inelegant redundancies; and, if we are right in supposing the word "beckon" to mean *to call, with a motion of the hand*, then "beckoning an adieu is decidedly inaccurate.

But these are minute blemishes on a broad, bright disc. The book is *good*. It teems with fine language, nervous thought and noble sentiment. It breathes throughout the spirit of freedom, ardent love for the unshackled soul, and manly scorn of the tyranny of opinion. Its governing principle is *reform*; contempt for that blind reverence of the dust and rottenness of the past, which neglects the present and despairs of the future,—which prefers the dead men's bones of antiquity, to the freshness and newness of modern life; and yet the lessons that it draws from the by-gone, evince any thing but a desire to "let the things that have been, run to waste." It is purely democratic; and yet its warning voice is loudly raised against radical ruin, the offspring of rashness,—and in support of religion and virtue, the only bases of a popular government. It arouses in each man's bosom the conviction, which has slumbered undisturbed through so many boasted lives,—that he was born, not to "ripe and ripe, and rot and rot"—and die and bear no trace; but that his single life *may* tell, with the power of an age's events,—a revolu-

tion—a hundred battles, on the destiny of posterity. It nerves every heart with the dawning resolution, not to die and have lived in vain. We conclude as we began: the true test in modern criticism upon *any thing* is, "What is it good for?" We have applied it to this pamphlet; and the result of our examination is a belief that if its author, in his future lucubrations, but follows in the path he seems to have marked out, he may review his youthful thoughts (in the light of this query,) when time shall have added vigor and discrimination to their character, and find "no line which, dying, he could wish to blot."

R. R. R.

(From the German of Herder.)

INTRODUCTION OF THE GOSPEL OF JOHN.

JOHN I. 1—18.

(CONTINUED FROM THIRD NUMBER.)

14.

THE Greek Jews, especially in Egypt, had an easier access to these ideal theories of the origin of the world and of men. In Alexandria, where, since the building of the city, they had lived in great numbers in peace: In Alexandria, the confluence of all people and all modes of thought—the museum of all the then flourishing literature and science, which could be bought or even fabricated: here they could, they must of necessity, even without any hostility to the Jews in Palestine, put forth a new shoot. All earthly hopes of a Messiah for Palestine they had nearly given up: very slight traces of them appear in Philo, and in the Apocryphal writings from that country.* They turned the more therefore to a kind of Deism, compounded of Jewish and Heathen ideas. To be righteous and pious after the manner of their fathers, was their ideal in *morals*; but in *theory* they had another, which did not exist in Moses and the prophets, but was added to them; ideas from various Grecian Schools, especially from a new philosophy, afterwards styled the Pythagorean, Neo-Platonic. Since the works of the Jew, Aristobulus, are lost, Philo must be our authority on this point. He was from

*This monstrous fiction appeared late: at least we know it only from pretty late writers.

twenty to thirty years older than Christ, and is therefore an unexceptionable witness for the oldest Christian writers.*

15.

According to Philo's doctrine, God is the unapproachable *light*, the source of all other light, the archetype of the light in all souls. This image is the personified *understanding*, (*logos.*) This dwells in God, while God fashions in his *understanding* the plan and pattern of all which he will make or bring out. This too is the medium through which God works upon the sensual world, like the *speech* of men. So far it is the personified word, the collective substance of all the operative powers of the Deity, according to their counsel and will.

This personified understanding, Philo calls the oldest Son of the Deity, while his expressed image, the sensual world, is the younger Son. With the former he places all the attributes of the Deity in close relation. *Power* and *Goodness* stand ever at the side of the *Alone Good: Wisdom* is the mother of the Creation, who begat to the Everlasting Father, his younger, *beloved Son*, ths sensual world. The oldest *First-born* (*logos*) was the architect of the world, who created as many varieties of things as he saw original forms and patterns in the ideal world of God. He is the instrument whereby God upholds and governs all, the teacher and guide of men, their law and high priest. Philo believed that if ever the law of God, harmony and virtue, should rule over the nation, then they would return to their fathers' land, under the guidance of a heavenly form, invisible to all but them; a leader, who, through a bloodless victory, had won for his people and for all who subject themselves to him, freedom, security, permanent well-being and leisure for a contemplative, a God-like existence.†

16.

Could it be a matter of indifference to the Apostles, how such ideas and personifications were introduced into Chris.

* The Apocrypha, which is excluded from our Old Testament, proves this. The fourth Book of Ezra is one of the later Jewish-Christian Books. Philo scarcely mentions the hope of a future Redeemer and Benefactor of the nation.

† The Hellenistic Jews, through their whole way of living, their language, their translation of the Old Testament, the expanded circle of ideas, in which they lived above three centuries among Grecian people, and rejected the narrow notions of Palestine, in the succession of ages are to be regarded not only as the forerunners, but as the medium which united the ideas of Palestine with those of other nations. A mere Syro-Chaldaic Christianity would have remained probably, like the school of John, an ineffectual Ebionism.

tianity? And yet they were crowding upon it irresistibly. At Ephesus, for instance, where lately John had lived, there appeared very early, Apollos, an eloquent Alexandrian and a man of weighty learning, who as yet knew only of the baptism of John, and (probably in the spirit of Philo,) was advancing the cause of his master with the most eager zeal and the greatest success. Two Christians took him to themselves and informed him: Thenceforward he preached that Jesus was the Christ, (*Acts*, xviii. 24—28,) certainly in the Alexandrian manner. For we know, from the epistles of Paul, that he introduced divisions in Corinth, so that some called themselves of Apollos, of Paul, and of Christ; and others perhaps, in the spirit of the times, might have called themselves of Philo, Pythagoras, or Plato. The simple formula of Christianity, "*Jesus is the Christ, the Son of God*," was never meant to be such a patched-up mantle of strange opinions: hence Paul always opposed simplicity and truth to such oratory and inventive wisdom, maintaining that no one can lay any other foundation of faith than that which is already laid; and that every work, which is built on this foundation, time will either establish or annihilate.

17.

And so it appears that it was necessary, from the circumstances of the case, to keep the simple creed of Christianity, "Jesus is the Son of God," free from the interpretations and fictions which were pouring in upon it from east, south and west, out of the prevailing ideas and modes of thought of other nations. If all the nations brought together in the acts from all quarters of the Roman-Jewish world, could have added with impunity "*whatever seemed to them good*" to the few letters on this white tablet, (viz. *Icthus.*)* (Jesus, Son of God, Saviour of the world)—"*Parthians, Medes and Elamites*," their notions received from Zoroaster, "*we who dwell in Mesopotamia and in Judea*," our Talmudical traditions "*in Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and Lybia, Jews and Proselytes, Cretans and Arabian*," what they learned from the Grecian Schools,—there would have been an end of Christianity for us.

18.

Besides the older merely historical Gospels, another was absolutely needed, which should be dogmatical as well as his-

**Iesous Christos theou uios sotar.* It is known that the word *Icthus*, was the abbreviated symbol of the Grecian Christians: hence they were called by the Heathens, in ridicule, *Pisculi*, (*little fishes.*)

torical, like John's: After the death of James and Peter, who could write it but this Apostle? The oldest of the Church, he possessed experience enough to know what opinions were intruding upon Christianity, and how far they were consistent with it. He had enough of the impartial spirit of accommodation to retain, of those modes of representation, all which was not contrary to the rule of faith, or which expressed it more powerfully: but at the same time he had the simplicity and the zeal to adopt nothing which could not be reconciled with it. His epistles are sufficient evidence of his mildly sparing, but sternly discriminating spirit. (i. *John* ii: 18—27. iv: 1—3. ii: *John* 7—11.)

(TO BE CONTINUED.)

CONSCIENCE.

WHAT is conscience?

Conscience, in a common sense of the word, means our convictions of right, our views of duty, our code of law for self-regulation, the principles which govern our action, our notions of that course of conduct which is just and becoming and praiseworthy. In this sense of the word, many an act of violence and atrocity has been committed for conscience' sake. The mother has thrown her child into the sacred stream; the child has hung its aged parent to the tree, to die from hunger and exposure; a whole religious sect have pledged themselves to murder; the sword has been bared, the dungeon opened, the fagot lighted, for conscience' sake: That is to say, in other words—men's views of right have been wrong; men's notions of good have been evil. In looking over the manners and customs of nations, we find such a variety of judgments prevailing, as to what is just and right, one age and country approving what another condemns, that we are led to doubt whether there is any test of correct views of duty. But equally various views have prevailed in relation to the useful and beneficial, the pleasant and agreeable, the beautiful. But we do not, on the account of these differences of judgment, suppose that there is no real standard of what is useful for individuals or nations, or agreeable or tasteful. We say that judgment acquires accuracy in proportion to its extended experience. The error is of the head.

The sentiment is right; but the materials upon which the judgment acts, are deficient. It is the same with conscience. Men never choose evil for evil's sake, but because it appears good, or because good is mingled with the evil. Mistaken and perverted as men's views of right may have been, we cannot, in the annals of the human race, or in the biographies of individuals, find a community, or a single being without the sentiment of right. Conscience may sanction outrages, but still there is the feeling of a sanction. Men may feel that they *ought* to do what we never think wrong; but still this feeling of right, of obligation, has governed their conduct. A man may have a bad conscience in the sense of having mistaken views, false notions of what is just and right, while at the same time he is quite conscientious in the sense of obeying what appears to him duty. This first sense of the word conscience, as representing our summary of rules, our code of principles, our intellectual views of the good or evil of certain courses of conduct, is not the sense in which the Apostle uses it in our text.

There is a second meaning of the word conscience, in which it represents the universal sentiment of good and right, which lies at the basis of all our moral judgments. It is the law written in the heart. It is a primitive perception of the distinction which there is between good and evil—a spontaneous prescience of the good—a sense of obligation to do the right and choose the proper. It is the sentiment of the venerable, the holy, the worthy, the meritorious, the morally lovely, the morally agreeable. It is called the moral faculty, the moral sense, the inward light, the monitor, the law-giver. All men are conscious of a wholly peculiar feeling of obligation, of sacredness, of worthiness. This feeling is quite different from that of the agreeable and pleasant. A man judges himself and is judged of by others as free to choose what is agreeable or disagreeable. We even sometimes honor him for taking the course which tends to painful sacrifice, rational as we feel his desire of pleasure is. But a man is *not free* to choose right or wrong. We feel that he is bound to choose the right. Again, this feeling of good and evil is very different from that of utility. A man is *foolish* indeed who prefers of two courses the useless or iujurious one. But where he hesitates between right and wrong, or chooses the wrong, he is more than foolish—he is bad. We have all of us then this peculiar and distinct sentiment of the right, the just, the good, the proper, the worthy: And this is conscience. This is the most common use of the word, and denotes an inward faculty and senti-

ment of moral distinction; but neither is this the sense in which the Apostle employs it.

There is a third sense of the word conscience, in which it represents the voluntary obedience of this sentiment of right. We say that a man has a conscience, that he acts according to conscience; that he is conscientious, meaning that he follows his own sense of justice; that he is acting, not from passion, not from expediency, not from taste, but from duty; that he is obeying, not habit, not custom, not the will of others, but his own conviction of right. When we say that a man is conscientious, we do not mean that his principles and opinions are all right—we do not mean that he has greater or less purity and vividness of moral sentiment: but we mean that he follows his light, such as it is; that he purposely obeys his sentiment of duty, whatever it may be. And this is what we suppose the Apostle meant in our text by having a good conscience. That man has a good conscience, who purposely, willingly, by preference and habit, looks within to his own convictions of duty, as his guide. In this sense of the word, as denoting conformity to our feeling and judgment, we all feel instinctively that the man is not a man who has not a good conscience. He who follows impulse, passion, is a piece of a man, a deformed man, a monstrous outgrowth. Perfect proportion is felt to be possible only for him who is true to the voice of right. He who is determined by prudence, interest, expediency, seems to us again a man half developed, cramped, narrowed, frosted. We know that the only condition of full growth is the life of this central principle of obedience to duty. And again, strange and contradictory as it may appear, we all recognize that this voluntary subjection to the law of goodness in our own heart, is the only true liberty. He only is free, free from men, from circumstance, free from influence and accident and conditions, who is perfectly resolved to do the right,—and he is free: the assembled powers of evil cannot subdue him. Yet more: it is this having a good conscience which alone excites our respect or claims our confidence. Genius may dazzle, passion may animate and excite, will may sway; but conscientiousness alone cures and subdues. A man trembles more before the pure, innocent eye of a true-hearted child, than before an arrayed multitude of passionate or wilful men. Right claims the sceptre, and we acknowledge her legitimacy; and he who is clad with her robe, and wears her crown, and bears her signet ring, invariably is reverenced for his delegated sovereignty. We can battle opinion against opinion, argument

against argument; we can summon up passion to grapple with passion; but the calm, sweet tone of rectitude lifts the miraculous hand to still the tempest. We cannot, it is not in nature to be angry with, to despise, insult or oppose the conscientious man. We never do it without violence to our own feelings. And this leads to another remark, that this having a good conscience is the only condition of inward peace. Most peculiar is the contentment, the cheerfulness, the unfailing joy, the serenity of a conscientious spirit. It expresses itself with a simple earnestness, where all shifts and concealments and painful resources and artful maskings are torn away for ever. It goes straight onward, while the doubtful, the timid, the prudent, the selfish, stumble and slip and are reeling to and fro in the flinty road. Singleness of heart, purity of conscience, the consistent spirit of duty, has been felt in all ages to be the condition of heavenly favor. There are conscientious souls whose countenances and tones and actions seem to us bright with more than earthly beauty. Conscience, among all men, savage and civilized, Gentile and Christian, has been regarded as the Holy of Holies, the sacred tabernacle in the soul, where the spirit of the Lord manifests itself. He who is conscientious, is born anew. This giving ourselves up to conscience is the becoming a child of God. Conscientiousness is full of the promise and hope of immortality. C.

WHAT IS CHARITY.

BY THE BOSTON BARD.

'Tis not to pause, when at my door
  A trembling brother stands,
To ask the *cause* that made him poor,
  Or why he help demands.

'Tis not to spurn a brother's prayer,
  For faults he once had done—
'Tis not to leave him to despair,
  And say that "I have none."

The voice of charity is kind,
  She thinketh nothing wrong,
To every fault she seemeth blind,
  Nor vaunteth with her tongue.

In penitence she placeth faith,
  Hope smileth at her door,
Believeth first, then softly saith,
  "Go, brother—sin no more." [*Non-Resistant.*]

THE DUTIES OF THE CLERGY:

"A SERMON, *preached at the Ordination of Mr.* JOHN SULLIVAN DWIGHT, *as Pastor of the Congregational Church in Northampton, May 20th*, 1840. By GEORGE RIPLEY."

Mr. RIPLEY is one of that new and dangerous sect of heretics, known as *Trascendentalists*, probably because their folly and weakness *transcend* every thing before heard of. Their views are thus described by the Providence Journal, as quoted by the Cincinnati Chronicle:

"The doctrine of the Transcendentalists, in regard to the soul, appears to be this: They believe that each individual soul is a finite portion of, and an emanation from, the infinite spirit, which pervades the universe, and which spirit they call God. That when the matter, by which this finite soul is embodied, dies and becomes resolved into its original elements, the soul itself is merged or re-absorbed into the infinite, to be again embodied in other forms which shall come after it. Thus at death, all individuality, personality, consciousness, is lost, and we are, to all intents and purposes, as far as self is concerned, at an end. We would not assert that this is the creed of all the American writers of this class. We believe that their views on this subject are for the most part rather vague and unsettled. It is certainly the belief of many or most of the German Transcendentalists, and it seems to be the legitimate conclusion to which their doctrine leads. Mr. Emerson himself has asserted, if we mistake not, that it is only selfishness that desires an individual immortality, and that in our holiest moments we are so absorbed in our present beatitude that we have no thought of the future. Still Mr. Emerson may believe in the immortality of the individual. It is exceedingly difficult to make out with precision what his views are. It is a subject, too, on which these writers are inclined to be particularly mysterious."

This account of the Transcendental faith is nearly as correct as that would be which should describe Christianity as consisting in the doctrines of Swedenborg. The truth is, but few of those who are so busy assaulting this much-to-be-condemned "doctrine" of Transcendentalism, (as if it were a creed with one article,) have ever read, much less studied, any one of the differing, and even opposing writers, to whom they apply the long and severe name, "*Trans-cend-ent-al-ists.*" Every one who takes it into his head to quit the skirt of John

Locke, comes at once under the ban, let him take up what other faith he will. Kant and Bronson Alcott, Coleridge and Waldo Emerson, Carlyle and Mr. Brownson, are all driven into a common fold, there to be slaughtered at their leisure by orthodox metaphysicians of the good old sensuous school, who can distinctly trace back this new heresy to the Deists and Atheists of England and France, beginning, we suppose, with Hobbes and ending with Tom Paine—a genealogical table very parallel to that which derives American democracy direct from Charles the I. and the faith of the Pilgrims from Gregory VII.

But we must leave the discussion of this question to another time, and give some extracts from Mr. Ripley's excellent sermon.

His text is—"Do the work of an Evangelist,"—ii. *Timothy* iv: 5.; and, after speaking of the duties of the Evangelist in general, he refers to the changes of opinion which have taken place respecting the duties of the Evangelist.

"It is certain, that the aspect of the Christian ministry has greatly changed, even within the remembrance of the younger portion of this audience: its relations with society are less distinctly defined than formerly; it is deprived of the predominant and almost exclusive influence which it once enjoyed; other powerful means of social action have sprung up by its side, and in some degree thrown it into the shade; the freedom of opinion is not so much fettered by authority; its incumbents are not permitted to claim a monopoly of truth, nor their decisions regarded as oracles; and their connection with the people of their charge, which was once deemed almost a freehold for life, is now among the most contingent of all contingent events.

"Nor has the ministry succeeded in producing any thing like a uniformity of opinion on religious subjects. This has always been a favorite purpose with the professed teachers of divine truth; they have taken their own views of revelation as the standard of infallibility; they have regarded their own interpretation of the Gospel as of equal authority with the Gospel itself; they have identified the systems of theology which they found in the church, with the inspired conceptions of the mind of Christ. At a former period,—and one indeed not very remote,—the views which they cherished were generally shared by their people; men looked up to them as the authorized expounders of religion; and if there was sometimes a secret dissent from their opinions, there was little open disavowal of them. Every church held fast to its own creed, either written or understood; there were few disputes in re-

gard to its meaning; and though the great division between those who relied on authority and those who trusted to rational conviction may always be traced; there was a pervading unanimity in each respective division; every household of faith spoke in a language which all its members recognized and understood: there was a family altar around which each one felt himself at home.

"A different state of things is now experienced among all the churches of the land. The unlimited freedom of thought which happily prevails in this community, produces a general fermentation; the ancient repose is disturbed; the stagnation of the past has given place to intense mental action; the doctrines of the theologians are brought before the tribunal of the people; a struggle has taken place between the old and the new; the most rigid creeds have been unable to prevent the progress of thought; so that there is scarcely a church of any communion, in which opinion is not divided, and the foundations of ages shaken to their centre.

"It is natural to suppose that these combined influences would diminish the importance of the ministry, and by changing its character, deprive it of its authority. There are some who secretly wish, and others who fear, the realization of this event. The popular lecturer, the philosopher, the educator, it is thought by many, sustain hostile relations with the evangelist; they are supposed to take the work out of his hands; to leave him nothing to do; to make his occupation a sinecure; they must increase, while he must decrease; and the pulpit must ultimately give place to the chairs of the lyceum, the university, or the common school. But from these views I strongly dissent. I cannot recognise such an antagonism between the ministry and the prevailing tendencies of the day, as many apprehend or imagine. If the evangelist comprehends the character of his work, he will perceive that it is one which can be performed by none but himself; if it does not cover the whole ground of modern society, there is no institution which can take its place; his office may be modified, but it cannot be destroyed; he may discover new and more effective modes of discharging its duties; but the truth as it is in Jesus will still remain the instrument for the reformation of society and the salvation of man."

He afterwards goes on to point out the duties of the Evangelist in our time:

"The true work of the Evangelist, at the present day, therefore, is to bring the religion of society into accordance with the religion of Christ. He has nothing to do with the

perpetuation of prevalent ideas; he is not to ask how far his preaching will fall in with the tone of the times; he will scorn the enjoyment of popular favor, if it be gained at the expense of his own convictions; he will love his fellow men too well ever to flatter them with smooth words; but he takes his stand on the fact which no one can deny, that the prevailing religion of Christendom is below the standard of Christ, that no community is to be found in which the spirit of the Gospel is carried into full effect; he will therefore proclaim the truth which he sees, let it cut where it will; he will never wish to blunt the edge of the sword of the spirit, which is the word of God; and will announce the whole counsel of his Master, whether men will hear, or whether they will forbear.

"Do you ask in what respects the present religion of society is below the religion of Christ, I would ask in return, in what respects it comes up to that standard? Where is the community, in which the order of society, the general tone of morality, the every-day dealings between man and man, are based on the new commandment which the Redeemer gave to his disciples? Where is the church which can justly be described as the communion of the faithful; which enjoys the fellowship of the Holy Ghost; and which is crowned with the love, and joy, and peace, which are the peculiar fruits of the Spirit? Where are the perfect men in Christ Jesus, who have attained to the fulness of the stature of the sons of God; whose conversation is in Heaven; and to whom we could apply without misgiving, the common apostolic description of the diciples of Jesus, "They are the temple of God, and the spirit of God dwelleth in them." Think not, brethren, that in these remarks, I wish to condemn others and exalt ourselves. I speak not of this or that church, of this or that sect; I speak not of errors which we may see around us, and from which we are exempt; I claim no exemption for ourselves, from evils which belong to our age; I speak of the prevailing religion of society in this the nineteenth century from Him, whose garments' hem we scarce seem as yet to have touched; and surely not with the feeling of reproach or scorn, but in deepest grief do I confess, that we are all under the same condemnation; that calling ourselves Christians, we have yet failed to embody the idea of Jesus in our personal characters or our social institutions. We seem to have departed from Christ in the lapse of ages; we idolize our profession of the Gospel, while we poorly comprehend its spirit; and were the Master whose name we bear, to appear in the midst of us to-day, I should tremble for his reception; the

Son of Man, should he come, would he find faith on the earth; or would he not rather be, like a root out of dry ground; without form or comeliness, and no beauty in him that we should desire him. When he departed from his friends, he told them, that he should not leave them alone; he promised to be present in the spirit of truth; the influence of the Divine Comforter was the common legacy of the church; "Lo, I am with you alway, even to the end of the world;" and "Because I live, ye shall live also." Brethren, do ye witness the fulfilment of this promise? Do we believe in its reality? Have we any hope of its blessings in our personal experience? Do we look for the presence of Christ, the visible influence of that spirit which filled and fired his soul, in our institutions, in our churches, in society? We delight to call ourselves by that name which is above every name. We are lavish in our cries of Lord, Lord, to him, who was once despised and rejected of men. Our whole land is covered with temples erected for his honor. Every sabbath the music of the christian bells summons our thronging population to the house of God; they come from every valley and every hill-top to celebrate him who brought glad tidings; the solemn anthem rises in his praise; holy men utter words of supplication in his name; his sayings are repeated as though they possessed a talismanic power to expel all evil; but is Christ present there? Does his spirit yet speak in his churches? Do we behold his divine image in the faces of his disciples? Are they one with him as he was one with God? Do they display a lofty hope, like that which irradiated the hour of crucifixion: a generous love which acknowledges no limits but those of Humanity; a sublime trust in God which casts out every unworthy fear; and a cheerful earnestness in the discharge of duty, which finds encouragement even in the song of birds and the bloom of spring? If we cannot give the answer which we would to such inquiries, then has the Evangelist a work to perform, which is not likely to be soon completed; he is to enthrone Christ in the hearts of his disciples, and penetrate the church with the influence of his truth."

Next he takes up the various points wherein Christian religion differs from that of Society: "Christ announced the pre-eminence of spiritual worship over the observance of forms": society has become formal. "Jesus asserted the supremacy of holiness in comparison with speculative belief"; but creeds test the religion of society. "Jesus asserted the necessity of personal experience," for which society institutes "a blind reliance on tradition." "Christ announced

the coming of the Kingdom of God on earth"; but society has but feebly as yet comprehended the vast meaning of that announcement; and is at this moment persecuting those who would strive to carry out their views of our Lord's sayings.

The sermon closes as follows:

"I have thus spoken of some of the aspects in which the work of the Evangelist presents itself to our regard at the present day. The accomplishment of this work depends no less on the spirit of the people than on his own fidelity. Let them receive their pastors rather in the relation of prophets than of priests; expecting from them the delivery of truth rather than the performance of a pageant; and accepting the faithful rebuke of their sins, instead of demanding of them to prophesy smooth things and to utter deceits. In these days, the minister must speak out his earnest convictions, or he had better be dumb; polished conventionalisms are worn out; and dainty phrases no longer satisfy the craving hunger of the soul. If he thinks that he must color his own views to suit the popular taste; that he must exhibit truth, not as it appears to his own mind, but as it appears to other minds; he at once sacrifices the sincerity and independence of a man; he becomes a time-server and a slave; and of all slaves, a slave in the pulpit is the most to be pitied. A wise people will never allow this. A few individuals may now and then demand it; but in the long run, it will never meet the approval of the people of New England. They require the honest utterance of opinion in their public teachers; they will not be put off with words that have lost their meaning, instead of the living expression of divine truth; and he who acts most powerfully on their minds by the force of ideas, who arouses them from the slumber of inveterate habit, who proclaims the dawning of a better day, and who shows in every tone and look, that he is in earnest with their soul, will be their chosen guide. He will engage in the work of an Evangelist for their benefit, and they will encourage him in its performance."

We have already given large extracts from the pamphlet before us; but, as few of our western readers will see it, we cannot but give a passage or two from Dr. CHANNING's "Charge," which follows Mr. Ripley's sermon.

PREACHING.

"Preach the perfection of God, that He may be loved, not with passion or selfish regards, but with enlightened, disinterested, ever-growing love. Preach the perfection of Christ. Strive to seize the true idea of his character, to penetrate the

mists with which the errors of ages have shrouded him, to see him in his simple majesty, to trace in his history the workings of his soul, the peculiarity of his love, the grandeur of his purpose. Be not anxious to settle his rank in the universe, but to comprehend the divinity of his spirit, that you may awaken towards him generous, puryfying affections. Preach the perfection to which man is called by Christianity. Preach the nobleness and beauty of human virtue. Believe in man as destined to make progress without end. Help him to understand his high calling as a Christian, and to see God working within and around him for his perfection. These views might easily be extended, but these are sufficient to show you the grandeur of thought which belongs to your profession. Moral perfection is its beginning and end. How sublime and awakening the theme of the ministry! And yet religion, in consequence of its being so familiar, and of its having been cramped so long in human creeds, shrinks in most minds into a small compass, and wears any form but that of grandeur. You have seen in schools the solar system, with its majestic worlds, represented by circles of wire and balls of pith. In like manner, religion is dwarfed and degraded. Strive to think of it nobly, justly, vividly, and hold it forth as the sublimest reality.

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"On moral subjects no study can avail us without Inward Experience. To comprehend religion, you must be religious. A new revelation of truth is gained, by bringing the truth to bear on our own hearts and lives. Study the best books; but remember that no "tongue of men or angels," no language of heaven or earth, can give you that intimate perception of God, that faith in the invisible, which comes from inward purity, from likeness to the Divinity. There is a light, to which others are strangers, that visits the inward eye of the man who contends with evil in himself, and is true to his convictions of duty. This is the highest inspiration, surpassing that of prophets; for the ancient prophet comprehended but imperfectly the revelation with which he was charged, and some times shrunk from communicating it to the world. Chrstian truth will never become your own, until something congenial with it is unfolded in your own soul. We learn the Divinity through a divine principle within ourselves. We learn the majesty and happiness of virtue by consciousness, by experience, by giving up all to virtue, and in no other way. Disinterested, impartial love is the perfection of the intellect as well as of the heart. Without it, thought is barren and su-

perficial, clinging to things narrow, selfish and earthly. This love gave being, unity, harmony to the universe, and is the only light in which the universe can be read. Preach from this highest inspiration, and you will preach with power. Without this inward experience, intellect, imagination, passion, rhetoric, genius may dazzle, and be rapturously praised and admired, but they cannot reach the depths of the human soul. Watch then, over your own spiritual life; be what you preach; know by consciousness what you inculcate. Remember that the best preparation for enforcing any Christian virtue, is to bring it into vigorous action in your own breast. Let the thirst for perfection grow up in you into a holy enthusiasm, and you will have taken the most effectual step towards perfecting them that hear you.

"Put confidence in the power of pure, unsophisticated truth. Do not disguise or distort it, or overlay it with ornaments or false colors, to make it more effectual. Bring it out in its native shape and hues, and if possible, in noon-day brightness. Beware of ambiguous words, of cant, of vague abstractions, of new-fangled phrases, of ingenious subtleties. Especially exaggerate nothing for effect, that most common sin of the pulpit. Be willing to disappoint your hearers, to be unimpressive, to seem cold, rather than to "o'erstep the modesty" of truth. In the long run, nothing is so strong as simplicity. Do no not, to be striking, dress up truth in paradoxes. Do not make it virtually falsehood, by throwing it out without just modification and restraint. Do not destroy its fair proportions by extravagance. Undoubtedly strong emotion often breaks out in hyperboles. It cannot stop to weigh its words; and this free, bold language of nature I do not mean to condemn; for this, even when most daring, is simple and intelligible. I would caution you not against nature, but against artificial processes, against distrust of simple truth, against straining for effect, against efforts to startle or dazzle the hearer, against the quackery which would pass off old thoughts for new, or common thoughts for more than they are worth, by means of involved or ambiguous phraseology. Prefer the true to the dazzling, the steady sun-light to the meteor. Truth is the power which is to conquer the world; and you cannot toil too much to give clear perceptions of it. I may seem to waste words on so plain a point; but I apprehend that few ministers understand the importance of helping men to see religious truth distinctly. No truth, I fear, is so faintly apprehended. On the subject of religion most men walk in a mist. The words of the Bible and of the preacher

convey to multitudes no definite import. Theology, bein generally taught without method, and as a matter of authority and before the mind can comprehend it, is too often the darkest and most confused of all the subjects of thought. How little distinct comprehension is carried away by multitudes from our most important discourses. My brother, help men to *see*. Christianity was called Light, and you will be its worthy teacher only by being, like its first ministers, a "light of the world." It is a common error, that to avoid dulness, the most unpardonable sin of the pulpit, the preacher can find more effectual means than the clear expression of simple truth. Accordingly, some have recourse to crude novelties; some to mysticism, as if truth, to be imposing, must be enthroned in clouds; some to vehemence; some to strong utterance of feeling. Of course I would say nothing in disparagement of feeling; but I am satisfied there is no more effectual security against dulness, than the unfolding of truth distinctly and vividly, so that the hearer can lay a strong hold on great principles, can take in a larger extent of thought, and can feel that he has a rock for faith and opinion to rest on. In the natural world it is Light that wakes us in the morning, and keeps us awake through the day; and I believe that to bring light into God's house is one of the surest ways of driving slumber out of its walls. Let me add, that, to give at once clearness and interest to preaching, nothing is more necessary than that comprehensive wisdom, which discerns what is prominent and commanding in a subject, which seizes on its great points, its main features, and throws lesser matters into the back ground, thus securing unity and of consequence distinctness of impression. Nothing is so dull as a dead level, as monotony, as want of relief and perspective, want of light and shade; and this is among the most common causes of the dulness of the pulpit.

STUDY.

"A minister must be a student; a patient, laborious student. There are those, indeed, who seem to think, that religious truth comes by inspiration; and it is certain, that light often flashes on the mind as from heaven. But inspiration does not visit the idle, passive mind. We receive it in the use and faithful use of our powers. Your parish must contain no harder laborer than yourself. To study is not to read, that we may know what others have thought; but to put forth the utmost strength of our faculties, for the acquisition of just, strong, living convictions of truth. It is to concentrate the iund; to pierce beneath the apparent and particular, to the

real and permanent and universal; to grapple with difficulties; to separate false associations and accidental adjuncts from the truth. Study human nature and the divine. Study human life, that you may penetrate through its mysteries and endless mutations to its one all-comprehending design. Study God's works, that amidst their infinite agencies you may discern the one power and spirit from which they all spring. Study especially the Holy Scriptures, the records of God's successive revelations to the human race. Strive to gain profound, generous, and fruitful conceptions of Christianity: to penetrate into the import of its records; to seize its distinctive character, and to rise above what was local, temporary, partial in Christ's teaching, to his universal, all-comprehending truth. To gain this knowledge of Christianity, your first and chief resort will be, of conrse, to the New Testament; but remember, that there are difficulties in the way of a just interpretation of this venerable record. Other books are left to act on our minds freely and without control, to exert on us their native, genuine influence; but such a host of interpreters thrust themselves between the sacred volume and the reader, so many false associations of ideas with its phraseology are formed from the cradle, and long familiarity has so hardened us to its most quickening passages, that it is more difficult to bring ourselves into near communication with a sacred writer, than with any other. The student in theology must labor earnestly to escape the power of habit, and to receive immediate impressions from the scriptures; and when by his efforts he is able to catch the spirit which had before lain hid beneath the letter; to feel a new power in words which had often fallen lifelessly on his ear; to place himself in the midst of the past, and thus to pierce into the heart of passages, which he had been accustomed to interpret according to modern modes of thought; he ought to rejoice as in the acquisition of untold treasure, and to feel that he is arming himself with the most effectual weapons for his spiritual warfare.

"You will, of course, read other books beside the Bible; but beware lest these diminish your power. Perhaps in no department of literature are works of vigorous and original thought rarer than in theology. No profession is so overwhelmed with common-place, weak, worthless books, as ours. No text has been so obscured and oppressed by undiscerning commentators, as the Bible. In theology, as in all branches of knowledge, confine yourself very much to the works of men, who have written not from tradition or imitation, but from consciousness, experience, reflection and research; and

study these, that your own faculties may be roused to a kindred energy. Especially beware of giving yourself up to the popular literature of the day; which, however innocent or useful as an amusement, is the last nutriment to form a powerful mind, and which I fear is more pernicious to men of our profession than of any other."

"Regard your office as meant, not to perpetuate what exists, but to introduce a higher condition of the church and the world. Christ was eminently the Reformer; and Reform is the spirit of the ministry. Without this spirit, our churches are painted sepulchres, and the preaching in them but sounding brass or a tinkling cymbal. Comprehend the greatness of your spiritual function. You are entrusted with a truth, that is to create a new heaven and a new earth, to prostrate the abuses and corruptions of ages, to unite men by new ties to God and to one another, to revive the Divine Image in the human soul. Keep your mind in harmony with this great end. Let not pleasures, cares, honors, common example, or opinion, or any wordly interest, sever you from it. Cherish a living faith in a higher operation of Christianity, than is yet seen in any community or any Church. This faith is far from being universal, and for want of it the ministry is weak. But is there no ground for it? Is it an illusion? I know not a weightier question for a minister to answer. Other points of controversy will solicit your attention. But the greatest question which you have to determine is, Whether Christianity has done its work and spent its force, or whether a more regenerating manifestation of truth is not to be hoped? Whether a new application of the Christian law to private and public life is not to be longed for, and prayed for, and confidently expected? Whether Christendom is not to wear another aspect! whether the idea of perfection, of disinterested virtue, which shone forth in the character of Jesus, is not to possess more livingly the human soul, and to be more and more realized in human life? Your answer to this question will decide very much, whether your ministry shall be a mechanical round, a name, a sleep, or be fraught with life and power. In answering it, do not consult with flesh and blood; but listen to the prophetic words of Jesus Christ; listen to the aspirations of your own soul; listen to that deep discontent with the present forms of Christianity, which is spreading in the community, which breaks out in murmurs now of scorn, now of grief, and which hungers and thirsts for a new coming of the kingdom of God."

The other services by Mr. Osgood and Mr. Hall, are in a like spirit; but we have not room to speak of them.

MONTHLY RECORD.

FOR SEPTEMBER, 1840.

CAMP MEETING.

During the present month our Methodist friends have held a large Camp Meeting about five miles from town.—Several of their most noted preachers, Mr. Durbin, Mr. Maffit, Mr. Bascom and others, were present, and were listened to by immense multitudes day after day. The excitement produced was very great, the conversions numerous, and much good we may hope and trust was done.—But was not much evil done also? This is a grave question, and which for ourselves we feel unable to answer.—But we would, with proper diffidence, ask of those who lead at such gatherings, why such are needed in a neighborhood where Churches are as common as in this vicinity?—In a new country Camp Meetings are needful; the true result of the state of society: but are they among us? Are they not unnatural? forced?—mere contrivances for causing great excitement? an engine mighty, but unmanageable?—Do not thousands go to them as they go to horse-races, for amusement, mischief, and even debauchery?

We are among those who, not belonging to the Methodist body, and even somewhat fearful that worldly ambition and love of spiritual power, may by degrees develope themselves in that body, (as in any other so large, so connected, so energetic,) still deem the spirit of Methodism the nearest approach to a proper Christian spirit which is now to be found in any Church or sect. The spirit of Methodism, as seen in Mr. Durbin, Mr. Tomlinson, of Augusta, Mr. Hamline, of this city, and other preachers and crowds of laymen, mechanics, laborers and merchants, is a spirit of earnestness without extravagance,—a spirit of philanthropy without excess,—a spirit of true learning without a devotion to mere learning. Among the Methodists we find rarer unions of piety, brotherly love, entire temperance, untiring industry, and in short more of spiritual life, than among any

other body of Christians. Such is our faith. It is also our faith that the extravagances which followed Wesley's reform, are passing by; diminishing, not increasing.

Having so much of confidence in the Methodist spirit, we never witness the whirlwind of that spirit without deep pain. The revivals effected by Mr. Maffit, in this city last winter, were of a character to make us doubt their permanence and use; but they were harmless, it seems to us, compared with such meetings as that just through. If it were possible, we wish there might be presented, on the one hand, the conversions, not to professions of Methodism, but to pure, upright, Christian lives,—the only true evidences of true spiritual conversions; and on the other the number of young men and women, whose morals have been undermined—whose religious feelings have been roused to a high pitch only to sink lower than ever, or whose tastes have been so shocked as to make religion disgusting to them. We fear, were a balance struck, the result of such a Camp Meeting would startle the Methodists themselves.

One thing we know from experience, that no persons are so hopeless in a religious point of view, as those who have been led to profess religion while under excitement, and then have backsliden.—They feel (and such a feeling is destructive of true faith) that they can at any time, by a new excitement, be drawn from the mire again: resting upon that hope, they live along, religious when trouble comes, irreligious and immoral when out of trouble.

We hope and pray that the leaders of the Methodist body may labor only for the spiritual good of all whom they affect, and never, under self-deception, for the growth of Methodism.

COMMON SCHOOLS.

We present below the synopsis, promised long since, of these institutions in our city. It is taken from the annual report of the Trustees.

The number of children entered at the several schools during the past year, has been - - - - -	5,057
Number retired, from removals and various other causes -	1,793
The number in daily attendance, - - - - -	2.604
The number of Teachers employed,	64
The amount paid for tuition, - - - -	$19,604.35
The interest on building fund, equivalent to rents of school-houses, - -	$3,307 91
The other expenses, -	1,192 86
The average cost of each pupil,	$7 50

In the Appendix to the Annual Report, is a paper upon the subject of German Schools. The Legislature of the last winter passed a law, which, literally construed, would enable every boy and girl in town to demand instruction in German. Such a construction the Trustees deem in opposition to

the intention of the Legislature; and therefore so construe the law as to assume to themselves the power of establishing schools for *the children of German parents*, where the German and English languages may be taught in such a manner as will enable the German children to attain, in the soonest possible time, an English Common School Education. To this, it is understood the Germans object: they wish their children to study German thoroughly, to retain it as a language of the country, and not to be made Anglo-Americans in their speech.

We trust the Board will retain their stand on this subject. To introduce German, as a common and lasting tongue among us, would be, as we believe, to introduce a source of division, disunion, and constant trouble, where union is now most needed.

"*Chicago, (Ill.) August 10th.*

"My Dear Brother—

"I write a few lines for the Monthly Record, to communicate a little information which I have picked up in my travels during the last two months. I left Louisville June 16th, on the New-York. At a church meeting on the Saturday night previous, the Louisville church adopted a Constitution, by which it obtained for the first time, a regular organization. I consider something of this sort very essential to the religious prosperity of a society. After leaving you at Cincinnati, we got slowly on, the river being low and the weather hot. You saw in the newspapers an account of the boat's company being poisoned. We had great reason for gratitude at our escape from this diabolical attempt. On the passage I studied again the Epistle to the Romans, and was particularly struck with the Demosthenic compactness of its style. This Epistle is the foundation of the theology of the Western Church, as the Gospel of John is of the Eastern. At Wheeling I saw some Unitarian friends, who are anxious for preaching—but I could not stop with them, but took the stage to Pittsburgh, through Washington county, one of the richest and most beautiful districts of Pennsylvania.—From Pittsburgh I went to Meadville, where I found that the society, under the pastoral care of Brother Emmons, was in a flourishing condition.—There seemed to be an inquiring spirit prevailing in the community, and a desire to listen to our doctrines. I thought it would do no harm to gratify it, and accordingly preached a number of discourses, stating and defending the views of Unitarians, which were attended by good sized audiences. In this way I preached fourteen sermons during the twenty-six days which

I passed in Meadville. After this I left Meadville, and took the good steamer Buffalo, at Erie, for Chicago. It not being my purpose to describe natural scenery, I shall say nothing of Mackinaw nor the great lakes. We reached Chicago in safety in five days. I found that the Unitarian society here have had no preaching since Mr. Harrington left for the east. They were very glad to meet once more, though they have nothing but a Hall to assemble in. Finding that the doctrinal lectures had done good in Meadville, I determined to try the same course in Chicago; and we have had large and increasing audiences. Last night the Hall was quite full. I have preached eleven sermons during the sixteen days I have spent in Chicago and its vicinity. Two of these, however, were delivered at Geneva, on Fox river, about forty miles distant, where there is a small Unitarian society, who enjoy the labors of Mr. Walworth, a Christian preacher of ability and a true spirit. I would be glad to have you send him the Messenger regularly. He promises to try to get some subscribers.—It seems to me that Unitarians and Christians should unite together wherever they can do so. The country on the Fox river is so very beautiful, that I am tempted to forego my resolution, and expatiate on its advantages.—Beautiful, high and rolling prairies, covered with rich and soft grass, amid which the full-fed cattle are lazily mumbling their food—groves and clumps and oak openings, scattered here and there in most picturesque variety,—swift streams, running over gravelly bottoms, —plenty of game, both grouse and deer, and large bass and pike in the lakes and rivers—natural roads, running smoothly over prairies and winding under the trees, where no tangled undergrowth nor blackened stumps distort or mar the beauty of the scene—little villages, neat, painted white, sprinkled along here and there; and heavy harvests of yellow grain, waving wide over the broad plains: all this gives even the feeling of being in an old settled country; and we are astonished to learn that *five years ago*, not a white man's cabin sent up its smoke over the whole district, now filled full with the industrious farmers of New-England and New-York, and that even now the land has not been in market, so that the occupants of whole towns are in fact *squatters*. But our idea of squatters is very much changed when we see such a people as this, industrious, intelligent and refined.—We learn in Chicago that Mr. Harrington has received $1,100 in New-England for a church, and expects to make it $1,500. They have collected here in two days over $1,000, and confidently expect $1,500. J. F. C."

THE

WESTERN MESSENGER.

DEVOTED TO RELIGION AND LITERATURE.

VOL. VIII. OCTOBER, 1840. No. 6.

THE BIBLE:

WHAT IT IS, AND WHAT IT IS NOT.

BY REV. JAMES MARTINEAU.

(CONTINUED FROM THE FOURTH NUMBER, PAGE 205.)

But, it will now be urged, whatever sentiments may be entertained respecting the proper inference from miracles in general, there is one in particular which directly establishes the plenary inspiration of the apostles and first disciples. It is recorded in the book of Acts, that on the day of Pentecost, when they were with one accord in one place, the Holy Ghost descended upon all.* The two Evangelists, St. Matthew and St. John, were present; so were St. Peter and St. James; for all these were Apostles. And we know that, by the laying on of the hands of the Apostles, the same power passed into all disciples on whom they might choose to confer the privilege. We cannot suppose any of the New Testament authors to have been excluded from this class; and must therefore believe that every word of the Christian canon was composed under the influence of the Unerring Spirit. This argument is proposed in the following words, by Dr. Tattershall, in his published sermon on the "Nature and Extent of the Right of Private Judgment."

*Acts ii: 1—4.

"The Scriptures have been already proved"....."to be a true and authentic history; one of the principal facts of which history is, the outpouring of the gift of the Holy Spirit upon the disciples of Christ. I take, therefore, as an example, the Gospel of St. Matthew, and reason as follows:—I learn, from the history, that Christ's disciples were inspired by the Holy Ghost; among this number was St. Matthew; therefore St. Matthew was inspired; and, consequently, that which he wrote, under this influence of inspiration, is to be regarded as the word of God. Whereas, on the other hand, if St. Matthew was not inspired, the history relates that which is not true, and the credibility of the whole sacred history is at once destroyed; and with it, both the Church and also Christianity itself, must fall to the ground."

Now to convey, at the outset, a distinct idea of the reason why this argument does not convince me, let me say, that I believe St. Matthew to have been inspired; but I do not believe him to have been infallible. I am sure that he nowhere puts forth any such claim: and if he does not affirm it himself, I know not who can affirm it for him. Indeed, to the advocates of this doctrine, it must seem strange that even St. John the Divine, instead of bearing down all doubt by this overwhelming claim, should so modestly and carefully conciliate the belief of his readers, by appealing to his own human opportunities of information: "and *he that saw it* bare record, and this record is true:"* "this is the disciple *that testifieth* of these things, and wrote these things:† and that St. Luke should content himself with saying, at the commencement of his Gospel, that its materials were furnished by those who "from the beginning were eye-witnesses."‡

Every thing in this argument clearly depends on the meaning which we are to attach to the phrases "Holy Ghost," "Inspiration"—"Spirit of God"—and other forms of expression employed to denote this peculiar influence. What, according to the Scriptures, were *the appropriate functions* of this Divine Agent? and are we to include among them an exemption of those, on whom its power fell, from all possibilities of error, in narration, in reasoning, in expectation, in speculative and practical doctrine? In short, do the sacred writers represent this Holy Spirit as conferring intellectual infallibility?

Now the original account of the descent of the Holy Spirit certainly implies nothing of the kind.§ The *gift of tongues,*

*John xix: 35. †xix: 24. ‡Luke i: 2. §Acts ii: 1—4.

which St Paul, though possessed of it in the highest degree,* places in the lowest rank of spiritual gifts,† and which he expressly discriminates from "the word of wisdom," and "the word of knowledge,"‡ is the only preternatural effect there ascribed to this new influence. Other passages, descriptive of this agency, equally fall short of this claim of infallibility. We read, for example,§ that by the direction of the Apostles, seven persons were to be selected from the general body of believers, who were to be men "full of the Holy Ghost, *and wisdom*,"—the two attributes being distinguished. It must be supposed, too, that the qualifications demanded of these officers had some proportionate reference to the duties assigned. These duties were simply the management of the society's financial accounts, and the distribution of its eleemosynary funds. When it is said that John the Baptist should "be filled with the Holy Ghost, even from his mother's womb,"‖ are we to understand that, from earliest infancy, he was infallible?—he who, in the very midst of his ministry, sent to Jesus for information on this question, "Art thou he that should come, or do we look for another?"¶—a question, be it observed, which implies doubt on the great subject-matter of the Baptist's whole mission. Perhaps, however, it will be admitted that there are inferior degrees of this inspiration; so that passages like this may be found, in which the phrases denoting it are used in a lower sense. But, it will be said, in its highest intensity it cannot be so restricted, and is even distinctly affirmed to involve infallibility. The operations of the spirit of God are distributed by theologians into two classes,—the extraordinary, experienced by the Apostles, and exempting them from liability to error,—the ordinary, which are assured to all true disciples, and whose office implies no further illumination of the understanding, than is needful for the sanctification of the heart. Now if this statement and division be really true and scriptural, we shall doubtless find Christ and his Apostles separating their promises of divine influence into two corresponding sets; keeping things so different, clear of all confusion; and fully as exact in this "discerning of spirits," as their modern disciples. But so far is this from being the case, that between the *greater spirit* of the twelve Apostles, and the *less spirit* of the general church, no distinction whatever is drawn; nor any between the *intellectual infallibility* which was to await the Apostles, and the *spiritual sanctification* promised

*1 Cor. xiv: 18. †1 Cor. xiv: *passim*—especially 4, 5, 13, 19, 23. ‡1 Cor. xii: 8—10. §Acts vi: 1—4. ‖Luke i: 15. ¶Matt. xii: 3.

to the faithful multitude of all ages. Nay, it so happens, that the most unlimited expressions relating to the subject occur in such connexions, that they cannot be confined to the Apostles, but obviously apply to all private Christians. For instance, shall we say that our Lord's promise of the "Comforter, which is the Holy Ghost," explained by the remarkable synonym which he appended, "*the spirit of truth*" which should "*teach them all things*," and "*lead them into all truth*," —implies universal illumination of the understanding? Close at hand is the clause forbidding the interpretation, by spreading the promise over all ages of the Church: "I will pray the Father, and he will give you another Comforter, *that he may abide with you for ever, even the spirit of truth;*"* and the expression is accordingly quoted by Dr. Wardlaw, as descriptive of the common operations of the spirit.† Again, St. John, in his first *General Epistle*, (addressed of course to the whole church,) says, "Ye have an unction from the Holy One, and *ye know all things*."‡ Take then the strongest and most unqualified expressions on this subject, and if they prove the infallibility of the Apostles, they prove the same of all private Christians. Or, take those which show sanctification to be the characteristic office of the Holy Spirit with respect to the general church, and you show that this also was its agency on the Apostles.

One or two texts are occasionally adduced in defence of this doctrine: their paucity and inapplicability show how slight is the scripture foundation on which it rests. By far the most remarkable of these is found in 2 Tim. iii: 16.: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Now observe,

1. That the verb *is*, which constitutes the whole affirmation here, has nothing corresponding to it in the Greek, and is put in by the English translators. Of course the sentence requires a verb *somewhere*, but the place of its insertion depends on the discretion of the translator. Baxter, Grotius, and other critics, accordingly render the passage thus: "All scripture, given by inspiration of God, is also profitable," &c. The Apostle has already been reminding Timothy of the importance of those scriptures with which he had been acquainted from his youth to his *personal faith:* and he now adds, that they are *also* useful for his *public teaching*. He

*John xiv: 16, 17, 26.

†Discourses on the principal Points of the Socinian Controversy, p. 341, Disc. xi.

‡1 John ii: 20.

therefore simply says that whatever scriptures are given by inspiration of God, are thus profitable.

2. Since Paul first speaks generally of those scriptures with which Timothy had been familiar from his youth, and then proceeds to select from these a certain class, as given by inspiration of God, his description extends to no portion of the New Testament, and only to some writings of the Old. The purpose for which he recommends them, indicates what books were in his thoughts. As they were to aid Timothy in his public duty of convincing his countrymen that Jesus was the Messiah, he refers to those books which had sustained the expectation of a Messiah,—the Jewish Prophets. "The whole extent of his doctrine, I conceive to have been expressed by the Apostle Peter thus: 'prophecy came not in old time by the will of men; but holy men of God spake, moved by the holy spirit;'* that those also who recorded these *speeches, wrote* by the Holy Spirit; that, in addition to the superhuman message, there was a superhuman report of it, is a notion of which no trace can be found in the Apostolic writings. The whole amount, therefore, of the Apostle's doctrine, is this: that the prophets had a preternatural knowledge of future events; and that their communications were recorded in the prophetic books. By the admission of these points, the theory of *inspired composition* obviously gains nothing.

No appeal can be more unfortunate for the advocate of plenary inspiration, than to the writings of the great Apostle of the Gentiles. Not a trace can be found in them of the cold, oracular dignity,—the bald, authoritative enunciation,—the transcendental exposition, equally above argument and passion, in which conscious and confessed infallibility would deliver its decisions. All the natural faculties of the man are shed forth, with most vehement precipitation, on every page. He pleads with his disciples, as if kneeling at their feet. He withstands Peter to the face,—though no less inspired than himself,—because he was to be blamed for unsound sentiments and inconsistent conduct. He hurries so eagerly, and sinks so deep into an illustration, that scarcely can he make a timely retreat. He too quickly seizes an analogy to apply it with exactitude and precision. And above all, he is incessantly engaged in *reasoning:* and by that very act, he selects as his own the common human level of address,—generously submits his statements to the verdict of our judgment, and leaves that judgment free to accept or to reject them. Nor is it on

*2 Pet. i: 21.

mere subordinate points that he contents himself with this method, which, by challenging search, abandons infallibility. The great controversies of the infant church, which involved the whole future character of Christianity, which decided how far it should conciliate Polytheism, and how much preserve of Judaism, the Apostle of the Gentiles boldly confides to reasoning: and his writings are composed chiefly of *arguments*, protective of the Gospel from compromise with Idolatry on the one hand, and slavery to the Law on the other.

Nor is this denied by any instructed divine of any church. In insisting "upon the duty of professed Christians to abstain from all compliance with the idolatrous practices of the heathen around them," says Dr. Tattershall, "St. Paul, even though an inspired Apostle, does not proceed upon the mere dictum of authority, but appeals to the *reason* of those to whom he writes; and calls upon them to reflect upon the inconsistency of such conduct, with the nature of their Christian profession. In fact, he produces *arguments*, and desires them to weigh the reasons which he assigns, and see whether they do not fully sustain the conclusion which he draws from them. 'I speak,' says he, 'as to *wise* men, JUDGE YE what I say.'"

If then the Apostle wrote his letters under inspiration, have we not here direct authority to sit in judgment on the productions of inspiration, or *the contents of the word of God;* not merely to learn what is said, but to consider its inherent reasonableness and truth? No one, indeed, can state more forcibly than Dr. Tattershall himself, the principle of which this conclusion is only a particular case. "When I reason with an opponent," says he, "I do *not* invade his acknowledged right of private judgment, nor do I require of him to surrender that judgment to me. I am, in fact, doing the precise *contrary* of this. I am, *by the very act of reasoning*, both *acknowledging* his right of judgment, and making an *appeal* to it."

To acknowledge the right of judgment, is to forego the claim of infallibility, and to concede the privilege of dissent; and thus frankly does St. Paul deal with me. Vainly do his modern expounders attempt to make him the instrument of their own assumptions. To appeal to my reason, and then, if I cannot see the force of the proof, to hold me up as a blasphemer and a rebel against the word of God, is an inconsistency, of which only the degenerate followers of the great Apostle could be guilty. His writings disown, in every page, the injurious claims which would confer on them an artificial

authority, to the ruin of their true power and beauty. In order to show the absolute divine truth of all that may be written by an inspired man, it is not enough to establish the *presence* of inspiration: you must prove also the *absence* of every thing else. And this can never be done with any writings made up, like the Apostle's, of a scarce-broken tissue of argument and illustration. It is clear that he was not forbidden to reason and expound, to speculate and refute, to seek access, by every method of persuasion, to the minds he was sent to evangelize; to appeal, at one time to his interpretation of prophecy, at another to the visible glories of creation, and again to the analogies of history. Where could have been his zeal, his freshness, his versatility of address, his self-abandonment, his various success, if his natural faculties had not been left to unembarrassed action? And the moment you allow free action to his intelligence and conscience, you inevitably admit the possibilities of error, which are inseparable from the operations of the human mind. To grant that Paul reasons, and be startled at the idea that he may reason incorrectly,—to admit that he speculates, and yet be shocked at the surmise that he may speculate falsely,—to praise his skill in illustration, yet shrink in horror when something less apposite is pointed out, is an obvious inconsistency. The human understanding cannot perform its functions without taking its share of the chances of error; nor can a critic of its productions, have any perception of their truth and excellence, without conceding the possibility of fallacies and faults. We must give up our admiration of the Apostles as men, if we are to listen to them always as oracles of God.

(TO BE CONTINUED.)

How shall a man, to whom all characters of individual men are sealed books, of which he sees only the title and the covers, decipher and depict the character of a nation? He courageously depicts his own optical delusions; notes this to be incomprehensible, that other to be insignificant; much to be good, much to be bad, and most of all indifferent; and so with a few glowing strokes, completes a picture, which, though it may not even resemble any possible object, is to be taken for a national portrait. CARLYLE.

HYMN OF THE PILGRIMS.

1.

Hear us, almighty Father!
No light but thy great eye above us shines!
Darker and darker gather
The shades of twilight through the moaning pines—
Hear while we pray!

2.

Hear us, thou great Jehovah!
When, wandering through the tangled wilderness,
Cloud after cloud goes over,
Forsake us not in our loneliness!
Shield us to-night!

3.

Guard us from every danger,
Thou, who hast been our sun and shield,
When trials deeper and stranger
Swept o'er us, as the wind sweeps o'er the field!
O guard us still!

4.

From the wild foeman's arrow—
From the dread pestilence that walks unseen—
From sickness and from sorrow,
And more than all, from hearts and lips unclean,
Save us, O God!

5.

And unto thee, great Spirit,
All that we are and have would we commit;—
Not for thy children's merit,
But through thy own free grace, so clearly writ,
Keep us, we pray!

A SHORT DISCOURSE ON DEATH.

Among the many mysteries which weigh upon us as we pass through life, there are none so great or so fearful as Death. We ask, and cannot but ask, why it is that our hearts grow to other hearts, only to be torn from them again. Why is there not for us, as for the flowers, a season of life, and then an autumn, when all may die together? Or why might we not live on here for countless ages, realizing the dreams of the alchymist, ever extending our sympathies, ever widening our knowledge? Or why, when our friends die, do they pass so utterly away? why not revisit and refresh us? why not assure us of that better world, and warn us from sin? And why, in the last hours, this struggle that we call disease? Why comes not Death quickly, without pain, as an angel to lead us to other scenes? Such questions, clearly or dimly, come often before the troubled mind; but the mind cannot answer them. So little do we know what we are; so perfectly mysterious are the relations of the life-giving principle and the living frame; so utterly do we walk in darkness, except we have the eye of faith—that philosophy is lost, imagination powerless, and our sole source of knowledge is the simple narrative of the Bible, which tells that for man's sinfulness it was ordained that, as from dust he came, to dust he shall return again.

And yet, mysterious as Death is, we become familiar with it; we make light of it; we caricature it; we bring it into picture books, and upon the stage. Ghost stories, growing naturally from our ignorance and vain questionings, are first our terror, then our laughing-stock. We speak of taking life, of summoning from the dread abyss the dark power, as lightly as if it were not blaspheming thus to assume God's judgment seat. No Eastern enchanter ever spoke so terrible a spell as he who declares forfeit another's life: not Merlin, nor Michael Scott, ever raised so fearful a spirit as he whose magic arts bring to his aid Death. And so men feel it when the spell is answered: over their wine they make merry with the king of terrors; over their wine they mock at him; and, quarrelling at some trifling word, invoke his presence. But, when he comes, silent and unseen, and they know that he is there, though no eye can discern his form, mirth ceases, the cup loses its power,—even the potent demons of anger and intemperance fly before him whom they

serve—the dizzy brain is sobered, the swimming eye becomes clear and steady—the laugh and the oath die away in hollow moans.

Death is truly full of terror. The brute fears him: the child, lost in wonder and vague alarm, shrinks from him as a natural foe. His silent step on the mountains changes the forest trees, and the birds leave them; the flowers wither at his coming, and all the busy beings who had played in the summer air, fold their wings, and pass—we know not whither.

But if death is terrible, so is he kingly: he among monarchs truly reigns "by the grace of God." The house where he has been is for the time sacred—it is for the time the house of God—for God's messenger has been there. We enter it with careful steps, and speak in it with lowered voices. The boy, commonly full of play, cannot play there: he is awed by an unseen majesty. The little girl, poring over her story book, dare not, though she knows not why, utter one word above her breath. In that house familiar things are for the time strange; the common articles of furniture seem altered. The room may be full, but yet it is lonely; the windows may be open, but still all is dark and close. The daylight does not pour in and enliven the house, but rather gloom passes out from within, and overshadows nature. And they, through whose midst Death has passed, and from among whom he has taken the called one,—they are made sacred by his presence. We reverence the mourner—no matter what his condition of life—no matter even what his character: for the time we look on him as one standing nearer Heaven than we do. The child, which a few hours since lay upon that bosom, is now with God; and can we look upon the parent as upon a common man!

But the mystery, the terror, and the majesty of Death, can be fully realized only by those who are directly visited by him, and by them only for a time. To those who lived before the coming of Christ, the grief natural to the loss of a near friend was almost insupportable. Cicero, though convinced that the pure and good were eternally happy, could find little relief when Tullia died, save in the idea of perpetuating her memory by treatises and temples; and his friend, Sulpicius, could suggest to comfort him only wordly considerations, the sole passage in his famous letter, which refers to a future life, saying that "*if* the dead have any sense, it must grieve Tullia to see his grief."

But the terror and the mystery have fled in a measure before the face of Jesus. Any one who would know how great

our privileges, need but read the views of the wisest of Romans: they will make him realize how much is revealed to us for which sages waited in vain.

It is true that Death still brings deep, heart-wringing agony. But it is also true that to the Christian this agony will be full of Heavenly balm. Truly does the poet say,—

> "Who ne'er his bread in sorrow ate,
> Who ne'er the mournful midnight hours,
> Sorrowing upon his bed, has sate,—
> He knows you not, ye Heavenly powers."

To the Christian, Heaven becomes a home as the loved ones pass thither. He in his sleep, may see, as Jacob did, angels visiting him. He, in his sleep, or in his better waking hours, may leave this world, and walk once more with the friends who have gone home; walk with them in a land where there is "no more death, neither sorrow, nor crying, nor pain."

If we were but able, through our sins, to see God as Adam saw him; if we could but live in his presence, and sit at his feet,—evil could visit us no longer. Our great, our only misfortune is, absence from God; and therefore was it that Jesus came truly to reconcile us to our Father, and lead us back into his presence. By his own death he did more than we can estimate toward that reconciliation; and, by the death of those with whose roots of life ours are entwined, and from whom we cannot part, God is still reconciling us to Himself. We cannot keep them here—so we must pass with them elsewhere. Thus are our thoughts and affections drawn from earth, drawn from material things, and led to dwell on spiritual things; and, step by step, following the lost ones, as a shepherd climbs the mountain for his lost lamb, and knows not whither it is leading him, we struggle up till the clouds are passed, and there is no longer any thing between us and the source of all light.

To one who walks in the power of the Gospel, therefore, the king of terrors becomes the messenger of peace; his iron sceptre becomes a rod with which our strong hearts are touched, so that a spring of piety bursts forth.

And from that blow comes not only piety, but, after a season, universal charity. For a time we may turn from our fellows, and in our eager longing to rejoin the friend from whom we have parted, may slight others. The love we feel for the lost may seem to swallow up all other love. Following the ascending spirit to its bright abode, our eyes are dazzled, and when we look on earth again, it is common and

dark and dreary. We become despondent, lose our energy, and lose our interest in others. But, if Christian faith be alive in our hearts, such feelings will not last long. The deep affection which caused them will remain as strong, stronger than ever; but it will cease to be individual, it will pass over upon others. Without the less revering the one first loved, we learn to love many more. The purified attachment we bear to a pure spirit will enlarge and make worthy all our affections. The sainted spirit even may visit us to chide away our gloom:

> "With a slow and noiseless footstep
> Comes that messenger divine,
> Takes the vacant chair beside me,
> Lays her gentle hand in mine.
>
> "Uttered not, yet comprehended,
> Is the spirit's voiceless prayer;
> Soft rebukes, in blessings ended,
> Breathing from her lips of air.
>
> "O! though oft depressed and lonely,
> All my fears are laid aside;
> If I but remember only
> Such as these have lived and died."

How, indeed, can we think or speak harshly of others, or feel revenge toward them, or remain indifferent to them, when we realize that we are with Him who is universal love? How can narrow, personal and mean motives sway us while we stand hand in hand with One who is freed from all that is contracted and vile? As we lose brothers and parents, we gain, if we be indeed Christians, a brotherhood wide as the family of man, a Father who never dies, and in whom there is no variableness nor shadow of change.

In this way Death becomes the antidote of Death: for how can we look with unmingled horror upon that which has given us such great gifts? The sting of Death, says the Apostle, is sin; and if through death we may be led to piety and charity, then is the sting plucked from the destroyer by his own hand. How can we fear to die, if we are in heart what we are in word? We cannot. The cause of so great horror in our hearts is our want of Christian faith—our partial reception of the truths of this book of good news. Would we disarm, then, the dread power whose icy hand will soon be laid on us all, and on all whom we love, let us strive daily, hourly, momently, to know this book better, to receive its spirit, which is the spirit of God, the Holy Spirit, into our hearts and lives,

so that no hour may be the unexpected one. There is not one here but must part from husband or wife, brother or sister, parent or child, perhaps within the year—perhaps within the week—perhaps before the sun of this day has gone down. It may be that at this moment, in some distant cloud the bolt is gathering, which shall strike to the earth one here present. Is that one prepared to go? Are those who have owed to him or to her the countless offices of love prepared to have him or to have her go? If one were like to be called at some uncertain moment to leave for Europe, he would sit always ready; his sisters would lose their sleep rather than fail in having all prepared. He would ask his father's blessing, and his mother's forgiveness; and each one of the family would strive by slight acts of kindness to atone for past unkindness. But each of us may be called at any moment to leave on a longer journey. Let us sit girded, and let us always, thinking of others as those who may be summoned, try by our looks, our words, our acts, to wipe away all memory of past intolerance, bitterness, neglect and thoughtlessness. Let us not wait; for then, like the foolish virgins who took no oil with their lamps, the hour may come when we least look for it.

Leaves have their time to fall,
And flowers to wither in the north wind's breath,
  And stars to set; but all,
Thou hast all *seasons* for thine own, O Death!

We know when moons shall wane,
When summer birds from far shall cross the sea,
  When autum's hue shall tinge the golden grain;
But who shall teach us when to look for thee!

Thou art where billows foam,
Thou art where music melts upon the air;
  Thou art around us in our peaceful home,
And the world calls us forth, and thou art there.

Leaves have their time to fall,
And flowers to wither at the north wind's breath,
  And stars to set; but all,
Thou hast all seasons for thine own, O Death!

(From the German of Herder.)

INTRODUCTION OF THE GOSPEL OF JOHN.

JOHN I. 1—18.

(CONTINUED FROM THIRD NUMBER, PAGE 219.)

19.

WHAT gave to the beginning of the Gospel of John its peculiar and distinguishing external form, was the very form which the adversaries of Christianity used in their doctrines; they called them "the deeper science," (*gnosis.*)*

The origin of this name appears from the circumstances of the time: it was in fact the wisdom of an advanced, a new age, which, having its ideas enlarged on every side, sought the *new* in the *old*, and drew it out from thence as a deeper knowledge, a hidden, mysterious sense, while in fact it introduced it there itself.

If, for example, the Hebrews introduced and collected in their old sacred books, their wider view of things, which they borrowed from abroad, this was *Gnosis, an inner, concealed knowledge;* for no common eye could find it there, unless it were shewn it through *tradition* or *revelation.* These were the two channels of all *Gnosis.* The teacher either gave out his higher knowledge as tradition, which he had received from his master, and he from his, till finally the tradition rested in Abraham or Adam; or he believed, like Philo, that he received it in an ecstacy from God himself;—a conception very natural to meditative solitaries, and which might well have occurred to him. This paved the way to Theurgy, and to all manner of active and passive supernatural operations.†

*There has been much dispute about *Gnosis* and *Gnostics*, from which very little has been made out, because they have not distinguished between the different kinds of *Gnosis* and the sects of *Gnostics*; nor have they looked for its sources where they were certainly to be found, in the *new*, *mysterious* and *higher sense*, which they introduced out of respect for the authority of old scriptures, customs and traditions. This was done by various peoples to various writings and customs: hence the *Gnosis* was equally various: it became at last, from the circumstances of the time, a mixture of Orphic-Pythagorean-Platonic-Zoroasterian-Jewish ideas, and its forms varied with countries, heads, societies and objects. This course or the stream can be clearly shewn from history: it will resolve all the difficulty respecting the age of the *Gnosis.* I hope to treat this more at large in a work about "*the Spirit of Christianity at its foundation.*"

†In the dress of the old Grecian Mythology, the way between gods and men was more agreeable and more easy than it could be represented in the personifications of this new abstract mythology. Hence the expressiveness, which characterizes the Neo-Platonic philosophy and poetry, and which no Fabulist, no Theurgist, no founder of mysteries, could ever take away from it: For this *Gnosis* always remained a hidden, a forced sense, a mixture of old and new times. It was not now

20.

Delusion and deception were inseparable from this *Gnosis:* deception from within, deception from without. Gifts, which were such exclusive property, which were received through inspiration from above, or through traditions from Pythagoras, Plato, Abraham and Moses, or through rare or single manuscripts, only to be found in Alexandria, were of course not readily disposed of. They were not imparted to every one: Schools were formed, and these schools were called "*the teaching of the sages of old.*" In this way Zoroaster's state and temple service came to have its three orders, disciples, masters and past masters: So Pythagoras had his orders, and enjoined a silence of years upon his initiates: so there crept in gradually, even where there were no peculiarly secret associations, a distinction between the exoteric and esoteric instruction, merely because a new time was commenting upon an old one. Old laws and customs were intended to have force where they could have it no longer: they did not wish to pull down the decaying temple, and they had not the heart to say what it wanted for the times. Accordingly this kindled in it the flame, *Gnosis*, which they did not suffer every unworthy one to gaze upon, lest it should be perverted from its uses.

21.

So was it, for instance, with the philosophy of Plato. According to its age it wore the dress of mythology; but this age was now no more. His Jupiter and Eros, the Jews and Neo-Platonists, could not use with the same propriety with which he had once introduced them in attic phrase: they *refined upon them.* They explained, omitted, rendered anew, passed over in silence, refused to communicate to all, and made classes among their disciples: the genius of the times had changed; and, since they did not remark the change, or were unwilling to mention it, they taught the *Gnosis*, or truth chained to unreal things, contained in antiquated forms. *

Pythagoras and Plato speaking to their scholars, as they formerly did in Crotona and Athens: it was the teacher of traditions, speaking to his pupils—the mystic to his initiated, or even the Demon to the *Daiominisomeno*, (Demoniac.)

*If one wishes to see an ideal of the Jewish-Hellenistic Gnosis, let him read the descriptions of wisdom in the book of Sirach and the so called book of Wisdom. (*Sirach* xxiv: 1—47. xlii: 15—26. 43—50. *Wisdom* i: 6—19.) He will see here, on the one hand, how the ideas of wisdom were then enlarged, both as respects physiology, politics and religion; and, on the other hand, how much they strove to clothe them in the old forms, the old history of the people.

22.

But wo to the times in which men think that they must convert the light of day, the shining sun, into a mere torch of light, lest it should hurt their eyes! and blessings to the man who at least does not misuse his buried lamp for secret deception! A light, which, in the spirit of the Dons, must be brought up from the grave of Zoroaster, Moses, Pythagoras or Plato, and not rise in mid-day, is a dangerous night-light in the hands of every idle man.

23.

To speak freely, to what was Gnosticist, that half true and half false distinction of an inner and an outer doctrine, most indebted? *To the misery and weakness of the times.*

After the nurseries of Grecian philosophy, the republics, were brought under the yoke, philosophy, while it parted with its natural aspect, lost at the same time its original determinate and practical character: it went into exile. In Asia, in Egypt, in Rome,—every where it was but a slave or freed-woman, on whom they imposed at will every good or evil service.

The conquests of Alexandria had mingled together the modes of thinking of all nations, although they could not root out their *primitive*, characteristic, national ideas, (*urandenken*): For, though in Persia the state religion of Zoroaster had fallen to the ground, yet his system, his castes of priests, remained. Thrown thus out of their genuine sphere of action, what could they be, in course of time, but a band of impostors, whose establishment and whose symbols were perverted. From the name, *mag*, or priest, so honored in the Persian state, came the sorcerer, the impostor, (*magus.*) Greeks, returning to the west, carried with them spurious writings of Zoroaster, set up the mysteries of Mythra, and spread them by fraud and delusion. From distracted Egypt were brought forth the the mysteries of Osiris and of Iris, in a form certainly different from any under which the old temples had known them, and at last became a laughing-stock to the Romans.

24.

Still more decidedly did the misery of the times lead to Gnosticism, from the fact, that, through the wars of Alexander's successors, and the splendid conquests of the Romans, which soon followed, all the institutions of the conquered nations were obliged to part with their genius, their essential power, without receiving any thing better in its place. Native inhabitants were not suffered to act out in their national

character; countries were stripped of their peculiar blessings; every thinker, who could do it, drew himself back, fled to the deserts, and thought over the *evil of the world*, an evil to which he could see no limits. Pressed down by the misery of the times, he began to think depreciatingly of all mankind: He consoled himself with speculations about the *pure, original being*, and with calculating how many orders of æons our race must have fallen down to be so low! and from that he very naturally would pass to projects and hopes of his future restoration.

25.

In short, the victories and oppressions themselves, what could they prove but internal weakness and licentiousness, and all-consuming luxury? With it came silent Nemesis, quick to punish: She punished inexorably, mysteriously, dreadfully. The oppressed turned traitors; they, whose national doctrine and national science had been taken from them, brought all their ingenuity and toil to bear upon one object, viz.: to profit by the wants or the luxury of others, and to miscolour for their own advantage the little light which here and there was still burning on. The soft voluptuary, unnerved by extorted wealth, by pride and dissipation, had no powers left for any thing else than merely *to believe*. Absorbed in care about his wretched life, trembling before the future and the powers unseen, too timid and too impotent to study the course of nature, he offered himself a willing victim to fables, prophecies, inspirations, initiations, flatteries and frauds. No! Bellona is not the guardian goddess of our race, the benefactress of mankind: She destroys, and builds not up; with the smoke she leaves behind, she darkens the hearts and the eyes, and in the prey which she hugs, she spreads the surest destruction.

26.

Such were the times before and after the coming of Christ. And is it to be wondered that, when the heavenly drops of his doctrine sank into this boiling whirlpool of powerless, vague opinions, hopes and speculations, the waves closed in on all sides, to swallow up the drops and absorb them into their own substance? The so called *Gnostics*,* whom we know only through Christianity, rose like water-bubbles on the surface of Christianity, and vanished in its stream. From Simon Magus down, they were all founders of sects—meta-

*They appeared openly at the close of the first and beginning of the second century; but, that the germ of their Gnosis had existed there still earlier, and had flourished under different names, is matter of plain inference from the above facts. They, the Christian Gnostics, should not be called a school of philosophy, still less of any peculiar oriental philosophy: they were sectarians, each of whom formed a system for himself.

physical expounders, who wished to fasten upon Christianity their speculations about God, creation, the human race, and about the origin and final expulsion of evil in the world; who each made a religion for himself, beyond the bounds of reason, and saw only himself therein. That loud call, "*The Saviour has come,*" had drawn them forth hurriedly from their holes; and so they all set out to show, each from his own genealogical tables and figures, what celestial æon this redeemer must necessarily be; how their own eastern or western dreams could be made to correspond with his person and appearance, and in what way, according to their sense, the salvation of the world could be alone hoped for. After what we have remarked of Zoroaster, Plato and Philo, and what the whole bitter history of the dissentions of those times proves, we have nothing to do but present, merely as a sort of child's play, a few of the phantoms of the imaginations of these metaphysical expounders of Christianity. As to their origin and worth, they will speak for themselves.

(TO BE CONTINUED.)

AMERICA.

Light must still come. 'Tis but our dawning hour—
The drowsy soul must feel its Godlike power.
O not in morning dreams of wealth and fame,
Must thou, America, pollute thy name,
And while the daybreak gleams around thee, steep
Thy freeborn youth in enervating sleep.
'T was not for this our venerated sires
Tilled the bleak wilds, and marched through battle fires.
When war's wild night with whirlwind fury roared,
When those brave hearts their blood so freely poured,
It was not that their children then unborn
Should doze away in dreams this peaceful morn.
But by their cruel stripes while we are healed,
Let us receive the light from them concealed;
Shame on us, if we think the task is wrought,
And the goal won, which they so fondly sought.
The scholar, priest, and statesman still must see
More truth and freedom for the true and free.
Truth that outlives all visionary dreams,—
Freedom which *is*—and not which only *seems*—
And both illumined by the Light above,
And sanctified by the great law of Love;
When man meets man no more with tyrant's rod,
The brother of his race—the child of God. C. P. C.

PERSECUTION OF THE JEWS AT DAMASCUS.

RESTORATION OF THE JEWS TO PALESTINE.

"But the most barefaced acts of tyranny and oppression were practised against the Jews, who were entirely out of the protection of law, were extremely odious, from the bigotry of the people, and were abandoned to the immeasurable rapacity of the King and ministry.

"Besides many other indignities to which they were continually exposed, it appears that they were once all thrown into prison, and the sum of sixty thousand marks exacted for their liberty. At another time, Isaac, the Jew, paid, alone, five thousand one hundred marks; Brun, three thousand marks; Jurnet, two thousand; Bennet, five hundred: At another, Secoria, widow of David, the Jew, of Oxford, was required to pay six thousand marks; and she was delivered over to six of the richest and discreetest Jews in England, who were to answer for the same.

"Henry III. borrowed five thousand marks from the Earl of Cornwall; and, for his repayment, consigned over to him all the Jews in England. The revenue arising from exactions upon this nation, was so considerable, that there was a particular Court of Exchequer set apart for managing it."

Such is the language of Mr. Hume: and what a wretched picture of the social and political condition of the Jews does it present! They were literally *outcasts* previous to and under the reign of John—disowned by the church, out of the protection of the law, martyrs to the rapacity of tyrants, or the fiercer bigotry of the people. Nor have many years elapsed since this oppression has ceased—since kings thought it no wrong, and their subjects no injustice, for pelf or for revenge, to torture and torment this lone and forsaken race.

But the civilized world has grown wiser, and England is in part redeemed from this iniquity. The throne on which the Saxon sat is still firm, and the power to rule still centers there; but, fortunately for society, this power is limited by law, so that the successors of John and Henry dare no longer outrage the person, or seize the property, of the poorest peasant in the land. The spirit of the people, too, has become more liberal and enlarged. Socially, the Jews are now scarcely oppressed. They are left free to win, if they can, the goal of distinction; and on 'change, in the legislature, in the walks of literature and in society, may reach the highest rank. As some evidence of this reform, and in broad contrast, too, to the remarks of the historian, let us refer to the call for a public meeting, over which a member of the royal family was to preside, and which was to be holden within trumpet sound of the royal residence in London.

"*Cruelty to the Jews at Damascus.*—The barbarity of the rulers in this city ought not to be borne by civilized Europe, and Government should interfere to arrest and punish them. Let there be a full meeting this evening to determine what ought to be done. The Duke of Sussex will take the chair."

And surely, if ever there was good cause either for sympathy or interference, that cause may be found in the fiendish oppression of the Jews at Damascus. Our readers are familiar with the story: Yet we doubt if they are familiar with the extent of the malice which dictated this oppression, or of the inhuman means which were invented to gratify it. Let us briefly recite the facts. An old priest, belonging to Damascus, suddenly disappeared. What became of him no one knew—no trace of him could be discovered. But a charge was made that the Jews had murdered him; and forthwith the most wealthy and influential among them were seized. They were allowed to make no defence. The rulers of Damascus condemned them unheard, and at once applied the torture to wring from them a confession of guilt. The list of tortures applied will best inform us of their demon-like conduct, and for this end we shall enumerate them.

"1. Flogging.

2. Soaking persons in large tanks of cold water in their clothes.

3. *The Head Machine, by which the eyes are pressed out of their sockets.*

4. Tying up parts of the body, and ordering the soldiers to twist and so contort the limbs, that the sufferers grew mad from pain.

5. Compelling those seized to stand upright for three days, not allowing them to lean against the wall, and having their bodies pierced by the bayonets of sentinels, if they fell down.

6. Dragging them over a court-yard by the ears, until the blood gushed out.

7. Having thorns driven in between their nails, and the flesh of the fingers and the toes.

8. Having fire set to their beards, until their faces are singed.

9. Candles held under their noses, so that the flame rises up into the nostrils."

Horrible as is this conduct, whether we look at the demoniac malice of the chiefs, or the agony of the tortured Jews, let us dwell upon it only to enquire what good may spring from it: For never could Heaven witness, or man bear such outrage, without instantly and necessarily commencing a process of cure. One result will be to dispel that coldness, that prejudice, that feeling of scorn, which Christians so often manifest towards the Jews. This state of mind, from other causes, was slowly but certainly changing. But this cause

will awaken a true sympathy, and start rapidly into being a nobler, manlier spirit. We cannot witness suffering with indifference: we cannot witness dire wrong committed without uplifting an arm to remove it. But to behold this suffering and this wrong brought about, not from rivalry, or a bold revenge, but from avarice, from a satanic love of pelf, and not to move Heaven and earth to purify and punish it, is a moral impossibility. We may look therefore for a closer union between Jew and Christian. Another result will follow from this persecution, which will be no less beneficial: It will bind together as one man the scattered tribes of Israel. Whithersoever news of this outrage has been borne, it has stirred them up as they have not been stirred up for centuries; and, in their synagogues and in public meetings, by letters and in speeches, they have poured out their feelings, calling upon the powers of the earth to redeem their brethren from oppression, and appealing to their race to make common cause against the chiefs of Damascus. Nor will the appeal be in vain. The deep voice of sympathy, ringing through all Europe in favor of the oppressed Jews at Damascus, together with their own deeper conviction, burning to utter itself and to act, will scatter prejudice and disarm bigotry, and may wake a power in the plains of Judea which will crush the despotism which exists there, and make that Hebrew land resound once again to Jewish jubilees in solemn worship of their God.

Palestine, in every point of view, stands prominent in Christian story. Destitute of literature or art, bare of the ruined magnificence of the ancient, or of the gorgeous splendor of the modern empires around her; shut out from the stirring and civilizing influences of commerce—standing in all respects insulated and alone,—still it is the land above all other lands which most excites our interest and touches our affections. It is the cradle of our religion. There alone in the early ages of the world, was the worship of the living God maintained. Amid the scoffs and scornings and persecutions which that worship occasioned; amid idolatry and under the ban of idolaters—whether broken by oppression, or borne down by a galling slavery,—Palestine was true to the faith and teachings of her fathers. But a higher honor belongs to her. It is the land which gave life and light to all. There, in a rude hamlet, among her sequestered hills, eighteen centuries ago, a being was born, who, by his word and teachings, was to recast society, and rescue man from barbarism. Unknown almost in his day, lost sight of amid the glare of Roman arms

and Grecian art, he still lives, the redeemer of man. Knowing this to be true, who can think of Palestine, of her loneliness, her sorrow, her gloom, without a thrill! He has no human heart who can look upon the birthplace of our religion, and of Jesus, with apathy or indifference.

The Jews, too, of all people whom we know, are the most wonderful. Despised though they have been, despised though they they are—wanderers upon the face of the earth—known everywhere and everywhere oppressed,—still are they linked with earth's mightiest events. They are a peculiar people; and we must regard them with the most intense interest. Behold them in the day of their power. They stand alone. Feeling that they are the chosen of God, they hold no intercourse with other nations, and neither give nor ask for sympathy. A proud spirit fires them—a spirit which can brook no contamination, which trusts its own strength; and, in the towering gloom of its pride, defies the scowl of a world. Behold them in the day of their defeat. That spirit is still unbroken. Referring back to their ancient glory, they suffer patiently the direst ills, full of faith that that glory will be theirs again. They resist not; but, centering all their feelings in themselves, the more they are oppressed,—returning hate for scorn—a sullen resentment for the world's contumely,—they are brethren and men of Palestine still, though born far from that sacred soil, and from each other. Who can view such conduct with indifference, or read the history of such a people with apathy? It would seem, indeed, as if Heaven had meant that the eyes of man should rest upon that land and follow that people. Never since the death of our Saviour has Palestine been free from public calamities. Roman and Barbarian, Saracen and Moslem, and Crusader and Egyptian, in turn have desolated her fair and fertile fields, and marked them by fire and blood. And the Jews—where and what are they? Dwellers in all nations, yet without a country—living in all lands, yet united as one nation—fixed in numbers, amid a general increase—what an anomaly, what a contradiction to all the laws of society and human progress, do they present! They have been so visited, and are so marked, we must believe, for a benevolent and glorious end. Let us then glance at the enquiry we have suggested, viz., the return and restoration of the Jews to Palestine—trusting, meanwhile, that our readers, (whether they believe such is to be the result or not,) will so far sympathize with us as to feel it to be a duty to cheer and elevate a race who have shewn such fidelity to their principles.

In discussing this question, it is common to rely upon prophecy. This point we shall not touch. We would not speak lightly of those who conisder this the true issue; we concur, indeed, in the common belief: but there are other considerations, we think, which, to say the least, will have no small agency in determining this matter. The physical force of the Jews, the policy of Europe, the moral conviction of Christian and Jew, on this subject—these are important points, and must be settled upon before we can arrive at a satisfactory conclusion. We shall confine our remarks therefore to these points.

As to the policy of Europe on this question—this is our first topic. The East is becoming the centre of action. It is indeed fairly within the whirl of European politics. It is clear enough therefore, that if Great Britain so willed it, that the Egyptian empire could be severed, and Palestine restored to the Jews without a resort to arms. How far this power might be disposed so to act, would depend upon the interest which it had at stake, as that alone would determine its policy. What then is the position of Great Britain on this subject? Her possessions in the East are large and valuable. They are one source of her wealth and power, and she would never yield them up while she had the ability to rule over them. Now Russia is extending her boundaries in that quarter of the world in every direction, and seems ambitious to secure universal sway there. Great Britain feels this, and has for years been regularly concentrating her forces in India, not merely to repel invasion, but to avert if possible the further growth of Russia. Still, with all her means, the Autocrat possesses one important advantage. His troops may march from Moscow to the Dardanelles, may skirt British India, may scale the walls of China, almost without quitting his jurisdiction. Nor can the English Government overcome this advantage, and place itself upon an equality with Russia, unless it has exclusive control over the *land routes* to the East, and the countries through which they pass. Egypt is the chief route, and therefore, whether reference be had to Russian aggression, or the security of the India possessions, Egypt ought to be under British influence. This is the position of Great Britain; and thus we may see, not only the causes which have made the East the centre of European politics, but learn also the motives which would induce that Government and all powers opposed to Russia, to encourage the restoration of the Jews to Palestine. In the first place it would not answer to have a strong empire established under Egyp-

tian rule, as free ingress and egress in to and out of its dominions, might be denied, and thus make British India more liliable to Russian attack, and less secure from internal commotion. In the second place, it might entangle Great Britain in wars which would not only involve her in enormous expense, but endanger her whole foreign empire. We conclude, therefore, with these great interests at risk, that she will encourage the growth of small kingdoms in the Egyptian empire, that for this end she would willingly limit Egypt to her ancient boundaries, and as willingly restore, or aid in restoring, the Jews to Palestine.

We are confirmed in this view by another consideration. It is the interest of Great Britain in a commercial and economical point of view to bring about this result. Egypt is an agricultural country. It produces cotton, rice and grain, and, under good culture, it might be made to supply all her wants. For obvious reasons it has long been, and is now, a chief object with Great Britain to obtain these articles from her own colonies, or from countries dependent upon her. If, therefore, Egypt could be induced to cultivate them more largely, that object could be at once attained. But to effect so great a change, two things are necessary; First, the natives must own a portion of the soil, and secondly, they must receive the rewards of their labor. As things now are, this is not the case. The Pacha owns the soil, and controls the labor of the country: he is master and lord of both. How is this system to be altered? How are the people to know their rights, and to obtain them? There is but one course: Either the ruling Pacha must be deposed, or his power limited. Now one or both these events we are certain will take place, and British influence is doing no little to speed on their consummation. The very fact, indeed, that the East is becoming the centre of action, must in itself stir up its stagnant mind, and give an impulse to individual effort there which nothing can stop. Egypt feels it already. Habits which were fixed, manners which were thought unalterable, customs which age had hallowed, have yielded, in a great measure, to this influence; and now that steam ships ride in the bay of Alexandria, and steamboats break the waters of the Nile, and the roar of steam cars, dashing over railways, is heard, is it not morally certain that the Moslem power has ceased? Its despotism will burn out by its own fierceness, or be put out by the growing intelligence of the people. Great Britain is directly interested, as we have seen, in hastening this result for political ends; but she is as directly interested for commercial and agricultural

purposes. And are not the Jews a commercial and agricultural people? To plant them in Palestine then, or to permit them to dwell there, would only be to carry out her great object, viz., to divide the country between her and her India possessions into small kingdoms, both that she may reach these possessions speedily and safely, and prepare those kingdoms, either as allies or colonies, to contribute to her strength and increase her resources, by supplying her home market.

But if the foreign policy and home interests of Great Britain render this course necessary or judicious, we are no less certain that her people would second it with a full and hearty sympathy. The world is growing freer. Creeds no longer fetter us, and formularies no longer touch the common heart. The power of the Church, as a government, is gone! Men, outgrowing its narrow and chilling influences, are looking to truth as the beacon and bond to direct and bind them together. Prejudice against those who differ with us about dogmas, and opposition, occasioned not by diversity of view as to Christian life, but by difference of opinion, are soon to be as a tale that was told. And with these sad relics of the past, so full in their day of mischief and misrule, will crumble the social and bigoted oppression that has so long borne down the Jewish race. And will this be all? Shall Christians merely cease to oppress? As the remembrance of the past sufferings of the Jews comes before the people—as their wrongs, so cruelly inflicted, yet so patiently borne, rise up in long line before them—they will feel as if they could not do enough to atone for their fathers' injustice. What relieves the heart more than to wipe away the tears of a brother whose peace we have broken! What brings joy so soon to the bosom as the solace we offer to those whose hopes we have ruined! What restores a man to himself so quickly as to shield him whom he has rudely torn and made to bleed! And thus would a Christian people feel towards the Jews. They would rejoice in the opportunity so offered to redeem the cruelty of the past, and lend to government all their moral sympathy, in order to bind up the broken hopes, and realize the faith of Israel. They would do this, too, the more earnestly and strongly, because they believe that the Jews were once the chosen of God, and that he has decreed their return in peace and happiness to their sacred and ancient home. Looking, therefore, at the present state of the world, and at effects which are springing from causes familiar to all, we feel safe in saying that the Government of Great Britain could make no move which would be more earnestly and enthusi-

astically supported by her people than the restoration of the Jews to Palestine.

Let European policy and feeling, however, be as they may, other things are required before this end can be accomplished. The Jews must have the ability and the will to gain Palestine before it can become their country: let this be our second enquiry. Careful calculators estimate their population at between four and five millions of souls; few lower than four, none higher than five. Thus are they distributed:

In Europe, 2,300,000, of whom 800,000 are in Poland and Russia, and 500,000 in Austria.

In Africa, 500,000, of whom 300,000 are in Morocco.

In America, North and South, 10,000.

In Asia, and Asiatic Turkey, 1,400,000.

This statement we suppose to be nearly correct. But we shall consider the Jews, in round numbers, as amounting to four millions and a half of souls. Now could they obtain out of this multitude of people a force sufficient to defend Palestine, or could they with that force get possession of it? Turkey, we know, has lost all foothold there. Her government, then, would not interfere in this matter. The Pacha of Egypt is the only power who would resist the Jews, inasmuch as he claims Palestine as a part of his kingdom, and the first question would be whether they could successfully resist him. On this point there will be, we imagine, no diversity of opinion. They have the physical force to do it. Give the Jews possession of Palestine, and Egypt with her armies, and her fleets, and her despotic rulers, could make no impression there. It is often supposed, because the Jews are so scattered, that their forces must be much weakened, and that they could have nothing like unity of action. But this difficulty is more seeming than real. The Jews in Europe and America, for the most part, live under military rule; consequently, they have learned more of the military art than the mass of Egyptians can possibly know; and hence are they better prepared to conduct a war than they have ever been. Nor would this separation prevent an effective union. The Jews are not settled anywhere. The active force among them especially are ready to move at short notice, and could do so without loss of property, or the sacrifice of any interests. Nay, we believe that an order to march for this object, would be regarded by a majority of them as a positive temporal good. So far, then, as we can judge, the fact that they are so widely scattered, would prove a blessing, not a hurt: it has most assuredly strengthened, not weakened them; and as it would not prevent their

union, we may conclude that they could, if once in possession of Palestine, retain it.

But this is the difficulty. How are they to get possession of the country? Egypt holds it. She has there her walled and fortified cities, her armed soldiers, and a large fleet upon the waters, to insure peace within, and ward off attacks from without. Besides, invading armies labor always under serious difficulties. They require large means to support them. They require, too, what they rarely have, and what it is hard to obtain—a perfect knowledge of localities, facilities of locomotion, food and forage, and double the number of men that is necessary to defend a country. Now how are the Jews to master these difficulties? If they have the force to maintain possession of Palestine, provided they were there, have they the ability to obtain that possession? We think they have. As to mere means, they possess them. They are wealthy enough to prosecute a seven years' war; (and of their readiness to do it we shall speak presently.) As to the other difficulties referred to, we shall not say that they would not feel them; but we do say that they would offer no serious obstacle. It will be borne in mind that a mighty host of Israel is encamped in Asia, and Asiatic Turkey; that 1,400,000 Jews dwell in and near Palestine; that they are familiar with its resources, and know well its hills and valleys, its plains and mountains, its mountain fastnesses and wilderness. A move upon Palestine by their brethren, then, could hardly be called an invasion; this home support, at any rate, would divest it of all the usual difficulties of invasion, and so far as knowledge of the country, facilities of locomotion, and food and forage, are concerned, it is clear there could be none. But larger benefits must flow from this cause. These Jewish men who live there are watching with lynx-eyed keenness every movement of their despotic rulers: are listening with fearful acuteness to every murmur borne on the passing breeze; and with hearts, panting for action, yet patient as if they felt no wrong, all on fire, yet calm as if no heat were there, are ready to proclaim to their brethren *when* the blow shall be struck. We think, therefore, notwithstanding the Pacha has control over Palestine, that the Jews could not only muster force enough to drive him out, but retain its possession, despite of his walled cities and forts, his armies and fleets.

But after all we rely most strongly on the moral convictions of the Jews on this subject. Faith will move mountains. Enthusiasm will defeat numbers, and break through and overcome difficulties which seem invincible. The rough Swiss

mastered European skill among their wild hills and valleys; and the untutored Circassian is seen now beating back from his mountain lair hosts of Russian soldiery. It is well, we know, to possess power, to own means, to know that an instructed army stands ready to resist attack and defend our homes. But it is better far to have faith, to burn with enthusiasm, to realize that we are right, and rely upon the moral power which that conviction brings. Now the Jews so feel. They have that realization and that conviction. Palestine is their country, and unalterably have they resolved to regain it. Go where they will, live how they may, be they wise or ignorant, virtuous or depraved, energetic or listless, this thought, whenever uttered, thrills every Jewish heart. It is heard in the low wail of the solemn Hebrew hymn, sung amid the ruins of the ancient capital, and in the earnest response made to it from every shore where they dwell. This thought is in them, and no disaster, no thraldom, has ever razed it out. It is in them, and has been made intensely strong and deep by all that is stirring in poetry or exciting in the recollection of the past, or that is solemn in prophecy, or sacred in religion. It is, indeed, the great Jewish idea. It is the living sentiment of the mass, and burns there as a central fire. Do they call themselves citizens of the land in which they reside? Still they claim to have no country. Do they live under separate and distinct forms of government? Still, as followers of Moses, and as inheriters of the law, a Jew is no alien among Jews. Now imagine, if we can, the sustained energy and enthusiasm which this state of mind would infuse into their soldiery when fighting for Palestine. The accumulated wrongs of centuries, borne so silently, yet not the less bitterly felt—the concentrated feeling, so long hushed, yet not chilled—the hope that the glory of the past, so long denied them, yet never for a moment forgotten, is to be theirs again—these thoughts, burning in their bosoms, would nerve them with a strength which would defy the Moslem power. If then they may rely upon European aid and sympathy,—if they have the physical force and the means, they possess also the higher ability, the moral courage, the will, to regain Palestine—to live once more in that land which was promised to them from on high, through Moses, and which he described, when promising it to them, as a "land of brooks, of water, of fountains, of depths that spring out of valleys and hills—a land of wheat and barley, and vines and fig trees and pomegranates, —a land of oil-olive and honey—a land wherein thou shalt

eat bread without scarceness—thou shalt not lack any thing in it—a land whose stones are iron, and out of whose hills thou mayest dig brass."

There are other matters connected with this question which we should like to discuss. We believe the possession of Palestine necessary to the growth and progress of the Jews. We believe, too, that this restoration would open wide the field of improvement in the East. But we have not time or space to dwell upon these points. We shall conclude our remarks therefore with noticing an assertion which is often made, and which we fear influences no small portion of the Christian community. The Jews, it is said, are ignorant and debased, and could not exist therefore as a free or independent people. However true this remark may be as to a portion of them, it is not true as applied to the race. We see the worst of them. We know not the extent of their virtues, or the zeal of their benevolence. The partition wall yet stands between us, and we have yet to learn their spirit, and understand the scope of their intelligence. If we did, we should gladly aid them to found a new kingdom around their ancient homes,—looking, not to the ignorance or debasement of a portion of them, but rather to the devout and faithful patriotism, to the zeal, to the high purpose of the whole, to bear them triumphantly on. The old Hebrews were a noble race. They bore the stamp of manhood. Confident, impetuous, bold, true to their faith as no people ever were true, they could bide no taint upon their name—no attack upon its honor. The spirit of these sires is pent up in their sons. It is not dead. It only rests. Take away the pressure of that prejudice which overpowers them—restore them to their faith—give them a country—let them live under laws and institutions of their own; and that spirit would be all alive again, and they, too, would bear the stamp of as noble a manhood. D.

THE SPIRIT OF COMPLAINT.

The dashed and bespattered rose complained of the pelting shower which had well nigh laid her low; while at that very moment her thirsty roots were drinking the sweet juices that had sunk from the clouds into the earth, and superior beings of human mould were bending in admiration over her washed leaves, and kissing the tear-drops from her eye of beauty.

So the heart may grieve at the absence of the light, and tremble beneath the violence of the storm, while unconsciously it may, like the rose, be borrowing from the cloud and the rain-drop a purer freshness and a sweeter perfume. It may be that like the flowers it is guarded and watched by beings of a higher order than itself, who see only good in the storm and tempest, and who watch the moment of its deepest sorrow, to praise and love its beauty the most. There is a principle of vitality within us, which perhaps can only be invigorated by misfortune. Happy is the heart that by its creative fertility can preserve its greenness and bloom in uninterrupted sunshine. But happier still the heart that can turn even the shaft of affliction into a living plant, bearing flowers and fruit!

I passed where the ploughman was rudely tearing the smooth green-sward from the bosom of the earth; and I heard a voice from the earth exclaiming, "Why am I thus deprived of my beauty, and torn?" But soon the seed which he had planted sprung up, and the earth became covered with a more rich and beautiful mantle than before. Honored, respected, useful and happy, the earth now repented of her complaints, and sent forth a voice of gladness and of praise to God.

I stood upon the sea-shore in the light of a fair summer morning. The waves were still, and from the fair surface of the ocean, as from a polished mirror, the heavens were reflected so perfectly that it seemed but the sky inverted, and the shore seemed the brink of space. But when I looked more closely into the water, it was impure and thick from the calm, and alive with myriads of minute worms and creeping monsters of deformed shapes, twisting and rolling in the stagnant element. But the storm-spirit flew, roaring from the east; and, lashing the whole ocean into foam, drove its heavy waves far up against the rocks, which beat them back in spray, upon the whips of the Furies from whom they seemed flying: and, thus driven and dashed, the mighty waters seemed to groan and travail with pain. The storm subsided; and, when again I sought the shore, the waters were pure and clear; and far down the pellucid depths I could see the white pearly shell, and the graceful coral, and the gold fish, playing his easy gambols. My heart drank in the lesson. "I will guide myself," I exclaimed, "by the teachings of nature, and repine no more at affliction, but into its troubled waters, as it were into the pool of Siloam, cast my sicknesses, and live." C.

ASSOCIATIONS,

A VITAL FORM OF SOCIAL ACTION.

In the physical world about us we see forces of two wholly different kinds, namely, vital forces and mechanical forces; and, in accordance with this distinction, divide bodies into vital and mechanical. The difference alluded to is seen broadly in the difference which exists between a draught-horse and a locomotive engine. It is seen also in the difference between the warming of the horse's blood, and the heating of the water in the locomotive's boiler: or again, in the difference between the movement of the horse's limbs, considered as levers, and the action of the muscles which give play to those limbs.

This distinction, so familiar and plain in the material world, is true also of the mental and moral worlds. Thus, the common processes of arithmetic are mechanical—so entirely mechanical, that Mr. Babbage has made his *calculating* engine, which is not only far more accurate than man, but is also far more profound, and has succeeded in puzzling even the genius of its inventor. But, while this engine is thus mighty in mere calculation, the elements of which are given it, it is unable to select the elements necessary to the most simple process; there must come in the vital calculator, man. In music we see the same thing; by no very complex process, the various notes may be combined to an indefinite extent, and every combination be, more or less, a melody. This may be done by wheels and pullies, or by the mind acting mechanically: in truth, the most common form of musical composition is but a mechanical re-combination of the elements derived from old tunes, and might be as well done by an engine as by a mind: But not so with the melodies of the great Italians; not so with the harmonies of Handel and Beethoven. These men acted vitally in their compositions, and no machine, mental or material, can do what they did. In poetry, the rhyme and verse are usually merely mechanical; and all are aware how much of what we call poetry, is called so because it has rhyme and verse. But the true Poet is no machine; his very verse is alive: he does not count his fingers for his numbers; they, with the sentiments they embody, flow from his soul;

> "Spring to their task with energy divine,
> Laugh, weep, command, and live in every line."

So, too, in Painting, Statuary and Architecture, we find those who, with mere mechanical industry, re-compose pictures,

statues and buildings, from the materials about them; and those who truly create figures, faces, groups, and columns. The Greeks acted vitally when they built the Parthenon and the temple of Apollo near Miletus; and our ancestors acted vitally when from the Druid forest trees they caught the idea of the great cathedrals of England and France: but we act mechanically, when from fragments of these several buildings, we try to re-compose a consistent whole; placing Gothic spires and Saxon towers over Grecian porticoes.

The power which acts vitally we call Genius; that which acts mechanically we call Talent. The man of talent will *construct* a most excellent lecture, address, sermon, or anything else which can be constructed. But when the hour of earnest debate comes, and from the very centre of the spirit a word is needed to restrain, to compel, to calm, or to rouse, then the voice of the man of talent is unheard, for construction will not do; not only a living, but a life-giving power is called for; and while a thousand history-quarriers and masters of logic are as if dumb, some son of genius, who can create, lifts his prophetic tone, and the whole world follows him.

And in character we recognise the same distinction. He, whose virtues result from calculated happiness, here or hereafter; who walks by an external law, instead of an internal faith; who moulds his moral nature, as a potter the clay, is a mechanical moralist, and has not yet learned the vital truth of Christianity. Utilitarianism, in every form, whether in the Orthodox Churchman, Paley, or the Atheistic Jurisprudent, Bentham, is mechanical—inconsistent with what is called, in technical but true terms, vital piety. The life of the Christian will be true, because truth is his life, not because truth will buy bread and cloth. Luther was alive, and so was Fenelon, his opposite in faith and spirit, as it would seem at first. Erasmus was, morally, a piece of clock-work, and so, in a great measure, was Benj. Franklin.

But the difference between vital and mechanical action does not stop with individuals. Many social movements belong to each class. Thus, in the French Revolution, the great outbreak was vital, but the Constitutions of that time were mechanical, and could not work or last. So in this country the Republican form is living, but in Mexico it is a mere dead image, moulded after our living form, and there it is powerless.

But Society, which lies behind all Governments, and social arrangements, and of which they are but the outer skin, is always living. If the skin die, it sloughs off, and a new one comes.

It would seem, indeed, as if it were meant that Society, like the silk-worm, should grow toward the perfect state, not gradually and happily, but by fits and starts, with painful moultings, struggles, and sickness, nigh unto death. To certain periods seem to be given institutions fitting for the time, but not growing as the body within grows, and so succeeds a season of Revolution: not only forms of Government, which are commonly the least vital parts of society, change, but social organization throughout, changes; aristocracies cease, democracies come in, or democracies cease and despotisms rise.

Thus, in its day, the feudal system was the vital form of social arrangement; but the day went by; the feudal system was no longer what the spirit of society called for; it was as the second skin of the silk-worm approaching its third state; it grew dry and hard, it no longer yielded, as of old, to the motions of the body within, but cramped it and cut it with its inflexible wrinkles, until at length the expansion of the social juices cracked the hard case, and the great worm was left to struggle out of its prison. This moulting is not yet through.

Meanwhile, as it would appear, society demands, or rather produces unconsciously, many new forms to replace the old ones, which are nearly or wholly done away with, in some parts of the world. It is one of these new forms of social action that I am now about to speak of.

In all times and lands, it is noticeable that men have not acted individually. Even those individuals whose great powers have enabled them to do the most, have acted through bodies of men, classes and castes. Thus in Oriental lands, a Priesthood ruled; in Greece a Faction; in Rome a Patrician order; in Feudal Europe a Church and an Aristocracy. When Peter the Hermit roused Europe, he acted upon classes; when Hildebrand laid his grasp upon temporalities, he acted through his influence upon orders; when Luther effected the Reformation, he relied upon the common interests of many. The Church and the Aristocracy were in the Middle Ages strong enough to produce any result they wished. They were the true product of the time, and suited the time. Had a Temperance reform been then needed, the Church would have wrought it. Had Abolition been called for, the Church would have effected it. Had it been necessary to withstand Democracy and Revolution, the Church and the Nobles would both have helped in the good work. Even now, in England, the reliance of the Tory party is upon the Church and the House of Lords; to them men look in the great warfare of Conservatism with Chartism and Socialism. Now all this is right, and

while we look the Truth fairly in the eye, and see that we, in these United States, have no Church, in the sense in which Rome and England have, and cannot, of course, rely upon a Church, let us not sneer at the Oxford Divines and their followers, who see no hope in this dark day of our mother country, save through the might of Church authority; save through the denial of the doctrines of individual judgment, which have followed the Reformation.

But here the progress of Democracy has been much greater than in Europe, though the tendency of all Christendom has been to give up classes, and corporate bodies of every kind, and to come to simple, direct individualism. In our Government, we recognise only individuals, at least among whites; and in social life, the constant effort is to do away the castes produced by difference of fortune, education, and taste. The motto upon the flag of America should be, "Every man for himself." Such is the spirit of our land, as seen in our institutions, in our literature, in our religious condition, in our political contests,—for it is this antagonism to all corporations, all privileged bodies, and castes of every kind, which lies at the root even of the present political struggle.

We have then in the U. States a curious condition of things; no recognised orders, and no church, and yet much of the same desire for action in masses, which has always existed, and which must exist until ignorance and vice cease from the earth. One result of this condition of things has been the production of voluntary associations to an immense extent. I look, therefore, upon the system of associated effort, now so general, as a true and vital production of our times: by means of this system we strive to supply the want of a Church and an Aristocracy. It is a new form of social development; not a mere mechanical contrivance, which cannot last, but a true living mode of action on the part of society.

From this point of view, all associated effort becomes highly interesting, and worthy of careful examination. Like other living things, it is liable to decease, and with other earthly things, it will in time pass away, but still, like all that has life, it is God's work, and should be reverently dealt with.

Three forms of associated literary effort are seen in our day. First, that which seeks to increase results by a division of labor. This is seen in our Reviews, to which dozens of persons contribute, whereas, in the last century, Johnson, Addison, and Steele wrote their periodicals almost unaided. It is seen in the Encyclopedias, to which contributors are counted by fifties, while in the great works of that kind, published a hun-

dred years since, a few did nearly all the labor. We have now even a History of England, written by a dozen different hands; while Libraries innumerable, the result of joint labors, flow from the press.

The second class of Societies consists of those who gather numbers, in order, by numbers, to affect the minds of men, as well to act more efficiently for some one object. Such are the Temperance, Abolition, and various Educational Societies.

The third class consists of those which aim to unite men by acquaintance, common interests, and brotherly sympathy; not for any one especial object, but for the wide purpose of banding together in the cause of learning and religion those throughout the whole country, whose minds and hearts are free to take an interest in such things.

* * * * * * *

Religious faith is the basis of all social and all individual good. But religious faith will no more rest on authority in this land. Think of it what we may, individual opinion, and not the decision of a Church, must give us our religion. There is something in this application of individualism to Religion, which is startling and terrible; and no wonder that many are looking to Rome again, as to the single beacon-fire, which still stands above this heaving sea of opinion, doubt, and denial: the Eddystone of the ocean of religious controversy. To us it appears they look in vain; that beacon-fire, to which the world once owed its escape from shipwreck, is doomed, as we think, to extinction, though the very storm which will overwhelm it at last, may for the time make it burn the brighter. To us it seems that the whole course of things is toward the overthrow of authority, and the fullest reception of the doctrine of the Reformation. Where, then, is our safety? Upon what can our religious faith rest in this land? It must be upon the extension of intelligence and virtue, and upon the influence of true and good men over the ignorant and low.

Through schools, through lectures, through the Press, by professional labors, intelligence, reverence for what is venerable, respect for what is good, love for what is beautiful, must be spread abroad. And who can do it? The educated men; and they only by concert and union. The writers of our country must feel themselves called on to work for their country and mankind. Literature must cease to be an amusement, a mere pass-time, an ornamental thing, a luxury; it must lose its lightness, and become serious, for by it are to be worked out serious results. Books have become our pulpits, and newspapers our shrines for daily resort; if at those shrines we wor-

ship Mammon or Lucifer, and not the true God, woe, woe to us and to our country.

I cannot think it a dream, then, that in our land Religion must depend upon the diffusion of Truth and Goodness, mainly through the medium of associated action.

Man, weak and sinful as he is, cannot possess even Truth without making poison from it, as he makes whiskey from corn: the water of death from the staff of life. In his hands freedom is distilled over into libertinism, and unshackled thought ferments, and becomes scepticism and atheism. Can this be prevented? Will external authority, political and ecclesiastical, prevent it? We think History proves it will not: we believe it, at any rate, hopeless to control by authority, in our time and in the United States. We see no course open for escape, except unwearied toil on the part of those who see our dangers, to spread, *first*, Christian faith, and *second*, thorough learning.

To aid in spreading these, we believe God has given birth to the associated efforts of the day: we look upon them as vital forms of organization, destined, in connection with the scattered fragments of the Church, and the labors of individual men, to supply for a season the place of that united, and truly Catholic Church which, in God's own good time, may bring into one fold again the scattered sheep of our Savior.

J. H. P.

PURE BEAUTY.

Some blessed spirit from the world of love,
  Dwells with the purely beautiful of earth,
Persuading me to think on things above,
  And giving holiest aspirations birth.
Whence, else, have such the power to win and bind
  My heart as in a chain of heavenly gold,
Pure and angelic, in whose spell I find
  Nought that is borrowed of terrestrial mould?
Such are affection's noblest, brightest streams,
  Far from love's sacred fountains issuing deep;
Such and so holy are the purest dreams
  That float, immortal, through an angel's sleep;
  Thoughts, far above the earth, like mountain snow
Long seen at night, and faintly touched by day's expiring glow.

April 14, 1829. C.

MULTIPLICATION OF SECTS IN RELIGION.

Among the great features of the present day, the multiplication of sects is one of the most remarkable. We will not undertake to say how far the Roman Catholic Church remains entire. It has the reputation of great unity, and it is upon this fact that its advocates base their strongest popular argument, viz., that discord and diversity of opinion dwell with error, but union and constancy with truth; and that, say they, is to be found no where but in their church. We shall sift this argument hereafter. We admit now, that the national churches of England and Scotland have been crumbling for the last half century. The tower that Protestantism reared has been beaten by the waters of the sea. Mass after mass has fallen, and these masses have formed other terra firma, which time has covered with verdure, and again the waters have divided them—the ever restless waters!

The Episcopalian, the Presbyterian, the Baptist, the Methodist Churches, have each, as time rolled on, suffered the fate of the Roman Catholic, and have been invaded, within their lesser supremacies, by lesser reformations. Even the kindly Quakers have not been able to preserve their peaceful walls from angry discussion, and their holy tabernacle has been rent, not without bitter feelings, into two opposing masses.

It is of the utmost importance to remark here, that these controversies have not been between those who cared for religion on the one hand and those who did not care for it on the other. If these churches had thus, as it were, *decayed* to pieces, it would be a sad omen indeed for Christianity. They have rather been protestantized into parts; and Protestantism is a vital principle. The disputes are between those who have thought and felt deeply upon the doctrines they severally advocate, and who contend for truths honestly believed by them to be important to the cause of faith and goodness.

Keeping this remark in view, we enter more cheerfully upon the question, what means all this discord and diversity of opinion? Whence is it, and whither tends it?

The infidel triumphantly answers that it disposes at once of the truth of Christianity. The Roman Catholic as triumphantly answers that it shews the fatal error of separating from the faith and discipline of Rome, where all is unity and constancy.

The new churchman, on the other hand, hails this breaking up of the boasted creeds of powerful sects, as a signal that the

Old Church is dead, and that the New Jerusalem is descending upon earth as predicted in the Apocalypse.

Thus, each party interprets this great fact as the harbinger of triumph to the cause he advocates. Nay, each so announces it to the other, and that with the most perfect seriousness. But with what eyes would a Christian, who is not a partizan, regard it? We think, as the evidence of three things, first, that as the world grows better informed in externals, it begins to inquire more into the spiritual; second, that the power of one man or body of men to oblige another man or body of men to interpret the meaning of Scripture as they choose to dictate, is unquestionably diminished; third, that their disposition to do this is unfortunately not diminishing in the same ratio. All agree that the Bible, rightly understood, is the true rule of life and faith. The only question among Christians is, who shall interpret that Bible? We say, let each man interpret it for himself, aided therein, but not compelled thereto, by his neighbor. Not so say the creedists and influential churchmen—or rather, not so act they, by which we conclude, not so feel they. And here lies the reason why a great sect divides with so much ill feeling and moral mischief. When the Roman Church was thus divided, at the war (we might almost call it) of the Reformation, was it not because Rome asserted that monstrous claim, the right of her priesthood to interpret the Bible for all men forever? And is she not still asserting that claim? When the Presbyterian Church was thus divided into two hostile portions, was it not because she (though Protestant) asserted the same right? And is it not so with the Episcopalian, the Baptist, and the Methodist Churches? Here then lies the cause of the dissentions attending upon diversity of opinion. We do not wish men to be indifferent to each other's opinions. That were far worse. But we say they should not be angry with each other. They would each and all deny this fact, we know; but the fact is one of daily and hourly occurrence, and the denial only proves that it is felt to be disparaging to reason, dignity, conscience and Christianity. But it lies too deep in the self-love of the poor human heart to be easily given up. What a weapon it places in the hands of the scoffer at Christianity! It accounts also for a phenomenon which otherwise might astonish us all—the continued popularity of the Roman Catholic Church. As long as the rest of Christendom continues vexed by the dissensions of anger for opinion's sake, so long will Rome hold her own; because the honest Papist prefers remaining in the bosom of one Pope, who seems to have some claim upon

him, to rushing into the arms of five hundred self-constituted dictators. We are all Popes: at least, too many of us have that very spirit which we profess to *protest* against in Rome, viz., the spirit of excommunication; and we defend it by precisely the same arguments. We refuse to partake of the Lord's supper with those who refuse to permit us to interpret the Bible for them: nay, though we know them to be men of truth, professing to believe in the Bible, and in Jesus Christ as "the way, the truth and the life,"—though we know of no stain upon their characters, but see them daily worshipping God, and doing good, and nothing but good, to their neighbor; —monstrous as this inconsistency seems, it is still more monstrous to charge upon them a *sin*, in not permitting us, who are as weak and fallible as they, to interpret the Bible for them; and what is most monstrous of all, we do this in anger!

This accounts for the dissensions among sects; but as a cause, it has of course nothing to do with creating difference of opinion. That may exist without dissention, and ought to. The spirit of truth may be equally sincere in two minds, yet they may come to very opposite opinions. But the spirit of love, which is equally important, may nevertheless unite them as brothers, at the table of the Lord. Indeed, indeed it should be so; and we wish, in this publication, to bring men's minds to this point—"Faith, Hope, Charity; but the greatest of these is charity." C.

THE TWO COMMANDMENTS.

"Talk they of morals? O thou bleeding Love!
Thou maker of new morals to mankind!
The grand morality is *love of Thee!*"

It has been said that the Unitarians, as a body, exalt the human intellect, lay great stress on good works and on a purely moral and innocent life. They have been called a "*second commandment people*," hoping to win their way to Heaven by doing their duty to their neighbour. The Religion that sinks in the dust and ashes and rises to set its affections on things above—the religion of a broken heart and self-humiliation—the religion that is daily sustained by prayer and meditation, is little preached, it is said, and less understood among them. If these positions be true, which we are not prepared to admit, how egregiously do they err, what strange inconsistency in supposing the heart can go out of itself, so that its chief

bliss shall be in blessing, without being filled and animated with the love of that Perfection, of which all earthly excellence is but the type and shadow, or without one thought of Him who set an example of self-immolation from the cradle to the grave—of that dear Son, the "express image of the Father," who came to introduce, and who died to establish the Law of Love, the law which shall prevail to all generations, until every knee shall bow to, and every tongue confess its supremacy. No, believe it not; as the night followeth the day, he who is *perfectly* actuated by the precept of the second commandment, will be moved, guided and controlled by the spirit of the first. The heart will love, we may reason and philosophise as we will, the *heart must be filled;* if self-love or a worldly spirit reign supreme, then is not the love of thy neighbour there. We must displace the old affections, before we can plant the new; before it can be animated with the noblest, highest, only legitimate object of entire and perfect love; and in proportion as the reign of unselfishness is advanced, will the love and "peace of God" rule in thy heart. "Then it is," to use the words of an eloquent writer, "that thou throwest around thee that gracious radiance which Jesus means, when he bids thee to let thy light shine before men; then it is that thou preachest the Gospel, as the power of God unto salvation, more effectually than can be done by thy words. The only sign—the only means—the only end of earthly happiness, must be the Cross. The noblest of created beings is the self-denying, honest-hearted Christian." K.

OUR STATE UNIVERSITIES.

At Athens and Oxford we have two State Seminaries, nobly endowed, in most respects admirably situated, and capable of becoming ornaments as well as most valuable aids to our State.

That at Athens possesses two townships of land, or forty-six thousand and eighty acres, which at an average of three dollars the acre would make a capital of one hundred and thirty-eight thousand dollars, giving an income, at six per cent., of more than eight thousand dollars each year. The present income being only about half of this sum, the land is rented, on an average, at a valuation of only one dollar and a half the acre. Much of the land is broken, comparatively

unproductive, and not to be rented at any rate; but much is well situated, excellent wheat land, and worth from eight to twenty dollars for common farming purposes. In addition to their agricultural produce, coal and salt are found in the University townships. The Athens Institution ought therefore to have an income of at least eight thousand dollars; probably if the lands were now revalued, they would yield twelve, and fifty years hence, twenty-five thousand. The original leases, retained the power of revaluation each fifty years, (if we remember right,) but this power as was thought was taken away by an after act of the Legislature; the legal effect of this act has never been determined we believe in court.

The Oxford University possesses only half as much land as that at Athens, but its value is fully equal, being all of good soil, and well situated, so that its income should be as much as from eight to twelve thousand dollars, if not more. Its receipts from the endowment are, we believe, not more than forty-five hundred dollars; and as its leases were perpetual, and as to revaluation in the same condition as those at Athens, (as we learn,) it is doubtful whether its present income will increase. So that these two Universities, which should have enough to buy books, cabinets, apparatus, &c., to any useful extent, are, there is reason to fear, tied down forever to four thousand, five hundred dollars; though fully entitled by the middle of this century to treble these sums at least. This is but one of the many cases in which our Legislature has most grossly misused the endowments for education in this state. The Common School lands have been much worse dealt with.

The "Ohio University" at Athens is beautifully placed upon a gentle hill overlooking the valley of the Hocking, which, bending around the hill, is seen in three directions from the College buildings. These are three in number; all of brick. The central building stands rather higher than the others, and though of no great beauty, is in better taste than most Colleges, and is helped in appearance by a very pretty cupola. It is occupied in part by sleeping rooms, in part by recitation rooms. The side buildings are chiefly occupied by dormitories. Until the reorganization of the College a year since under President McGuffey, not only the grounds about the buildings, but the buildings themselves were, we are told, in a sad state. That efficient officer has changed the face of things. A Common, which surrounded the Colleges, has been enclosed, cleared of its rubbish, laid down in grass which is kept close shaven, and planted with trees. The central building has been surrounded by a terrace, with flower borders, and all that can give an air of neatness and taste. Within, the

entries have been turned into music and drawing rooms, a Chapel, &c.; the recitation rooms are fitted with excellent seats and desks, lamp-stands, and other conveniencies; and throughout is visible an appearance of progress, order, care, and constant attention. So much for externals. In regard to studies, from an attendance upon the examinations during two days, we should think them thorough, well arranged, and so taught as to be truly learned: the following list of studies we take from the Catalogue;

COLLEGE COURSE.

FRESHMAN YEAR.

Winter Term.

Latin. Sallust, Horace, Odes and Epodes,	-	9 A. M.
Greek. Græca Majora, vol. 1st,	- - -	2 P. M.
Mathematics; Algebra,	- - - - -	6 A. M.
Elocution and Composition,	- - Monday	3 P. M.

Summer Term.

Latin. Livy,	- - - - - - -	9 A. M.
Greek. Græca Majora, vol. 1st,	- - - - -	2 P. M.
Mathematics. Geometry, Plane and Spherical Trigonometry and Mensuration,		6 A. M.
Elocution and Composition,	- - Monday	3 P. M.

SOPHOMORE YEAR.

Winter Term.

Latin. Horace; Satires and Epistles,	tri-weekly,	6 A. M.
Greek. Græca Majora, vol. 1st,	tri-weekly,	6 A. M.
Mathematics; Descriptive Geometry, Shades and Shadows, Linear Perspective and Surveying,		9 A. M.
Rhetoric. Blair,	- - - - - - -	2 P. M.
Elocution and Composition,	- Wednesday	3 P. M.

Summer Term.

Latin. Tacitus,	- - - - - tri-weekly,	6 A. M.
Greek. Græca Majora, vol. 2d,	- tri-weekly,	6 A. M.
Mathematics; Analytical Geometry, embracing Conic Sections,		4 P. M.
Botany,	- - - - - - tri-weekly,	9 A. M.
Logic,	- - - - - - twice a week,	9 A. M.
Criticism and composition,	Wednesday	3 P. M.

JUNIOR YEAR.

Winter Term.

Latin. Terence,	- - - - tri-weekly,	6 A. M.
Greek. Græca Majora, vol. 2d,	- tri-weekly,	6 A. M.
Mathematics. Differential and Integral Calculus,		4 P. M.
Natural Philosophy and Chemistry,	- -	10 A. M.
English Literature and Composition,	- Friday	3 P. M.

Summer Term.

Latin.	Cicero de Oratore, - -	tri-weekly	6 A. M.
Greek	Græca Majora, vol 2d, -	tri-weekly	6 A. M.
Analytic Mechanics,	- - - - -		9 A. M.
Mental Science,	- - - - - -		4 P. M.
English Literature and Composition, Friday,	-		3 P. M.

SENIOR YEAR.

Winter Term.

Astronomy and Natural History,	- - -	6 A. M.
Moral Science,	- - - - - -	9 A. M.
Political Economy,	- - - tri-weekly,	4 P. M.
English Philology and Classics, twice a week,	-	4 P. M.

Summer Term.

Mental and Moral Science reviewed,	- -	9 A. M.
Mineralogy and Geology,	- - - -	11 A. M.
National and Constitutional Law,	- tri-weekly,	4 P. M.
English Philology and Classics, twice a week,	-	4 P. M.
General Review.		

In each study the recitations and lectures are daily, unless otherwise indicated.

It will be seen from the above plan, that there are three regular recitations of each class daily, and on one day of each week four. Each recitation lasts an hour. The students recite every day throughout the year, (Sundays included,) at 6 o'clock A. M.

A merit roll is kept by the Instructor, on which is noted the value of each recitation, and the result at the close of each week is entered upon a permanent record, and publicly announced in the Chapel.

EXTRA STUDIES.

Instruction is given to voluntary classes in Hebrew in the winter, and in the German and French in the summer.

Vocal Music and Drawing are taught to voluntary classes at an extra charge.

IRREGULAR STUDENTS.

Students may, under the control of the Faculty, pursue such studies of the term as may be selected by their parents or guardians, in connexion with the classes regularly pursuing those studies. But no student may, without express permission of the Faculty, have more or fewer than three recitations daily, and none will be permitted to graduate who have not gone through the whole of the regular course.

COURSE OF STUDY FOR RESIDENT GRADUATES.

Resident Graduates are entitled to pursue any studies of the course in connexion with the regular classes, gratuitously. Instruction will also be given them in advanced branches by the different Professors, as may be found desirable.

SABBATH-DAY INSTRUCTION.

All the students are required to recite a Bible lesson on the Sabbath at 6 o'clock A. M., and to attend divine service in the Chapel at 3 o'clock P. M.

The Professors are as follows:

Rev. Wm. H. McGuffey, L. L. D., *President, and Professor of Mental and Moral Science.*

Daniel Read, A. M., *Vice-President, and Professor of the Latin Language and of Political Economy.*

Rev. Alfred Ryors, A. M., *Professor of Mathematics and Mechanical Philosophy.*

Rev. Frederick Merrick, A. M. *Professor of Chemistry and Natural History.*

Rev. Elisha Ballantine, A. M., *Professor of the Greek and Hebrew Languages and Literature.*

Rev. Wells Andrews, A. M., *Professor of Rhetoric and English Literature.*

James B. Anderson, *Instructor in Vocal Music.*

James A. Cleveland, Esq., *Instructor in Linear and Landscape Drawing.*

Rev. Enoch S Shepard, *Teacher of the English Model School.*

The number of students in the preparatory department and College, was, at the close of the late session, 143; an increase of fifty per cent. or more on the year previous.

There is but one difficulty about Athens, the difficulty of access; no stage goes near it, and roads are rough in all directions. This will be removed when the canal is finished through the valley of the Hocking. Meantime the easiest route is from Galliopolis. The town, containing about a thousand inhabitants, is pleasant and healthy; the neighborhood well calculated for exercise, and the temptations to dissipation very few.

"The Miami University" at Oxford is even more beautifully situated than that at Athens, overlooking a most lovely country. The main building is massive, but as ugly as man ever built, and what is worse, in a state of dilapidation that is lamentable. The plaster has fallen from the ceilings of the halls and chambers; the Chapel looks as if not meant for occupation; the recitation rooms are enough to strike dismay into a stout heart; while around the building the long grass lies uncut, and the door-step is still a mere log. Whether all this is owing to the somewhat disorganized state of the Col-

lege just now we know not; but as citizens of Ohio, we feel not a little ashamed to have one of our literary institutions present the unclean, tasteless, careless, ruinous condition which the College and yard at Oxford presented last August. There was the same tumble-down air about every thing, library and all, which one sees about a lazy, whiskey-drinking farmer's house in the Miami valley; while at Athens is the solid, comfortable, flourishing look that marks the sober Yankee or industrious Pennsylvanian.

We should have feared the young men would become contaminated, but their "Halls" showed they had resisted evil example. They were neat, tasteful, and well stored with books. Indeed, the Literary Societies of both Colleges are very useful aids to the Professors, and in all respects show their value. The Libraries both at Athens and Oxford are small.

In respect to studies and discipline, Oxford cannot be said to have a character at this moment, as the Faculty is not yet reorganized. When it is we trust every thing will start anew, the whole appearance of things be changed, and the Miami University "progress" as her sister among the Knobs has. P.

POLITICAL CONVENTIONS.

Though politics are out of our sphere, we cannot but refer to the various Conventions which have been held in Ohio during the past month, closing with one in our own city upon the day on which this number of our magazine should have been published. They shew, to say the least, a most remarkable excitement; such as the younger of us have never before seen. With the causes and probable results of this excitement in a political point of view, we shall not meddle; but the moral consequences are not forbidden us. We feel it proper then to say, in the hope that one or two may be led to think on the subject, that *such excitement as we have lately witnessed, must, almost necessarily, be demoralising.* No matter how praiseworthy the cause of such a movement, it unfits men for sober and calm action; it leads to constant resort to grog-shops; and leaves the whole community in a state of feeling which it needs great care to counteract. Let our citizens then think of the need of vigorous steps to prevent the evils we may rightly apprehend: we mean, in their families, and with those young men, particularly over whom they have authority or influence.

We also feel bound to express our fears that the course of the Whigs in some points, has tended to unfit our people for self-government. The great aim of the true Conservative party, from the time of Washington, has been to withstand demagoguism in all its forms. For one, we have no hesitation in saying, we think the Whigs, in the present canvass, have increased very greatly the spirit of popular flattery; the most dangerous enemy we have. One form of this has been, (as it appears to us, though we may be in error,) in the use which has been made of Mr. Van Buren's expenditures. To reprehend all needless luxury and expense, is well and wise, and still better is it to expose foolish imitation of foreign manners; but the spirit of too much of the abuse lavished on the President, has been, not a true spirit of democratic simplicity, but rather the spirit which would call forth the prejudice and hatred of the poorer classes against all luxury and taste.—With the ends which it is hoped to gain we have now no concern. The means used we fear have been, too many of them, demoralizing, and no end will justify such means. If our people are so low as to make a resort to slang and nicknames, necessary in order to reform alleged evils,—they are not fit for self-government, and will soon cease to govern themselves. We do not believe they are so low, but they soon will be if the Conservative party in our land aim no higher than to find available candidates and popular slang-phrases. P.

MONTHLY RECORD.

FOR OCTOBER, 1840.

CRITICAL.

We not only believe that novels were meant to be read on steamboats, but almost believe that steamboats were invented that we might fully enjoy novels: at any rate, one of the great advantages of steam navigation is that it enables us to read books which we never could get through at home. During a late trip up the river, we were thus enabled to master two of James', one of Marryatt's, and one of Ward's books, upon which, with some others, worth reading on shore, we now offer a word or two.

Mr. James' novels, The Duke of Guise, and the King's Highway, are, like most of his stories, full of interest, but devoid of that power which marks Scott, the power of creating living men and women. His characters have little that is individual, unless they are historical, and then they are commonly exaggerated. Compare his Henry of France, Henry of Guise, and Henry of Navarre, three grand characters, with Scott's James in Nigel, Charles in Woodstock, Louis, and Charles of Burgundy, in Quinten Durward, or with any other of his historical portraits. James, like a common portrait painter, gives the features, color and posture,—but it is all a copy, not a creation; correct but lifeless. Scott conceives his subject so vividly as to create it anew, and paints a living man, whose original is in his own brain, and not a dead copy, the original of which is in the writings of Hume or Sismondi, nor even of Clarendon or Froissart.

Mr. James, however, though far inferior as an artist, and therefore less valuable as an historical illustrator, is in this last character a very valuable as well as most voluminous writer. Scarce a month passes without a new novel from his desk, and yet none of them are worthless; many are excellent, and full of true reflection. The King's Highway is valuable as an historical sketch, not of individuals, but of society; and from its suggestions many trains of

thought may spring, well worth dwelling upon. In truth, as Macauley says, we may find our civil history in one writer, our religious annals in another, our constitutional and literary records in a third,—or all united, it may be, in the Pictorial History, now in progress; but in our novels only, can we hope to see the actors of History erect, clothed and moving.

The work by Capt. Marryatt, to which we gave some hours, was The Phantom Ship, and we were pleasantly disappointed in it. We think it one of the best tales of a supernatural kind that we ever remember to have seen. The supernatural is not so much pasted upon the natural, as infused into it. In various characters, at all times, and in connection with the most matter-of-fact details, the wonderful comes in and tinges the whole, without destroying its probability. The character of the heroine, Amine, we think a new one in fiction; and a most interesting one. Her bold, warm, high-minded, strong-minded, and yet wholly womanly character, is, we think, very well sketched. She is perfectly individual; is alive, and excites the interest of a living being. Lady Laura, in James' Highway, his heroines in general, together with all of Cooper's, and many of Scott's, are painted dolls: Amine is, with a few of Sir Walter's, and all of Shakspeare's, a woman, full of strange, inconsistent, and unintelligible feelings, but feminine in all. Her changes respecting religion, her treatment of the Catholic priest, her last acts,—are all more like real life than novel-writing.

Mr. Ward's "Fielding" we were disappointed in also, but the other way. We could never get through De Vere or Tremaine, but we presume they have merit. Fielding we made an end of, but for ourselves, found no merit in it. The writer appears to be a man who has lived among the aristocracy of England, in as great ignorance of the mass as his hero. He tells us of content in lower circles, of happy butchers, and worthy squires, as if he were a discoverer. His men and women are posts with labels on them, his sentiments superficial, his philosophy shallow, and his social and political views Tory in the narrowest sense. He does not seem to dream of progress at all; the German peasants, happy and stationary, appear to him the perfection of man. Slavery, or the state of the Hindoos, Mr. Ward would think the best possible condition for human beings, provided the masters were merciful. He has no faith in the Christian view of man and his powers, and that want of faith is a key to his whole system; as

indeed it is to the whole Tory system.

Another book of a novel character, though no novel, which we read, was Brownson's new views on religion and society. Mr. B. is held in such horror just now, because of some late heterodox political views, that it is as much as one's life is worth to mention him without execration. The Dial, of Boston, is pronounced "libertine" and "licentious" for no greater crime than praising Mr. B.'s "philosophical analysis," and "fearless energy." (See Cin. Chron., Aug. 5th.) However, though we believe our Whig friends have deceived themselves into thinking Mr. B. an enemy of all goodness, because he looks upon Priests and Ordinances as William Penn and his band of Friends did and do; and though we fear their eyes are blind to his true power and worth, because they differ from him on some points, yet we feel obliged to say that we think few writers of equal clearness, vigor and boldness have appeared in these United States.

Right or wrong, he has a mind of his own, and does not follow any leader, as most of us do, like blind mice holding by the tails of a few open-eyed ones. We do not believe there is as much thought, well expressed, and deserving careful consideration, in any equal number of periodical pages, as there is in the pages of Brownson's Review, beginning with its establishment, and coming down to this time. The very article on the Laboring Classes, which has shaken our nerves so, we think worthy of careful study. We believe with Mr. B., that the cause of Property against Birth being decided, that of Man against Property must come on and be tried; and all this howling and shrieking of Conservative men and women seems to us like the uproar by which the Peruvians tried to stop the moon's eclipse. As respects the spirit of Mr. B.'s article, and the mode of action he proposes, we are in the strongest opposition to him: we think his spirit unchristian, and his plan of action unwise; but we believe him as honest as Luther, as fearless as Knox, and as capable, either for good or evil, as any writer of our day.

Of his ability, we think his "New Views" good proof; we deem them conclusive as to his "philosophical analysis," and "fearless energy."

Of the Dial itself we had intended to speak this month, but as a few days will bring us a new No., we defer it; as also a notice of Mr. Macauley's Miscellanies.

THE

WESTERN MESSENGER.

DEVOTED TO RELIGION AND LITERATURE.

VOL. VIII. NOVEMBER, 1840. No. 7.

THE BIBLE:

WHAT IT IS, AND WHAT IT IS NOT.

BY REV. JAMES MARTINEAU.

(CONCLUDED FROM THE SIXTH NUMBER, PAGE 247.)

BUT I must proceed to my last argument, which is a plain one, founded upon facts, open to every one who can read his Bible. I state it in the words of Mr. Thirlwall: 'the discrepancies found in the Gospels, compel us to admit that the superintending control of the Spirit was not exerted to exempt the sacred writings altogether from errors and inadvertencies;'* nay, he speaks of 'the more rigid theory of inspiration' having been so long 'abandoned by the learned on account of the insuperable difficulties these opposed to it," that it would now be a waste of time to attack it."†

I have very frequently heard it affirmed that, in the sacred writings, no case can possibly occur of self-contradiction or erroneous statement; that the very idea of inspiration, is utterly opposed to all supposition of the presence of error; that the occurrence of such a blemish would prove, that the writer was not *so* under the immediate teaching and superintendence of Almighty God as to be preserved from error; or, in other words, that he was not inspired; that the erroneous passage must indeed be rejected, but, with it, the whole work

*Schleiermacher's Critical Essay on the Gospel of St. Luke. Introduction by the Translator, p. xv.

†Pp. xv. and xi.

in which it is found, as destitute of divine authority. I have brought Mr. Thirlwall to confront the question of fact; let me quote Dr. Paley in relation to this statement of principle. "I know not," he says, "a more rash or unphilosophical conduct of the understanding, than to reject the substance of a story, by reason of some diversities in the circumstances with which it is related. The usual character of human testimony (Dr. Paley is discussing the discrepancies between the several Gospels) is, substantial truth under circumstantial variety." "On the contrary, a close and minute agreement induces the suspicion of confederacy and fraud."* If both these statements be true, the phenomena of inspiration would be identical with those of confederacy and fraud. I estimate the Scriptures far too highly to hesitate, for a moment, about pointing out to your notice certain small variations and inconsistencies, utterly destructive of the doctrine of plenary inspiration; but absolutely confirmatory, in some instances, of the veracity of the historians, and, in all, compatible with it. Our faith scorns the insinuation, that these sacred writings require "any forbearance from the boasted understanding of man."

1. The different Evangelists are at variance with each other, with respect to the calling of the first Apostles. They differ with respect to the *time*, the *place*, the *order;* e. g.:

First, as to *time;* Matthew† represents the imprisonment of John the Baptist as the occasion of our Lord's beginning to preach, and as preceding the call of any Apostles.

John‡ represents Andrew and Simon, Philip and Nathanael, as called,—the miracle at Cana as wrought, a Passover as attended at Jerusalem,—a residence of Jesus and his disciples in the rural district of Judæa, as going on; and then adds, "for John was not yet cast into prison."

Next, as to *place:* according to Matthew and Mark,§ Andrew and Peter are called by the Lake of Galilee; according to John, in Judæa.

And as to *order:* Matthew and Mark represent the two pairs of brothers, as *successively* called: first, Andrew and Peter; then, after a short interval, James and John.

Luke,‖ making no mention of Andrew, represents the others as simultaneously called.

John represents Andrew as called with himself; and Peter, as subsequently called, through the instrumentality of his brother Andrew. Of James, (though affirmed by the other Evangelists to have been his own companion in the call,) he is silent.

*Evidences of Christianity, Part III., ch. i.

†Matt. iv: 12—22. ‡John i: 35—51. §Mark i: 16—20. Luke v: 10, 11.

The three first writers not being present, it is nothing wonderful that they are less accurate than the fourth, who was.

2. The three denials of Peter, as recorded by the first, third, and fourth Evangelists, will be found inconsistent in their minute circumstances. The denials are uttered,

according to Matthew,*	1. to a maid. 2. to another maid. 3. to those who stood by.
according to Luke,†	1. to a maid. 2. to a man. 3. to another man.
according to John,‡	1. to the maid who admitted him. 2. to the officers of the palace. 3. to a man, (a relation of Malchus.)

3. Matthew§ and Luke‖ state, that one Simon bore our Lord's cross to Calvary; John,¶ that Jesus bore it himself.

4. The inscription annexed by Pilate to the cross is given differently by every one of the Evangelists.

Matthew:** "This is Jesus, the king of the Jews."
Mark:†† "The king of the Jews."
Luke:‡‡ "This is the king of the Jews."
John:§§ "Jesus of Nazareth, the king of the Jews."

5. Matthew‖‖ and Mark¶¶ state that our Lord on the cross was reviled by both the malefactors; but Luke*** affirms that when one of them was guilty of this shocking mockery, he was rebuked by the other; and that the latter received the well-known assurance, "this day shalt thou be with me in Paradise."

6. The last discrepancy which I shall mention, has reference to the final Passover, and its relation to the day of crucifixion. But in order to understand the case, and indeed to read with intelligence the whole series of events connected with the crucifixion and resurrection, it is necessary to bear in mind the following facts:—

(a.) That the Jewish day commenced in the evening, and was reckoned from sunset to sunset.

(b.) That the Jewish Sabbath was the seventh day of the week, and extended from six o'clock on Friday evening, to the same time on Saturday.

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*Matt. xxvi: 69—end.
†Luke xxii: 56—62.
‡John xviii: 15—25.
§xxvii: 32.
‖xxiii: 26.
¶xix: 17.
**xxvii: 37.
††xv: 26.
‡‡xxiii: 38.
§§xix: 19.
‖‖xxvii: 44.
¶¶xv: 32.
***xxiii: 39—43.

(c) That at the Passover, the paschal lamb was slain at the end of one Jewish day, and eaten immediately, *i. e.*, at the commencement of the next, or about six or seven in the evening. The three hours before sunset, during which it was prepared, were called the *preparation of the Passover*, and belonged to the fourteenth of the month; while the hours after sunset, during which it was eaten, belonged to the fifteenth. The phrase, *preparation of the Sabbath*, was used in like manner, to denote the three hours before sunset every Friday.

(d.) The Passover being fixed to the fifteenth of the month, and *that* a lunar month, necessarily moved over all the days of the week; and might fall, of course, into coincidence with the weekly Sabbath.

(e) The feast of unleavened bread was a festival of seven days' duration, the first day of which coincided with that on which the Passover was eaten, following of course that on which it was killed.

These things being premised, we are prepared to notice the points in which the Evangelists agree, and those in which they disagree, in their accounts of the crucifixion, and its connected events. They all agree in assigning the same distinguishing incidents of our Lord's personal history to the *four great days of the week*, most interesting to Christians, viz., to the Thursday, the last supper; to the Friday, the crucifixion; to the Saturday, the sleep in the sepulchre; to the Sunday, the resurrection. But about the position of the Jewish Passover upon these days, they singularly differ; St. John fixing it on the Friday evening, and making it therefore coincide with the weekly Sabbath; the other three, fixing it on the Thursday evening, and so following it up by the Sabbath. The variance is the more interesting from its influence on our views of the last supper; which, according to the three first Evangelists *was the Passover*, according to the fourth, was *not the Passover*. The institution of the communion, as a Christian transformation of the Jewish Festival, rests entirely on the former of these narratives; St. John is altogether silent respecting it. Yet it was he who leaned on Jesus' bosom, and stood beneath his cross.

Now what is the just inference from such discrepancies? Is it that the writers were incompetent reporters of the main facts? Not so; for there are few biographers, however well informed, whose testimony, produced in circumstances at all parallel, would not yield, on the application of as severe a test, inconsistencies more considerable. Is it that they are not veracious? Not so; for not a trace of self-interest is dis-

cernible in these cases. Is it that they were not inspired? Not so; for the transition they underwent from peasants to apostles, from dragging the lake to regenerating the world, is the sublimest case of inspiration, (except one,) with which God has refreshed the nations. But it is this; that they were not intellectually infallible.

I have now endeavoured to give some idea of two different ways of regarding the Christian records.

I. They possess an *internal and self-evidence*, in their own moral beauty and consistency, and the unimaginable perfection of the great Son of God, whom they bring to life before us. With this evidence, which is open to every pure mind and true heart,—which speaks to the conscience like a voice of God without, conversing with the spirit of God within, all those may be content, who think that, *to accept Christ as the image of Deity, and the authoritative model of Duty*, is to be *a Christian.*

II. Those, however, who think that, in order to be Christians, we must hold one only doctrinal creed, containing many things hard to understand, and harder to believe, are aware that nothing short of a divine infallibility can prevail with us to receive a system so repugnant to our nature. And as this is incapable of self-proof, they appeal chiefly to the *external evidence and foreign attestation* which belong to the Christian records; beginning with the historical method, they endeavour to show,

1. That we have the original words of the Gospel witnesses, (*authenticity:*)

(2.) That, this being the case, we have the very Words of God (*plenary inspiration.*)

Now let me detain you by one reflection on these two methods. Suppose each, in turn, to prove insufficient, as a basis of Christianity, the other remaining firm; and consider what consequences will result.

If the internal or self-evidence be inadequate, (which our objectors must suppose, for it cannot, they admit, prove their creeds,) then every one must seek a foundation for his faith in the other. He must satisfy himself, *in limine*, of the personal authorship of the books in the Canon; a purely literary inquiry, and one of extraordinary labour, even to those who enjoy every advantage for its prosecution. In order to be saved, doctrines must be embraced, requiring for their proof an inspiration, which does not exist in the New Testament writings, except on the supposition of their *apostolic origin.* The ascertainment, then, of *this* point, is the necessary pre-

lude to all saving faith; this duty lies on the outermost threshhold of our acceptance with the Giver of salvation. So that God hangs the eternal welfare of every man on an investigation so critical and elaborate, that a whole life of research is not too much to understand it, and the most familiar with its details are, by no means, the most uniformly confident of its results; an investigation which assigns a certain date to each book, as the lowest limit of security; and says, if you dare to fix this letter or that Gospel upon a time later by half a century, you are lost for ever!

But may not the young and the ignorant trust in the guidance of a teacher? In his sermon on private judgment, Dr. Tattershall treats of this question, and lays down the following rule:—"In the case of adults, such reliance is justifiable *so far*, and *no farther*, than it is unavoidable. So far as God has not given the ability, or the opportunity of investigation, so far he will not require it; but in whatever degree any person has the power and opportunity of examining the will of God for himself,—in that degree,—whether he exercise his privilege *or not,—God will hold him responsible.* As to the liability to fall into error;—beyond all doubt, such liability exists, whether we submit to the guidance of any teacher, or exercise our own private judgment. How, let me ask, can we avoid drawing the following inferences?

(1.) That the greater part of mankind must be held to be in a condition rendering this reliance on a teacher "*unavoidable.*"

(2.) For this reliance, then, such portion of mankind must be held *justified in the sight of God.*

(3.) But such dependence makes them liable to err; and must, in fact, have led countless multitudes into error.

(4.) If these errors are fatal to salvation, then God *inflicts eternal torments for the inevitable results of a justifiable act.*

(5.) If these errors are not fatal to salvation, then *there is salvation out of the faith.*

The result, then, of this external system is, that you may be saved on either of two conditions; that you belong to the orthodox literary sect, and hold the Antiquarian opinions of the priests; or, that you belong to the ignorant, and can find out the right parties to whom to say, "I will believe as you believe."

Reverse the supposition. Conceive that in the process, becoming ever more searching, of historical inquiry, the other and external method should be found to be inadequate to the maintenance of its superstructure; what would be the fate of Christianity, trusted solely to its self-evidence? I will ima-

gine even the worst: and suppose that the first three Gospels are shewn to be not personally authentic, not the independent productions of three apostolic men; but a compilation of very composite structure, consisting of (we will say) some thirty fragments, obviously from different hands, and all of anonymous origin. In such case, the individual testimony of eye-witnesses being gone, the whole edifice of external proof which supports a dogmatic Christianity, must fall. But the self-evidence of a moral and spiritual Christianity, of a Christianity that clings to the person and spirit of Christ, is not only unharmed, but even incalculably increased. For how often, and how truly, has it been argued, that the mere inspection of the four Gospels is enough to prove the reality of Christ; that the invention, and consistent maintenance, of a character so unapproachable, so destitute of all archetype beneath the skies, so transcending the fictions of the noblest genius, and so unlike them, are things utterly incredible, were they supposed even of one writer: and that, for this same divine image to gleam forth with coincident perfection from four, belongs to the highest order of impossibilities. What then should we say, if these four were resolved into thirty? The coalescence of so many fragmentary records, could no more make a Christ, than the upsetting of an artist's colours could paint a Raffaelle. Whatever becomes of Church Christianity, that which lives in Christ, and has the power of love in man, is everlasting as the soul.

We are warned that "the Bible is *not* a shifting, mutable, uncertain thing." We echo the warning, with this addition, that Christianity *is* a progressive thing; not a doctrine dead, and embalmed in creeds, but a spirit living and impersonated in Christ. Two things are necessary to a revelation: its record, which is permanent; its readers, who perpetually change. From the collision of the lesson and the mind on which it drops, starts up the living religion that saves the soul within, and acts on the theatre of the world without. Each eye sees what it can, and what it needs; each age developes a new and nobler idea from the immortal page. We are like children, who, in reading a book above their years, pass innocently and unconsciously over that which is not suited to their state. In this divine tale of Christ, every class and every period seizes, in succession, the views and emotions which most meet its wants. It is with Scripture as with nature. The everlasting heavens spread above the gaze of Herschel, as they did over that of Abraham; yet the latter saw but a spangled dome, the former a forest of innumerable worlds. To the mind of

this profound observer, there was as much a *new creation*, as if those heavens had been at the time, called up and spread before his sight. And thus is it with the word of God. As its power and beauty develope themselves continually, it is as if Heaven were writing it now, and leaf after leaf dropped directly from the skies. Nor is there any heresy like that, which denies this progressive unfolding of divine wisdom, shuts up the spirit of heaven in the verbal metaphysics and scholastic creeds of a half-barbarous period,—treats the inspiration of God as a dry piece of antiquity, and cannot see that it communes afresh with the soul of every age; and sheds, from the living Fount of truth, a guidance ever new.

THE STAGE DRIVER.

"Wait a minute," said the driver to his horses, as, impatient at his turning to speak to a companion, after gathering up the lines, they began to move about uneasily—"wait a minute, till I get up, and we'll all go off together."

"Who is that you were speaking to?" said I, when we were fairly on the road.

"That's red-headed Dick—he used to drive to the same house where my route stopped. Last winter his boss paid him seventy dollars in gold, and he has got it all now, safely put away."

"Ah! I'm glad to hear it. Do many of you save your wages in that way?"

"Yes, indeed. There are many drivers who lay up their money, and try to behave respectably to passengers, and do well by their horses, and keep from drinking too much liquor. But what good does it do? nobody respects us any more. We work hard, and people think we're of no account, while there are a parcel of high fellows, who are clerks in stores, and wear straps under their boots, who I know get drunk at nights and break signs, and run in debt to the stable and coffee house; and people think them a great deal better than us, and despise us."

"Well, that's all wrong. People should be respected for their behaviour, not for their business or their dress. For myself, I feel much more respect for a hard-working, well-behaved, sober man, than for such high fellows as you speak of. But there is one thing I don't like about you drivers."

"What's that, sir?"

"You swear too hard."

"That's true; I know it. I often think it must be unpleasant to passengers, and try not to. But every body swears about me, and I find myself doing it too. I don't think much of any body else whom I hear swear, and yet I know I do it myself."

"Well, as it can't do any good to swear, and as it is disagreeable to many people to hear it, and for more important reasons still, I think, if I were you, I would try to break myself of it."

This conversation actually took place the other day, and I have recorded it as suggesting two or three considerations of importance.

1. It indicates a feeling, which prevails more widely, I judge, than we commonly suppose, among the laboring classes, of an unjust and false social position: "they don't respect us." Those whose trade compels them to wear coarse clothes, feel that, however intelligent, civil and virtuous they may be, they have a rank in society far below others who may be idle, dissipated, ignorant and conceited, but who are able to wear "straps under their boots." They feel this to be unjust and wrong, but they don't know how to help themselves. What wonder that they will follow any demagogue in politics, or any proselyting fanatic in religion, who will take them by the hand, treat them with the appearance of cordiality, and seem to think them worthy of social privileges!

2. Are we not disposed to make a very wrong estimate of the *moral* character of men, and judge them by outward appearance? There is a stage driver, a wagoner, a sailor, a mechanic, who looks rough, whose speech is abrupt, who swears a good deal, does not go to church, and occasionally drinks whiskey. And here is another, a polished young lawyer or merchant, who does not swear, (for it is impolite,) nor drink whiskey, (for he prefers champagne,)and who goes to church, (because it is a good place to shew off his elegant coat and whiskers and manners.) May not this last, contrary to our usual impression, be much farther from God and Christ than the other? He has fewer *coarse* vices, but may he not be far more selfish and more debauched, inwardly? To swear, to drink, and not to go to church, are sins; but not, as religious people commonly imagine, the chief and the deadly sins. Worse, far worse than these, are the spiritual sins which often possess the whole souls of our moral, respectable, intelligent, church-going citizens. The unbelieving heart of selfishness and pride, the hard, cold worldliness, the harsh tem-

pered austerity which scorns the feelings and tramples on the sensibilities of the human soul—against these, on the day of judgment, shall my poor profane stage driver rise up and condemn them, for he was humble and willing to confess his faults; but they belong to the Pharisees, who thank God every Sabbath that they are not as other men.

3. I have always found that the roughest kind of men were willing to be told of their faults, if it was done kindly and respectfully. But our religious travellers are very apt to think they are doing God service by rebuking the swearer in a voice of authority, in any company, and without any regard to his feelings. I would ask them, who made them a judge over their brother, and sent them out on the highways with this commission to select one particular sin, and rebuke it wherever they met it? Invariably such a course does harm and not good. A man feels insulted, and to insult a man is no way to reach his conscience. By seeking an opportunity, and speaking a word in season, a man may do much good; but unseasonable rebuke and exhortation, is no way to save souls. J. F. C.

MEADVILLE, AUG. 26th.

EXPOSITION OF REVELATIONS VII: 13—15.

"And one of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence came they? And I said unto him, sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white, in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple."

This is language peculiarly figurative and Jewish. Still I think it is not difficult to discover in it a simple and important meaning. It is only necessary to regard it carefully, and to trace its meaning through several successive steps.

The white robes in which the innumerable company assembled around the throne, are represented as being arrayed, in another part of the Book of Revelations, are said to be the righteousness of the saints. Here then we take the first step towards a comprehension of the text. We understand that the robe of white in which each individual of the heavenly assembly was arrayed, denoted the habits of justice, benevolence and piety, which characterized the individual. This dress was his own. No borrowed habits of goodness were thrown over personal habits of ungodliness. In other words,

the righteousness of the saints, seen in vision by John, in consequence of which they were received into a heavenly glory, was a personal, not an imputed righteousness.

How was this righteousness acquired? Was their character naturally holy? Had they never sinned? Were they now in heaven because they had merited such blessedness by a course of unsinning obedience to the holy and righteous laws of God? Far from it. At least, not so intimates the text. "Therefore are they before the throne because they have *washed* their garments, and made them white in the blood of the Lamb."

Blood is synonymous with obedience. The blood of Christ, considered as a physical substance, can have no efficacy in cleansing the soul from moral defilement. Nor is the term blood, in reference to Christ, used in the Scriptures as indicating such efficacy. It *is* used to designate his obedience. We read that he became obedient unto death, even the death of the cross;* and the merit of this sacrifice consisted in its being an act of obedience to God. For this obedience, being the last, most trying, the consummating act of duty on his part, God rewarded him by exalting him to his own right hand.† This exaltation was the "joy set before him" for which he "endured the cross."‡ Here then, we advance another step. We understand that the blood of Christ is synonymous with the obedience of Christ.

The obedience of Christ, considered in this broad sense, signifies the entire discharge of his mission. It comprehends his teachings concerning divine truth and human duty, and the example by which he manifested to the world the practicability of its precepts as rules of life. The obedience of Christ, in this view, becomes another name for the gospel of Christ; because it implies the promulgation and enforcement of the gospel system. Here we advance another step. We understand that the obedience of Christ means the gospel of Christ. And we are prepared to determine what is the connexion between the righteousness of the saints and the obedience of Christ.

Jesus Christ taught a divine system of truth and duty. He called men to believe in this system, in order that through obedience to its dictates, they might be saved from sin and made holy. He exhibited the practicability of such obedience by his own uniform conduct. He set a complete example of all the virtues he inculcated. And this too throughout a life of varied, afflictive, and trying incidents. When he had

*Philippians ii: 8. †v: 9. ‡Hebrews xii: 2.

accomplished this part of his mission, he could do no more, consistently with the principles of God's moral government, towards establishing this religion in the world, than to yield up his life for this purpose. This he did. And hereby he set the great seal of attestation on its truth. He had predicted that the last, conclusive "sign from heaven" should be given through his resurrection from the dead. Accordingly he submitted to the ignominious death of crucifixion. And God verified his prediction, by raising him up from the dead. The truth of his gospel was now finally sealed. The fainting hopes of his disciples were revived; their fears were scattered, and their faith firmly established.

And it is through faith—faith in the gospel as a divine system of truth and duty—that men are saved. Throughout the New Testament we find great prominence given to faith. And why? Because, unless men believed in the divine mission of Jesus, and of course in the divine authority of his gospel, they could not be expected to become his disciples and obey his precepts. This is evident. Faith, then, lies at the foundation of Christian salvation. But what kind of faith? A barren assent of the understanding? a belief in Christianity as a speculative curiosity? a superstitious faith in ceremonies, or a faith in certain controverted topics? Far from it. Christian faith is a practical faith in the gospel of Jesus Christ. It is a living principle; it works righteousness; it manifests itself through obedience to the divine commands. Truth is its origin—holiness its end. This is the faith that is counted for righteousness, "even the righteousness of God, which *is by* faith of Jesus Christ, unto all, and upon all them that believe." *This is the "righteousness of the saints," spoken of in the Book of Revelations; and this was the righteousness of the multitude whom John saw in vision before the throne of God. They were there, because they had so believed in Jesus as to be made holy in heart and life by their faith. Their faith in Jesus Christ was a living principle of holiness. They believed with the understanding and with the heart. Therefore they loved—therefore they obeyed. And through obedience they were clothed with the virtues enjoined in the gospel, with habits of justice, benevolence and piety—the white robes of saints. Arrayed in this vesture around the throne of God, whose goodness had revealed to them the gospel, through which they had "washed their robes," or acquired just, benevolent and pious habits, they ascribed their salva-

*Romans iii: 22.

tion, not to their own merits primarily, but to the sovereign, rich and free grace of God, manifested in Jesus Christ, saying, "our salvation be ascribed to our God, who sitteth upon the throne, and to the Lamb." And all the heavenly host worshipped God, and responded "Amen" to the ascription.

I have been thus particular in attempting to explain what we are to understand by the emblematic language, "washing our garments and making them white in the blood of the Lamb," as I have supposed it possible that this and similar language in some parts of the New Testament, might not in all cases be easily understood, or correctly apprehended.

H. E.

THE DIAL, FOR OCTOBER, 1840.

Sancho Panza, one of the few truly wise men whose biographies have come down to us, says "all cats look grey in the dark." It is upon this principle alone that we can account for what we hear said and see written respecting the Transcendentalists and the Dial. When men place Carlyle and Brownson, (who calls the former a "flippant Englishman,") under one head, and call them both "grey," we presume they are "in the dark." When men take this Dial, and make up their minds as to all its contents by reading an "Orphic saying," we know they are "in the dark." Nay, when Messrs. Emerson, Brownson & Co. are condemned altogether because of some opinions, we think it clearly a "grey cat" case. Professor Stowe, at the College of Teachers told us of a new-fangled Transcendentalism which was the quintessence of nonsense: we presume he referred to the views of these "Dialists." We were surprised to hear him say it; not only because we thought all agreed in believing that no system of faith is wholly nonsense,—but also because the two chiefs of this party, Emerson and Alcott, have been lately placed by the London and Westminster Review, and the Foreign Review, at the head of American writers. But so the world goes. Professor Stowe advocates Norman Schools; Professor Telford says, in substance, they are a mere humbug. Dr. Wylie says "sectarianism is heresy;" Dr. Beecher replies that "Sectarianism is Christianity." Now is it best to get light enough to see wherein we approve our neighbors, and wherein we differ from them, or shall we stay in the dark, and call all cats grey?

For ourselves we wish to analyze such compositions as these Transcendentalists present us; to dissect the men and women themselves, and to gain wisdom by learning their diseases. Are they not worth study? Cons der this fact, that Waldo Emerson has been lecturing for some years to the delight of such men as Jeremiah Mason of Boston. Is it probable such a lecturer speaks only nonsense? nay, is it not certain he speaks excellent sense, by intervals at least? We do not believe any of us *comprehend* the world: we apprehend a piece of it; lay hold on a clod or two, and so do others; and, as the world is round, some are right opposite to us, and yet have a hold as truly as we have.

Now these Dialists, as we take it, are anti-sensuous in their philosophy, as also are many of their abusers; they are heterodox in their theology, making belief in inspiration, miracles, and dogmas of little moment,—though not rejecting them as a body; and in expression, they are peculiar, seeking to address the reason rather than the understanding; they use words and phrases in a technical sense, and we may as well laugh at a proposition in Euclid, having never studied Geometry, as unintelligible, as at one in Kant, in Coleridge, or in Alcott,—for these three agree in having a phraseology each to himself. Thus, that Orphic saying, second only to Sam. Weller as a laughter-mover, beginning "The popular genesis is historical," has a visible meaning when we read the preceding proposition. To be sure, it seems to us that the meaning might be expressed less symbolically and more plainly, but we infinitely prefer this fantastic outside with something beneath, to the common emptiness which is concealed by plausible words.

That these Dialists are whole and sound is not probable. Who is? That they write nonsense is certain. Who does not? But do they not write sense too? do they not give good thoughts? are they not doing their share to christianize the world?

These men, in common with many others, are helping forward two great truths, truths which have been known from the earliest time, and yet for long periods lost sight of, so that to our generation they have to be spoken as if new.

One of these, is the truth contained in all the systems opposed to Locke's. It relates to intuitions, innate ideas, necessary truths, "transcendental elements of knowledge," or whatever we please to call those ideas which do not come from outward nature through the senses, and yet exist in all, even the youngest child.

Another great truth, as we deem it, which they are preaching, is this, that Christianity does not rest on miracles, but may be fully received by one, for instance, who never heard of the great works of Jesus. There is no necessary connexion between a miracle and truth: powers may control nature within certain limits which are not pure or true. It is true as we have heard said, that the character of Jesus gives interest and meaning to his acts, quite as much as they give evidence of his character. His miracles are part of his life, and are needful to it; we should feel as if something were wanting, had such a being no command over nature more than we.

These two truths, simple in themselves, but in their results most mighty, overthrowing kingdoms and changing the face of the world,—are now taught by many of all sects and views; the Dialists among the number. Thus far, to speak frankly, we do not think they have shewn the power they possess. The articles in the number before us, if we except two or three, will, we think, do little good. However, we know that among the writers for this work, are some dozen of the purest, clearest, and truest minds in the land, and such as will be felt, and felt deeply. We wish them all success.

THE KINGDOM OF HEAVEN.

The phrases, *the kingdom of God*, or, *the kingdom of Heaven*, which are synonymous, often occur in the New Testament. We read these words now without attaching to them any very definite meaning, and they make little or no impression on our minds, and yet they appear to have fallen on the ears of the Jews of our Saviour's times, with a power awakening like that of the earthquake. Thus we read, Matt. iii: 1—5, that when John the Baptist announced the kingdom of heaven to be at hand, the whole Jewish nation flocked to him. To what cause then, must we attribute it, that these words, which once produced such a powerful effect, fall now powerless on the ear? I can imagine but one cause of this, namely, that in the minds of the Jews there were certain important ideas connected with these words, which are not associated with them in our minds.

Perhaps it may not be uninteresting to inquire, what ideas *the Jews* held with respect to the kingdom of God, and what we are to understand by it. John the Baptist,* our blessed

*Matthew iii: 2—6.

Saviour,* and his apostles,† all commenced their ministry by announcing the advent of that kingdom, and a doctrine, which has been preached to us by such messengers, cannot be one of *passing* interest.

In entering upon this subject, I am fully sensible of my incapacity to do justice to it. To execute it as its importance deserves, would require a greater acquaintance with the Jewish writers of that time than I possess, and a much deeper degree of research, than circumstances permit me to make. Perhaps however my imperfect effort may induce some one more capable of doing justice to this subject, to undertake its investigation, and to illustrate it as it deserves to be.

If I mistake not, we must go back to the earlier history of the Jews, for an explanation of the terms, *the kingdom of God*, or *of Heaven*. The first form of government of the Jews was a theocracy. God himself designed to be the ruler and law-giver of his chosen people. He directed their exodus out of Egypt, guided them in their wanderings in the desert;—gave to them, through the mediatorial agency of Moses, laws for their government, and civil and religious institutions for their observance, and led them, after a preparatory training of about forty years, to the promised land of Canaan.

With the death of Moses, this direct divine guidance of the national affairs of the Jews, appears to have in a great measure ceased. We read, it is true, that on sundry occasions, God did signally interpose for the deliverance of his chosen people; but the ordinary administration of their government appears gradually to have been left, like that of other *nations*, to the wisdom of their rulers.

About the time of the advent of our Saviour, the opinion appears to have almost universally prevailed among the Jews, that the time was at hand when Jehovah was to introduce a new theocracy. God, it was expected, would send a new Mediator, who, like Moses, should stand between God and his people, to reveal his will to them, and to direct them in their conduct; and this expected order of things, the Jews designated by the appropriate terms of *the kingdom of Heaven*, or *the kingdom of God*.

The personage, who, under God, was to administer this kingdom, was by them designated by the name of Messiah, which means in Greek, *Christ*, and in English, *Anointed*. This term owed its origin to a custom common among the Jews, to anoint, or pour oil on the heads of such as were set apart to fill the offices of king, prophet or priest; and hence, all

*Matt. iv: 23, and Mark i: 14, 15. †Matt. x: 7, and Luke ix: 2.

these were sometimes called the Lord's anointed. But this term was used by pre-eminence, to designate the expected vice-regent of Jehovah under the new covenant; and hence he was emphatically styled *the* Messiah—*the* Christ, *the* Anointed. He was also known among them by the names of *He who was to come; the son of God; the son of man, of David*, and the *king of Israel;* all which names, though not precisely of the same import, were indiscriminately used to designate the same personage.

That the Jews of our Saviour's time did not expect a Messiah who should be the Supreme God himself, is abundantly evident from the Scriptures, and is indicated by the name itself. They expected him to be a man like Moses; a descendant of their king David; one who was, under Jehovah, to be their king and ruler, and who, in a particular and pre-eminent manner, was to be the Christ, or Anointed of God. Such was the Messiah who had been promised to them by the predictions of their prophets:* and I would here beg the reader to observe, that, when Jesus of Nazareth appeared, Nathanael acknowledges him as "the son of God"—"the king of Israel;"† and Peter confesses him to be the Christ of God.‡

It has been imagined by some, that the benefits which the Jews expected to derive from the advent of the Messiah, were purely of a political kind; but this is evidently a mistake. It may be that many, perhaps even a majority of the Jews, attached only ideas of national prosperity to the reign of the Messiah: it may even be that the belief, that under that reign the Jewish nation should become pre-eminent among all the nations of the earth, was universal. Such a belief would naturally result from the idea that God was about again to become the political head of their nation; but the reflecting portion of the Jews also connected with the kingdom of God, ideas of a moral and religious nature. Under the old dispensation, Moses, God's first Vice-Regent, had been, not only the political ruler, but also the moral and religious lawgiver of the nation; and they expected the same from the Messiah, Jehovah's Vice-Regent in this new dispensation. This is shewn by the ideas which were prevalent among them. They believed that the advent of the Messiah was to be announced by a sign from Heaven,§ that it was to be accompanied by a resurrection of the just,¶ perhaps by a destruction of the wicked; and that his reign was to endure forever.** To the Jews, therefore, the advent of the Messiah was invested with all

*Deut. xviii: 15, and Isa. xi: 1. †John i: 49. ‡Luke ix: 20. §Matt. xii: 38, xvi: 1, xxiv: 3, and John ii: 18, and vi: 30. ¶See Lightfoot. **John xii: 34.

the solemnity of a day of ultimate retribution;* and this accounts for it, why, when John the Baptist announced the approaching advent of the kingdom of Heaven, this announcement produced such a powerful effect on the Jewish nation,† and why all classes of men inquired so anxiously of him, what they must do to escape the impending doom, and to qualify themselves for admission into this kingdom.‡

But perhaps it will be asked, of what interest is it to us to know what ideas the Jews attached to the kingdom of God? I answer by repeating the observation already made, that a doctrine, preached by our Saviour and his Apostles, must possess more than a *passing* interest. The Jews may have connected with it some erroneous ideas, but it must have involved a fund of truth which renders it of universal interest and application. Besides, if we consider this matter carefully, we shall probably find that the correspondence between the Jewish ideas relating to the kingdom of God, and the ideas which properly belong to it, are far greater than they are generally supposed to be.

Up to the time of the advent of Christ, mankind had no other guide in the path of duty than the dim light of reason; and no hopes of a life to come invited them to the practice of virtue, or cheered them on under the self-denial which it requires. Man lived only for this world, and all his plans and views were limited to his present state of living. It is true, that God had, in former times, favored the Jewish nation with a special revelation of himself; but it appears to have been the main object of that revelation, to preserve among mankind the knowledge of the one true God. Every thing in the Jewish legislation shews that its great aim was to preserve the Jews as a distinct people; and the state of seclusion from other nations which was imposed on them, was well adapted to answer that purpose; but it was evidently not calculated to disseminate the knowledge of God among the nations of the earth. Besides, as that revelation did not reveal a future life as the reward of virtue, it was not calculated to become the moral rule of action of mankind.

But by the advent of the Messiah, a new dispensation was introduced, in which God became, in a peculiar manner, the lawgiver and ruler of mankind. Jesus, by his gospel, and, still more by his life, has prescribed rules for the conduct of all who desire to become subjects of this kingdom of God,

*Matt xxiv: 3. †Matt. iii: 5, and Mark i: 5. ‡Compare Matt. iii: 7. with Luke iii: 7—14.

and has revealed, that a life of never-ending felicity is to be the reward of those who shall faithfully endeavour to observe its laws. It is true that this kingdom is not, in the common acceptation of the term, a political, but merely a moral kingdom; but then, under this dispensation, every act assumes a moral aspect. Every thing a man does, whether in regard to himself, or his relations as husband, father, member of the community, or citizen,—all is moral action—and for all he is to be held accountable to God. The laws also, prescribed for the government of this kingdom, do not consist, like human laws, in minute details for the regulation of individual conduct. On the contrary they consist of great principles of truth, purity, love, justice, mercy and benevolence, applicable to every situation and condition of life.

This kingdom is to be an everlasting kingdom, not only because its laws are of perpetual obligation, but also because its subjects are to live for ever. Whenever a man makes the laws of this kingdom the rule of his actions, he passes from death unto life. His immortality dates from the moment that he becomes a faithful subject of this kingdom; and he has the assurance of the Saviour that whoever keeps his saying shall never see death.*

It is also intended to be a universal kingdom, not only as its laws extend to the whole scope of human actions, but also as intended to embrace under its dominion the whole human race. As yet only a portion of mankind are even nominal subjects of this kingdom, and a still smaller number are true subjects of it, faithful to its laws. But the number of these latter is rapidly increasing, and the borders of the Messiah's kingdom are gradually extending themselves. We have the assurance of the Scriptures that the Messiah must reign until all his enemies shall be subdued, and until death itself shall be done away.† The religion of Jesus is to those who cordially embrace it, the power of God unto salvation. By it men are turned away from their vices, and led to seek for eternal life by the practice of virtue and godliness. And this religion, if I am not mistaken, is now in a rapid state of progression. If we look back for thirty or forty years, we cannot help perceiving the very great improvement which, during that period, has taken place in the moral and religious state of society. Before that time, we might meet with much individual kindness, but it was generally the result of innate goodness, not of a religious principle. Then, comparatively speaking,

*John viii: 51. †i. Cor. xv: 25, 26.

there were but few who professed to be religious, and these few were mostly found among the female sex, and among persons somewhat advanced in life. Now, on the contrary, the number of those who profess to be Christians, has greatly increased. It is no more limited as heretofore, but embraces now thousands of both sexes, and of all ages and conditions. And this religious spirit must hereafter diffuse itself through society with accelerated rapidity. The man who has grown up in religious indifference,—who has devoted the prime of his days exclusively to this world, its occupations and its pleasures,—finds it, in after *life*, difficult to acquire the Christian character. But not so with the child who has been born and bred in a Christian family, —who has been educated in a Christian Society, and has constantly been surrounded by moral and religious influences. Such an one imbibes, as it were, the religious spirit with its mother's milk, and is, by birth, a citizen of the kingdom of God, and an heir to immortality. Now it is obvious that in every community in which the spirit of Christianity has once obtained a considerable footing, there must be a constant tendency to its diffusion, and to its becoming the universal principle of action.

If any one should think that I am too sanguine in my anticipations of the future spread of christianity, I would refer such an one not only to the present state of religion in this country, when compared with the past; but also to the many useful and benevolent institutions which have sprung up of late, and which all, more or less directly, owe their being to the spirit of christianity. Who that sees our Common Schools, our Sunday Schools, and our other institutions for the education, not of the few, but of the many,—who that sees our institutions for the instruction of the deaf and dumb, and of the blind,—for the education of the poor, and the fatherless,—for the reformation of the vicious,—and above all, that truly Christian and Apostolic institution, the Ministry to the Poor,—who can see all these, and the many other means for the improvement of mankind, which are in active operation among us, without feeling that the spirit of Jesus is indeed abroad, and that here at least are found some who are true and faithful subjects of the kingdom of God.

I am not discouraged in the cheering views I take of this subject, by the slow progress which christianity is making in heathen lands. This, to a considerable extent at least, must be attributed to the deficiencies of the missionaries sent thither to preach the gospel. I would not detract from the merit

of these men. They are full of devotion to the cause in which they are embarked; but it is evident that with a very few exceptions, their zeal is far greater than their knowledge; and we have reason to think that, in most cases, their efforts are much more directed to the making of proselytes to a sectarian faith, and to the introduction of positive rites, than to the dissemination of the spirit of Christianity. But these errors will gradually be corrected; and when Christianity comes again to be preached in its pristine simplicity, it will meet with more docile hearers, for in that shape it recommends itself both to the understanding and to the heart of man.

Neither am I discouraged by the skepticism and infidelity which have become so prevalent in certain portions of the christian world. I look upon these as the natural result of an advanced state of civilization and development of mind, which can no longer content itself with the dry, abstract, unintelligible and contradictory creed, or the barren, unmeaning ceremonial institutions of the dark ages. This evil too is only temporary in its nature, and may be necessary in order to free mankind from the slavery in which they have been held to the traditions of former times. Neither a state of unbelief nor of doubt is natural to man. He cannot rest contented under it. Hence we see, that the spirit of inquiry is every where actively at work; and from this spirit Christianity has nothing to fear. Some, in their search after truth, may for a time wander away from the mark, but the ultimate result will be salutary. The tares which had come to be mixed with the good grain, will then be separated from it. Christianity has nothing to fear but indifference. So long as men investigate its claims, all is safe. H.

(From the German of Herder.)

INTRODUCTION OF THE GOSPEL OF JOHN.

JOHN I. 1—18.

(CONTINUED FROM THE SIXTH NUMBER, PAGE 258.)

27.

SYSTEM OF CERINTHUS, A JEW.

God in the *fulness*, in the *pleroma*. The *eternal*, *invisible*, *unknown God*.

Æons.

The first of them is the *Only-Begotten*. From him is derived the *word*, (*logos*.)

The Angels. One of them, an inferior one, who knew nothing of the highest God, was *the Creator of the world and men. Demiuigus.* He is also the Jewish God, who once inspired Moses and the Prophets.

Jesus, a man. Upon him descended at his baptism one of the mightiest Æons, *Christ.* He leaves him, when he is seized, and Jesus dies upon the cross. After his resurrection from the dead, the Æon, Christ is again united with Jesus, and the kingdom of the Messiah established in earthly, sensual joy.

Wretched system! We see that John's Gospel was not written *solely* against this.*

28.

SYSTEM OF SATURNINUS, A SYRIAN.

The Most High, Unknown God.

Seven Spirits, begotten by him, the *Creator of the world and of man.* One of them is the *God of the Jews*, who, next to Satan has wrought much evil.

Christ, the Son of God, comes to destroy his dominion, in a spectre body, which he will put off again. There is no resurrection of the body; but the souls of good men, like Christ, go back into the being of the Godhead.

We see that this speculation is not at all Jewish; for Saturninus was a Syrian.

29.

SYSTEM OF BASILIDES, AN ALEXANDRIAN.

God, the most high, unnamed Being: matter co-eternal with God.

Seven perfect Æons, proceeding immediately from God: he himself the eighth.

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*The old church traditions about John's hatred to Cerinthus, are mere fictions, mostly woven out of passages from John's own writings. The little kernel of truth which may be in them, who can find it at our time? And of what use would it be to us! Let them not narrow down to the two names, Cerinthus and Ebion, the wide, free purpose of the writings of John. It embraced the whole collective wants of the church within John's circle of vision, not this or that particular sect. The apostle himself tells us this. (i. John 18—27, iv: 1—3. ii. John ix: 10.) The church had only one dogma: "*Jesus is the Christ, the Son of God;*" John recognized only one adversary, Anti-Christ, who stood in the way of this creed. Under whatever forms, he was the Anti-Christ, i. e., opposed to the Christian faith. That this appeared in many forms, John tells us, (i. John 2: 18.;) but surely it is not necessary for us to know which of these sectaries he was best acquainted with. He maintains the rule of faith against all sects.

The Angels, in 365 orders and heavens, of whom only the first are produced from the perfect Æons; the others have regularly created themselves. Their principal is a good, but imperfect spirit.

In company with this good but imperfect spirit the angels built the world out of eternal matter, after the model which the Æon wisdom set before them. They formed man after the image of the *heavenly man* which an Æon brought there.

The Creators of the world, who shared among themselves the government of the world, according to nations, fell away and suffered themselves to be worshipped instead of the most high God. The God of the Jews especially caused great evil.

To relieve men in their misery, the *only begotten Son of God* came upon earth, the *Æon of pure understanding*. He sought to overturn the empire of the rebellious governors of the world, particularly of the God of the Jews, and to make men happy through the knowledge of the true God and the subjection of their passions. The Jewish God stirred up the nation against him; and he was put to death.

Pure souls, like Christ, go back to the place whence they came: the imperfect wander about in other bodies until they are made perfectly pure.

30.

It is hardly worth the while to present the system of Valentinian, who besides lived long after John: it is the most perfect of them all. In his *divine space* dwell thirty Æons in three orders, both male and female, wedded to each other.

God the *uncreated*, the *First*, the *Original Father*, the *Deep*; his spouse the *thinking Silence*.

From him are produced the *Understanding* and *Truth*.

Farther; the *Word* and the *Life*. Their children are *Man* and the *Church*.

And so it passes on through the succeeding orders, among which the *only begotten* [*monogenes*] belongs at the end of the first order and the Comforter [*paracletos*] in the third; on the contrary, Christ and the Spirit of God sprang from the *Deep* and the *Only-Begotten*, and Jesus is endowed with gifts from all the Æons. The Creator of the world, an inferior Spirit, who allowed himself to be worshipped as a false God, was the occasion of the crucifixion of Christ, the Saviour of man, &c.

This is enough to shew what ideas, fancies, speculations and words had become current before and after John's time,

and consequently that our Evangelist did not invent any of these words as a new dogma. He wished to remove these idols; and, although he could not destroy that *immeasurable space*, personified word-forms in the heads of speculative Egyptians, Syrians, Jews and Persians; at least he felt that it was not to be admitted into Christianity.*

31.

In what way could John prevent this? Only by adhering strictly to the rule of his holy Scriptures, and consequently to the pure idea of God, which they gave him. According to them,

1. God is *One*, Jehovah, Unspeakable, indivisible in his being. *Emanations* (Æons) have no place with him; the unapproachable light could not divide itself into lesser streams of light, the flame into lesser flames; still less could it mingle itself with darkness, and beget with it monsters.

2. Of generations of Gods, the pure Jewish religion knew nothing: they were fundamentally opposed to it. Often as the word *Son* was used in the Jewish phrase, so as to express all the operations and effects of applied powers and instruments, the idea contained in the expression, "Son of God," always referred to something very different from the Heathen Theogonies. Israel was chosen as the "first-born Son," "the child of God;" angels, planets, officers and men of power, were called sons of God, not in the unworthy sense, as if He, whom no image can represent, whom no language has dared to name, except by the words "I am that I am," could have mingled himself with mortal natures; but they were used to denote customary ideas. They were intended to signify a resemblance to God here below, in point of power and respect, as well as of goodness and wisdom. Israel was called the child of God, because God received it into his own care and teaching. The mighty king of Israel was called the Son of God, because he was to be the representative of God on earth, in justice and truth.

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*We do not mean to say that John knew all these Gnostic sects, or wrote against them all. The most of whom we know, lived later than he, and some of them have referred to his Gospel. But he knew the ground from which, long before his time, these idols and phantoms were gradually coming forth to view. He knew the *language* in which they were clothed and spread themselves over the world, like a bright mist of unsubstantial shapes. It was not for our gospel either to introduce or to do away this language; it was then the technical metaphysical language of the whole Grecian world.

3. The works of God, from the creation down, were represented in the Hebrew Scriptures as *words of command*, as the *creating word*. This expression, which removes from God all that is natural or sensual, runs through the whole Old Testament; also the organ of the divine communication to man was called the *word* of Jehovah, *Speech*. It is the only way in which that which is without form can be represented; he became light in the souls of men; he became life and happiness when they obeyed his commands. *Speakers of God* was also a title for the instruments of his revelations to men; even the *Angel of his countenance*, in whom the Godhead was present, appeared as a commissioned and working messenger.

4. If all the Divinity was *revealed* to him through Christ, both in counsel and deed, the Hebrews could speak of him only in these authenticated, holy symbols. The Invisible One was in him present; he was the Speaking God. As such he unveiled the idea of God to the human race, and embodied it in action. He began the work, for which the Deity had been preparing the way in all preceding times—namely, of developing by precept and action, the Divine principle in man, as the ultimate destiny of the whole race, and their endless pathway to happiness. Thus he was not only the most intimate interpreter of the Deity, but also his all-sufficient organ for the quickening of the human race to a sense of their implanted, God-like dignity. Let us listen to the Evangelist on this point: every word, every repetition in him, is but the holding forth of the given law of his Holy Scripture, in opposition to strange idols and fantasies.

THE COLLEGE OF TEACHERS.

For ten years past this body has met annually in our city. Its purposes were to arouse more interest in education, and to raise the profession of teaching to a higher rank. It has been successful, we think, in both purposes. Many of its meetings have been highly interesting, and very fully attended. Indeed, it has been to us matter of surprise that the business sessions of the College even have been frequented by numbers, more especially of women.

The last session of the College, in October of this year, was less interesting than some former meetings, in conse-

quence of fewer strangers having come. Dr. Wylie, of Bloomington, (Indiana,) President Davidson, of Lexington, (Ky.,) Professor Forshay, of Mississippi, and Professor Merrick, of Athens, (O.,) with some others from a distance, were here, but not a fifth part of those who should attend. This was owing, probably, to the political excitement, and the hard times. At this session there was also a paucity of addresses; indeed, if we except the introductory and closing addresses, both rather hastily prepared, there was but one address delivered, that by Dr. Wylie. We regret that such should have been the case, as a thoroughly digested and systematic discourse upon any topic of interest, is the best mode of presenting the matter for discussion. One of the main difficulties at such meetings, is the entry of disputants upon the arena who have not considered the subjects to be examined, and who, of course, talk vaguely and wide of the mark. We wish it were more customary to have champions selected at the session preceding the discussion, who should prepare themselves to support their several opinions in full, and with the advantage of some knowledge of the question before the College. For instance, at the next session, the subject of Collegiate endowments is to be brought forward—why should not two persons pledge themselves to support each side of the subject, so that the discussion might be to some good purpose, and also, that the public might know beforehand who were to be the disputants. We do not mean to exclude extemporary discussion, but only to provide for some real information for the benefit of those who come forward at the moment.

During the coming year it was determined to collect facts relative to public and private schools through our country, and committees were appointed to make the needful inquiries. We hope these committees will attend to their duties, for in education, as in most sciences not physical, our great want is an accumulation of facts from which to reason; each man has some facts to support his view, but each arguing from very partial knowledge, comes to an erroneous conclusion. Let us then, before we build any more systems, collect and classify all available information. If the Baconian mode of theorizing be looked to and held to in half a century or so, we may know a little about education: at present we are told languages are the best study for the young, and that they are worthlest; that mathematics afford the best exercise for the intellect, and that they do not exercise it at all; that mental philosophy is invaluable to the young, and that it is all

twaddle; that military discipline is the best mode of producing attention, punctuality, and order, and that it is productive of evil and nothing else, and so of every other point. Now, we say "observe and note down;" get your tables, as the astronomer does, and then evolve your theory. What sort of demonstration of gravity could Newton have given without facts piled on facts! the want of one, the length of the degree on our globe, came near defeating his discovery. So it is in education, mental and moral, philosophy, theology, &c. &c.: we want facts accumulated, as the geologist accumulates his slowly, perseveringly, year after year, from every point of the earth. Without these we are as wide of science in education as the old world-builders were in geology.

This is a topic we hope one day to pursue. We believe, from a partial examination, that the so-called science of Theology may be known to rest not on facts but on hypotheses: we believe that when the facts of man, nature, and the Bible are fully and fairly weighed, they will not be found to afford a basis for either Trinitarianism or Unitarianism; for a belief in perpetual punishment, or ultimate restoration; for faith in Christ's Divinity or Humanity, or any other of the main points of Controversial Divinity. Could this be proved by some mind like Kant's, how much would be done toward producing that millenial blessing. Christian union. For one, we do not hesitate to say that we cannot find any reason to hope for a united Christian church until the impossibility of any theory of Christ's nature and similar points is made clear to all.

He who poaches among the labors of the learned only to find what there is polluted in their language, or licentious in their works; he who searches the biography of men of genius to find precedents for his follies, or palliations of his own stupid depravity, can be compared to nothing more strongly, than to the man, who should walk through the gallery of antiques, and every day gaze upon the Apollo, the Venus, or the Laocoon, and yet, *proh pudor!* bring away an imagination impressed with nothing but the remembrance that they were naked!

BUCKMINSTER.

The art of embalming thought by oratory, like that of embalming bodies by aromatics, would have perished, but for the exercises of religion. These alone have in the latter ages furnished discourses, which remind us, that eloquence is yet a faculty of the human mind. J. Q. ADAMS.

BROWNSON ON THE LABORING CLASSES.

The present is truly a revolutionary age. Men, everywhere, have lost that blind veneration for the systems, the opinions and the institutions of former times, which once existed, and begin boldly to examine into their truth, or their adaptation to the present situation of society. Now so far all is right, for this spirit of inquiry lies at the bottom of all improvement; and truth has nothing to fear from it. But in this world good and evil are constantly commingled; and this proneness of the present age to inquiry and speculation, is not without its concomitant evils. Ambitious or vain men, for the sake of acquiring power or notoriety, avail themselves of it to vent opinions equally false in their principles, and destructive in their tendencies; and these are generally rendered doubly dangerous, by the garb of pretended philanthropy and extraordinary zeal for the good of mankind, in which those who utter them envelop themselves.

The danger arising from this source would be vastly less, if these new opinions were subjected to the same severe scrutiny which the old ones are undergoing. But this appears frequently not to be the case. Either from the love of novelty, from the fear of appearing to be behind the age, or from a blind partiality for the innovator, these new opinions are often treated with a criminal indulgence. What cannot be openly approved, is either passed by in silence, or is excused under the plea of good intentions. Now this indulgence is treason to the community. When the public welfare is concerned, things should only be judged according to their truth and their usefulness. As to the good intentions of the innovator, these may affect the judgment we are to form of his character, but they have nothing to do with the truth or usefulness of his opinions or schemes. Our Saviour predicted to his apostles, that the time would come when those who should kill them would think that they were doing God service; and there is not a doubt that many who were actively engaged in some of the darkest deeds of the French revolution, believed honestly that they were serving their country and the cause of humanity.

I have been led to these remarks by an article which appeared lately in the July number of the Boston Quarterly Review. That article appears to have attracted universal notice, and deservedly so, as it advances principles totally destructive of the whole of our present social system. Mr.

Brownson, the avowed author of this article, pretends to have discovered that certain radical defects exist in our social system, and, for the purpose of remedying them, proposes certain measures which he admits cannot be introduced but by means of a civil war, "the like of which the world has as yet never witnessed."* Now as such a civil war is rather a serious matter, it may be well, before we involve our country in its horrors, and destroy our whole social system, that we should calmly inquire whether the evils of which Mr. B. complains do really exist, and, if they do, whether the remedies which he recommends are calculated to remove them.

Mr. B. represents the condition of the laboring classes as being wretched in the extreme, and that by reason of the defects of our social institutions. As it might be somewhat doubtful whom we are to include under this denomination, in a country where, with few exceptions, every one works, and lives by the produce of his labor, Mr B. has defined with sufficient precision his meaning in this respect. He includes under this denomination "only actual laborers, who are laborers and not proprietors, owners of none of the funds of production, neither houses, shops nor lands, nor implements of labor, being therefore solely dependent on their hands.† This class of men Mr. B. designates in one place by the name of *Proletarii*, which I believe means *men of the lowest class;* but he generally speaks of them under the denomination of the laboring classes, and that too is the denomination which I shall use in speaking of them.

It is clear that, under the present state of things, persons thus situated, must hire their labor to others, until, by the accumulation of their wages, they can purchase for themselves implements of labor, houses, shops or lands, and set up for themselves. But this is an arrangement which meets with Mr. B.'s most violent reprobation. He will not that one man should hire his labor to another. He pronounces *wages* to be a cunning device of the devil.‡ He declares the northern system of free labor to be more oppressive and more demoralizing than the slave labor of the south,§ and says that as to actual freedom, the free laborer of the north and the slave are about on a par.‖ In order to remedy this pretended evil, Mr. B. insists that our social institutions be so altered as that there be no rich men and no poor men in the community,¶ but that the most perfect equality of property prevail, so that no one shall possess what another lacketh.** In another place

*Bost. Quar. Review, p. 395. †Ibid. p. 367. ‡Ibid. p. 371. §Ibid. p. 371. ‖Ibid. p. 368. ¶Ibid. p. 376. **Ibid. p. 388.

he insists that the arrangements be such that, by the time an individual is of proper age to settle in life, he shall have enough to be an independent laborer on his own farm or his own shop.* In order to secure these effects, it is proposed to place the government in the hands of this class of men who have no property.†

It may be objected to this latter part of this scheme, that it is at direct variance with the very fundamental principles of our republican constitutions. These rest on the principle that it is the voice of the majority which is to govern, whereas Mr. B. proposes to place the government in the hands of a small minority, for such are in this country this class of *Proletarii*, or men of no property, in comparison to the community. But to this it may be answered, that in order to effect the projected social and moral regeneration of the community, the constitution must temporarily give way; that in Europe we can find plenty of precedent for placing the government in the hands of a minority; and besides, that so soon as all shall have been reduced to the same state of penniless equality, all will of course return to the enjoyment of their full state of citizenship.

Another objection to Mr. B.'s plan appears to me more difficult to remove, namely, that some of these projected improvements are directly at variance with, and exclude others. Thus, in one plan it is required that the possessions of all shall be perfectly equal; and in another, that each one shall have his separate allotment. Now these two things are evidently incompatible. If to-day an equal division were made of all the property in the country, that equality of wealth would disappear in a few months. The industry, economy and good management of some would cause them to have abundance, while the indolence, wastefulness and bad management of others, or some accidental misfortunes, would reduce them to want. A perfect equality of wealth is incompatible with a severalty of possession. If we require the former, there must be a community of property. If property be *held* in severalty, there always will be an inequality of wealth—there will be the rich and the poor.

These incongruities and contradictions, and others with which the essay under consideration abounds, are too obvious to have escaped the notice of a man of Mr. B.'s powers of mind. To what cause, then, are we to attribute them? This question I cannot answer. In reading the essay under

*Bost. Quar. Review, p. 373. †Ibid. p. 392.

consideration, I have been sometimes tempted to believe that the ostensible purpose for writing it, held out to the world, was not the real purpose of the author, and that he had some latent object in view, which would be better answered by cold assertion and vivid declamation than by severe reasoning and calm investigation. What that object may be I shall not attempt to inquire.

But is there then something so very objectionable in the present arrangements of society in respect to labor? It is true, Mr. B. denounces it in the most violent manner; he speaks of the employer as the oppressor and natural enemy of the laborer; but we must not take Mr. B.'s word for this. If we look for ourselves, we shall find the case to be exactly the reverse of what he represents it to be. A young man who has no property, or, even if he has some, who wishes to acquire some additional knowledge or experience before he sets up for himself, hires his services to another man. In this there is certainly nothing degrading. He merely does what every one else does who is in business: he exchanges his labor for what will command to him, whenever he pleases, an equivalent of the labor of others—money; and when he has obtained by his labor a sufficiency of this, he can invest it in land, or a house, or shop, or stock in trade. This is an operation which I see every day going on around me, and which may be witnessed in every section of the country; and this operation, so far from producing the injurious effects which Mr. B. attributes to it, has a directly contrary tendency. So far from its demoralizing those thus employed, it generally tends to their education; to the increase of their knowledge and the development of their powers. Neither does this relation of employer and employed necessarily tend to create a feeling of enmity and ill will between them. The latter is not the slave of the former, as Mr. B. pretends, but simply his assistant in his labors. He is a freeman, who has made a voluntary contract with his employer, as an equal treating with an equal; and where this contract is faithfully lived up to by both parties, it generally produces a feeling of lasting good will between them. It is not an infrequent occurrence for persons to marry in the families in which they are thus employed, and a still more frequent one to see feelings of mutual friendship grow out of this relation, which continue through life.

In the consideration of this subject, it must not be overlooked, that the inequality of condition among mankind, and the present social order, exist by the special arrangement of

Providence, and for the wisest and most benevolent of purposes. It would have been easy for God so to arrange matters that this earth should have produced spontaneously all that is necessary to man's subsistence and comfort. But such a state of things would have been incompatible with his exalted destination. He is endowed with capacities which, when unfolded, qualify him for a never-ending existence; but labor and care, trouble and disappointments, are among the means by which his powers are to be developed, and he to be educated for heaven. Now the present order of society is admirably calculated to promote this development. By the necessity under which he lies of supplying his wants, his intellectual powers are cultivated; and, by the constant state of dependence on his fellow men, in which he lives, his moral powers and affections are called out and strengthened. But a different state of society is incompatible with, or unfavorable to these developements. In the state of savage life, man remains stationary. The wild Arab of the desert is now precisely what he was thousands of years ago; and the north-west Indians of our own country, are equally permanent in their habits; and, as to a state of socialism, or community of goods, the trials which have been made of it, have shewn that it is not favorable to human progress.

I do not pretend that the present state of society is perfect. Nothing human is so. But every where I see the most strenuous efforts making for the instruction and the improvement, both physical and moral, of the poorer classes; and this shews that the middle classes, so far from being their enemies, as Mr. B. represents them to be, take a warm interest in their welfare.

Mr. B. tells us gravely* "that no man, born poor, has ever, by his wages, as a simple operation, risen to the class of the wealthy;" and hence he infers that the system of wages ought to be abolished. If by the wealthy Mr. B. means those who have more than what is necessary for the supply of their wants, then the observation is not true. We may find laborers who are thus wealthy everywhere. But if he means that no simple operative has, by his wages, accumulated thousands, then the observation is true, but it is ridiculous. Besides, when a laborer has accumulated something, he does not let his money lie useless. He naturally invests it in lands, or a house, or shop, or implements of trade; or he places it in the Savings Bank, or some other productive fund; and, from

*Bost. Quar. Review, p. 372.

the moment he does so, he ceases to belong to Mr. B.'s favorite class of *Proletarii*, or *Have-nothings*, and enters the reprobated middle class of oppressors.

It is evidently Mr. B.'s wish to render the laboring classes dissatisfied with their situations; and I understand that the article under consideration has been re-published in a separate form, to render it more accessible to them. Now suppose Mr. B. should succeed in this, will that improve their condition? Will they labour more cheerfully when they have learned to look upon their employer as their enemy and their oppressor; and will their daily fare have a better relish when eaten with a discontented disposition? Will not their discontent lead them to slight their labour, and thus diminish their earnings, or even cause them to be dismissed from their employ? Or, if he should succeed in causing them to rise against their employers, and to commence that civil war which is to be the harbinger of this social millenium, would the destruction of all the factories in the United States increase the wealth of the operatives, or give bread to their hungry families? They may thus reduce others to the same state of destitution with themselves, but this would not improve their own condition. It would evidently only serve to make it worse.

Having thus examined the pretended evils of which Mr. B. complains, let us now pass to a consideration of the remedies which he proposes to apply. These are extremely simple. He would merely destroy all the religious and social institutions of the country, and reduce all persons who have some property, to the level of those who have nothing. That I may not be accused of doing injustice to Mr. B. in this summary of his sentiments, I shall enter into a more detailed examination of the *reforms* he proposes. But before I do this, I wish to make one previous observation.

In a recent publication by our Minister in France, Gov. Cass, entitled France, its King, Court and Government, the writer gives an account of a secret society, which recently existed, and perhaps yet exists, whose object was to overturn the existing government and social institutions of that country. From the publications of these pseudo reformers as reported by Gov. Cass, I shall give a few extracts.

'It is without doubt beautiful to be an atheist, but that is not enough.'* 'It (the press) ought to say, "All that is connected with religious worship is contrary to our progress; while at the same time whenever people are religious, they talk nonsense."† 'The Freeman of the 10th September, 1838, con-

*Cass, p. 40. †Ib. p. 40, 41.

tained an article upon inheritance, in which it contested the right of hereditary succession of property, which it considers an injustice and spoliation, and it qualifies with the same character the right of property itself.'* 'In the next number of the same Journal, it is announced, that we shall fulfil a duty by destroying the social edifice from bottom to top, &c. The land ought to belong to every body; those who possess nothing have been robbed by those who possess something.'† The worthies, for whose benefit this resolution is intended to be wrought, are designated by the name of *Proletaires* (Proletarii,) the very term used by Mr. B. to designate the same class of men.

I was forcibly struck by the marked coincidence there is between the sentiments of these European reformers, and those of their American coadjutor. There appears to be no difference between them, but such as results from the different meridians for which their respective publications were calculated.

But let us proceed to a more detailed examination of Mr. B.'s remedies.

The first remedy proposed by Mr. B. is the destruction of the clergy, both protestant and catholic.‡ This point he appears to have very much at heart, and he labors it with a zeal which shews how virulently he hates an order in which he spent the greatest part of his active life, and to which, for aught I know, he yet belongs. To enable the reader to judge of this, I shall make a few extracts from Mr. B.'s article.

'The remedy is first to be sought in the destruction of the priest.'§ 'The priest is universally a tyrant, universally the enslaver of his brethren.'‖ 'We object to every thing like an outward, visible church; to every thing that in the remotest degree partakes of the priest.¶ 'It may be supposed that we, protestants, have no priests; but for ourselves we know no fundamental difference between a catholic priest and a protestant clergyman.....both therefore ought to go by the board.'** 'We insist upon it, that the complete and final destruction of the priestly order, in every practical sense of the word, priest, is the very first step to be taken towards elevating the laboring classes. Priests are, in their capacity as priests, necessarily enemies to freedom and equality.'†† 'There must be no class of men set apart and authorised, either by law or fashion, to speak to us in the name of God, or to be the interpreters of the word of God. The word of God never

*Cass, p. 40. †Ib. p. 40. ‡Bost. Quar. Review, p. 384. §Ib. p. 384. ‖Ib. p. 385. ¶Ib. p. 385. **Ib. p. 385–6. ††Ib. p. 386.

drops from the priest's lips.'* 'Let us have no class of men whose profession it is to minister at the altar.'† 'But none of your hireling priests, your "dumb dogs" that will not bark. What are the priests in Christendom as they now are? Miserable panders to the prejudices of the age, &c.....But enough. The imbecility of an organised priesthood, of a hireling clergy, for all good, and its power only to demoralise the people, and misdirect their energies, is beginning to be seen.‡

These extracts might be extended to a much greater length, but I presume that enough has been done fully to justify the assertion with which I set out, that it is Mr. B.'s object to destroy the religious institutions of our country; and their destruction must draw after it that of religion itself. It is true, Mr. B. tells us, that *he does not object* to people gathering together one day in seven, to sing, and pray, and listen to a discourse from a religious teacher;§ but then there must be no *professional* clergy; no houses of worship, and no outward visible church. Now it must be perfectly obvious to every reflecting mind, that, without these, Christianity itself cannot continue to exist. The apostle Paul tells us, that 'faith cometh by hearing;'‖ and he asks¶ 'How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?' To the opinion of Paul on this subject, we may add the evidence of universal experience. Wherever Christians have been so placed as to be deprived of all outward religious organization, and of the ministry of the word, (and this has often happened in the remote settlements in Asia, Africa and America,) the knowledge of religious things, and the religious sentiment, have uniformly been found to decline, until both have nearly become extinct. We hear, it is true, much of a certain religious instinct or intuition, to which a wonderful power is ascribed; but when we look abroad at those nations which are left to its sole direction, we shall find that it alone is an unsafe guide, and leads to very unsatisfactory results.

In connection with this part of his subject, Mr. B. tells us: that 'Christianity is the sublimest protest against the priesthood ever uttered;'** and without saying so expressly, he evidently wishes to produce the impression, that the institution of a religious organization, and the introduction of a regular clergy, have been innovations on, and corruptions of Christianity. I open my bible, however, and I read in the gospels,

*Bost. Quar. Rev. p. 386. †Ib. p. 387. ‡Ib. p. 387. §Ib. p. 385. ‖Rom. x. 17. ¶Rom. x. 14, 15. **Bost. Quar. Review, p. 384.

how Christ at one time selected twelve apostles, and at another time seventy disciples, and sent them forth to preach. In the book of Acts I read of churches organised—of elders, presbyters or bishops, that is clergymen, appointed; and of missionaries selected, ordained and sent out to preach;—and in the epistles of Paul to Timothy and Titus, the existence of such a body of clergy is not only recognised, and the qualifications for the clerical office prescribed; but we are expressly told that Titus was left at Crete to superintend the appointment of the clergymen in the several cities of that island. Now with this evidence before me, Mr. B. must excuse me, if, notwithstanding his bold assertions to the contrary, I still continue to believe, that the organization of churches, and the appointment of ministers, belong to the primitive institutions of Christianity.

But in what manner is the destruction of the Christianity that now is, and of its institutions and priesthood, to ameliorate the condition of the laboring classes? Mr. B. has given us much fervent declamation, but not a single clear idea on this head. Before therefore we begin to destroy what has hitherto been considered as sacred and useful, it may be well to inquire what will be the effect of this innovation, and how the laboring classes will be affected by it?

Who are the clergy, whom it is proposed to destroy? They are a body of men, who, forsaking the money-making pursuits of the rest of the community, devote themselves to promote the welfare and highest interests of their fellow men, of all classes and conditions. It is the very object of their sacred office, to exhort the powerful to be just and merciful; the rich to be liberal and kind; to console those in affliction, and to induce all to become humble, and pure, and good, and virtuous, and holy. Now in all this there is certainly nothing injurious to the laboring classes, or which should render the destruction of this order of men desirable to them; but much to the contrary. Mr. B. may see in the sending of the schoolmaster and the minister into the abodes of poverty, nothing but "a bitter mockery," a mockery at which devils may laugh;* but to me it presents a very different aspect: and I doubt not that multitudes among the laboring poor, have seen in these missionaries the ministering angels of their heavenly Father, sent for their salvation and the salvation of their families. Is it nothing to a poor man to have a warm and intelligent friend,

*Bost. Quar. Review, p. 365.

who takes a sincere interest in his welfare?—a friend who assists him with his counsel, and, when needed, with his purse? Is it of no service to him that this friend should procure him work when he has none?—should advise him how to render his efforts for the maintenance of himself and family, and for the improvement of his condition, most effective, and should assist him in placing his children to advantage? Is it of no advantage to a poor man, whose poverty, as is but too frequently the case, is caused by some bad habit, to have some one who will render him sensible of the consequences of such habit, and assist him in curing himself of it? Is it of no value to the poor man to have one to speak to him of God, of eternity, and of judgment to come? to acquaint him with the consolation and promises of the gospel, and to teach him how he may secure to himself the benefit of these promises, and become an heir of immortality? Is it nothing to him to be taught that he too has a Father in heaven, who watches with the most tender solicitude over his welfare, and who orders his lot in wisdom and love?—that whatever befals him is not the effect of chance or of the malevolence of his fellow men, but is the appointment of his father?—that it is sent for his discipline and improvement, and that not one drop of bitterness will be suffered to be infused into his cup of life beyond what is necessary to render it in the highest degree salutary? Will it add nothing to the happiness of the poor man to be then taught that there is a beneficent Providence, who watches over him? And will the belief in this Providence not give a new aspect to his situation in life, and to every thing that befals him? And yet, of this friend Mr. B. would deprive the poor man—for the ministry which effects all this is not the creature of an idle fancy, but a glorious reality. If Mr. B. will only open his eyes, he can, in his own city of Boston, see the successors of the worthy Tuckerman, a Barnard, a Sargent and a Waterston, visiting daily the abodes of poverty, wretchedness and vice, and doing for their unhappy inmates all, ay, and much more than all that I have said. And yet, this glorious ministry Mr. B. pronounces to be a bitter mockery, at which devils laugh!

Again, is it nothing for the poor man to have the common schools open to his children, as much as to those of his wealthier neighbors?—to see them there instructed in those branches of knowledge which shall fit them for increased usefulness in life, and shall thus enable them to rise above the

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[a] Bost. Quar. Review, p. 375.

station which he himself occupies in society? And of this consolation too Mr. B. would deprive him. It is true, that he declares himself friendly to popular instruction, but then he has no faith in priests and pedagogues.* I suppose, therefore, that he intends that learning, like religion, is to come by intuition.

The second remedy, for the fancied evils of society, which Mr. B. proposes, is the substitution of a new religion for the one thus destroyed; and to this new religion he gives, by one of those misnomers to which *reformers* of his class are peculiarly prone, the name of the "Christianity of Christ." What are to be the peculiar tenets of this new religion does not very clearly appear. Enough however is apparent to shew that it is to be a kind of political, leveling engine, used "to bring down the high," "to bring up the low," and to bring about an absolute equality of property. There is also something said in this connexion about brotherly love; but it does not appear how this brotherly love is to be introduced. In this case again, Mr. B.'s language and actions are directly at variance; for nothing can be more unfavorable to the diffusion of a general spirit of sympathy and universal kindness than the state of isolated independence in which it is his wish to place man.

One of the distinguishing traits of this new religion, is to be the superior zeal of its professors for the contemplated social regeneration, and their willingness *to be damned* in its cause.† Now I must confess that I deem this willingness *to be damned* a very dangerous feature. Men are not liable to be damned for doing what is right, but for the commission of crimes; and hence the willingness to be damned to effect a measure, involves the willingness to attain to it by the commission of crime. How dangerous to the peace and welfare of society a set of men, destitute of property, and reckless of future retribution, may become, in the hands of designing demagogues, has been abundantly evidenced by the darker days and darker deeds of the French revolution. As to Mr. B.'s attempt to assimilate this guilty recklessness to the noble self-devotion of St. Paul, that is equally unworthy of his understanding and of his heart.

These two articles of reform, namely, the destruction of the old religion and the establishment of the new, are, I presume, intended to be brought about by revolutionary means, and through the direct action of the people acting in their pri-

*Bost. Quar. Review, p. 375. †Ib. 390.

mary capacity. The remaining two are to be effected through the agency of the government.

The first of those govermental remedies, recommended by Mr. B., is the destruction of all the Banks. This remedy savors rather much of the party politics of the day; and, as it is my wish to keep the Western Messenger free from those *exciting topics*, I shall not enter into any extended examination of the operations of this remedy, but content myself with making a couple of observations on it. In the first place, the destruction of the Banks would neither increase the amount of labor to be done, nor raise the price of labor, but would have a decidedly contrary tendency. In the second place, it is notorious that, in the hard-money countries in Europe, it is rare for a poor man ever to rise in the world. Here, on the contrary, nothing is more common. A large proportion of our business men and chief mechanics began the world with nothing; and, if we inquire into the means by which they have risen, we shall find that they have all been assisted, more or less, by the credit system which prevails here. For these reasons I think that the destruction of the Banks, instead of being beneficial, would be injurious to the laboring classes.

The second, and last, legislative remedy which Mr. B. recommends, is the abolishment of the right of inheritance, so that, at a man's death, his property shall go, not to his children, or natural heirs, but to the State. A plan better calculated to demoralize society, and to convert a community of industrious, sober, thriving citizens into a set of idle, thriftless, reckless paupers, it would be difficult to invent. As Mr. B. has omitted telling us how this plan would operate, I shall endeavour to supply this deficiency. I shall however content myself with indicating only slightly a few of the prominent evils which this plan would draw after it, as a more extended notice of those evils would be inconsistent with the limits which I have prescribed to myself.

In the first place, this plan would be destructive of all industry. Men now work that they may accumulate in favor of their families; but let it once be settled that these are not to be benefitted by such accumulation, and from that moment all accumulation ceases. Men will then work no more than what they may deem necessary to supply the wants of the present moment; and experience tells us that when men aim at so low a mark, they are very apt to fall short of it.

In the second place, this plan would be destructive of all economy. Men now live within their means, that their families may be benefitted by their savings. But if these sav-

ings are not to be for their use, men will every where live up to their incomes, and the universal maxim will be, "Let us eat and drink, for to-morrow we die."

In the third place, this plan will be destructive of the principles of integrity. On the death of a man, his family will embezzle what little is left. They will contend that it is not just that what has been earned by the labor of the whole family, should be taken from them because one member of this family had died; and I really do not see what good answer could be given them.

In the fourth place, this plan would tend to bring about an early dissolution of the domestic ties. Children now frequently remain with their parents. Their labor goes to increase the common stock. But let it once be settled that, on the death of these parents, the fruit of their labor is to go to strangers, and they will be induced early to set up for themselves, to prevent themselves from being, after years of toil, turned penniless on the world.

In the fifth place, this plan would tend to produce a universal state of pauperism. From what has already been said, it is clear that the government would derive no revenue from its general heirship. It could therefore give no outfits; and every one would set out in life penniless. In such a state of things, a man could never acquire any property. For want of capital, he would not be able to establish himself in any mechanical trade or occupation; and, if he could, it would not afford him a living; for he would not be able to dispose of the surplus produce of his labor to neighbors who had nothing to give in exchange for it. The utmost to which he could attain would be a kind of Indian existence, deriving his support partly from the produce of some ill-cultivated bit of ground, and partly from the precarious supplies of the chase, the fishery, or the spontaneous productions of nature.

In the sixth place, this plan would diminish the productive powers of the earth, so as soon to render them unequal to the support of even the present number of its inhabitants; and it would also be destructive of the improvements now existing. As, under this new order of things, the land will all belong to the state, it will have to be leased in very small portions, either for a longer or a shorter term, never exceeding that of the life of the lessee. Now it is clear that, under such a system of leasing, no one will be at any expense or trouble to increase the *permanent* fertility of the soil. On the contrary, every one will draw from it what he can by present cultivation; and the natural consequence will be, that its pro-

ductive powers will become entirely exhausted. The existing improvements too would soon disappear. No one would think of erecting substantial houses, or of making any lasting improvements. Those which now exist, giving beauty to the scenery, and dispensing comfort to its inhabitants, would soon be suffered to go to decay, and in their stead the country would be covered with hovels similar to the Indian wigwams of the north, or the negro huts of the south.

In the seventh place, this plan is incompatible with civil government. No such government can be carried on without money. But from what possible source could the government of a people thus situated, draw any revenue? Taxes can only be raised from what people possess beyond what is necessary to supply their own wants: but what revenue could be derived from a nation of paupers, or from lands, the produce of which is unequal to the support of those who cultivate it?

In the eighth place, this plan would add new terrors to the close of life, and render death doubly dreadful to every one. The good man, who has made a decent provision for his family, can now resign his breath with composure, in the firm trust that it will be well with those he loves. But with what composure could a man die, if he knew that, at his death, his family would be stripped of all the comforts he had gathered around them, and be turned out penniless, to depend on the charity of a world rendered doubly unfeeling by the situation in which this new order of things has placed it!

In the last place, this plan is destructive of the whole of our present civilization, and tends to carry us forcibly back to the savage state. Whether the present state of civil society owes its origin to the possession of individual property, as Rousseau thought, I shall not now stop to inquire. It is clear that our civilization is in the most intimate and in the most indissoluble manner connected with the present order of things. It rests on our schools, on our religious institutions, on our commerce, and on the numerous sources of public instruction, which are in operation around us. Now Mr. B. would destroy all these, and our civilization would necessarily fall with them. The fact is, that notwithstanding Mr. B.'s Utopian promises, his plans can only tend to convert us, a nation, now in a state of rapid intellectual and moral progression, into a nation of white Indians, incapable of all improvement.

I have thus endeavored to analyze Mr. B.'s plan for the regeneration of society, and to carry it out to its necessary results; and I think the reader will agree with me, that it

would be difficult to devise one more visionary, and, at the same time, more destructive of the best interests of humanity. Mr. B.'s *avowed* object is the destruction of the whole present social and religious organization of society; and the proposed means to effect this are, physical force,—a war of those who have nothing, against those who have something. Let it not be imagined that this plan is rendered harmless by its very extravagance. It is not addressed to the intelligent part of society, but to the passions and prejudices of that portion of the community, whose intellectual powers have been less developed, and which is therefore more liable to be misled. Those who have studied the history of the French revolution, with the attention which it so richly deserves,* must have observed that all the excesses in that great drama, were committed by bodies of *misguided* men, apparently not formidable by their numbers, but rendered truly so by the energy of excited passions. If a Marat, of not half Mr. B.'s talents or popular eloquence, could, by a pretended zeal for the interests of the lower classes, and by appeals to their prejudices and passions, acquire such a dreadful ascendancy over them, who will deny that Mr. B. may, by the same means, acquire a similar influence over the same order of society? Let it be remembered that I do not judge Mr. B.'s motives: God alone can judge the heart. I merely judge of his plans, and of their natural, their necessary results. H.

[NOTE. We insert the above article, not because we agree altogether with its sentiments and arguments, but because we deeply respect its author, and consider the subject it discusses of the first importance. Our pages are open to any views on the opposite side.]

The "Song of Solomon," throwing aside the heading of the chapters, which is the work of the English translators, contains nothing which relates to the Saviour or the Church. It does not, like every other sacred book, contain the name of the Deity.

*The history of the French revolution is not studied in this country as much as it deserves to be. It is replete with valuable instruction. If, instead of bewildering ourselves with idle speculations, bottomed on imaginary first principles, we would learn to study politics in the great drama of life, we should arrive at much safer and more satisfactory results, and be plagued with fewer wild and dangerous theories. This would also assist us to distinguish the real patriot from the mere demagogue and pretended friend of the people. I would, for this purpose, recommend to the reader Thiers' History of the French Revolution. Scott's Napoleon, to which the reputation of its author has given a wide circulation among us, is not worth the time bestowed on its perusal.

THOUGHTS ON THE STUDY OF LITERATURE.

By the study of literature I do not mean reading without regard to aim or intent: I do not mean the devouring of books: I do not mean knowing every thing that every body has written. Though a man or woman were to be for ever poring over printed pages, so as to be able to recal at a moment's warning any author's story, or any writer's opinion, this would not not necessarily imply a *study* of literature in the sense in which I here employ the term. I mean by the study of literature, the study of that truth which is embodied in literature, for the sake of its own beauty: I mean a love of the truth, and a desire to find it. Now consider how many other motives than this may and do lead us to seek an acquaintance with literature. I need hardly ask or pretend to say what amount of reading is done by way of killing time—yes, murdering our best friend, time, and his children, those precious opportunities. I would not presume to say how much mind is wasted in the gratification of that morbid curiosity which can drink in greedily, day after day, stories of a sort of life that never was and never can be, and never ought to be realized. Perhaps those whom such a ravenous curiosity impels to read, or who read merely to wile away empty hours, are few. It is to be hoped they are. But how many other, better indeed, but still poor motives, induce multitudes to read. It is fashionable to be literary. Any one who would take any sort of a stand in society, must keep up with the literature of the day. Any one who would not be thought rude and barbarous, must at least know the titles and stories of the last imported novels—must be able to criticise this personage's dress and that one's style of conversation, and express an opinion upon the important question, whether this hero ought not in propriety to have been married to that heroine. I do not call this gossiping perusal of the romance of the day, *studying literature.* Again, many persons, without that vain and frivolous notion of keeping up a fashionable acquaintance with the light works of the day, still seem to think it is proper to have read something—to have some knowledge of literature; and they fancy that the more one has read, the more literary one is. These are they who stint themselves—reading their fifty or a hundred pages of the world's history a day, throwing in perhaps now and then one of Bulwer's novels, not to be *behind the age.* Such are some of the motives which make readers; and I would sum them up in the words of a sound old English writer. "Not

to mention," says he, "the multitudes who read merely for the sake of talking, or to qualify themselves for the world, or some such kind of reason, there are, even of the few who read for their own entertainment, and have a real curiosity to see what is said, several,—which is astonishing—who have no sort of curiosity to see what is true: I say curiosity, because it is too obvious to be mentioned, how much that religious and sacred attention which is due to truth, is lost out of the world." And these last words bring us back to our definition of study. In dwelling upon the advantage and importance of studying literature, I mean as I said before, really studying it, and studying it not merely as an amusement, but as a dignified occupation of the mind, with an earnest desire to see what is true and grand and beautiful in the world of thought and sentiment and action. I would substitute in our literary pursuits, for the love of novelty, the love of truth. With this love of truth, one will not be anxious to read just *so* fast and just *so* much. In reading a play or a novel, the object will be not merely to be surprised and delighted by the unravelling of an exquisite plot, but to study the characters and descriptions, and judge how far they are true to nature and life and virtue—to relieve and refresh the mind in the serene atmosphere of an ideal or past world, to escape for a while from the cold and dull formality of the present, only to return however to life's plain duties and simple enjoyments, with a new sense of the beauty and greatness of virtue, and a fresh enthusiasm for the practice of what is just and noble. If the reading of one work of imagination could be made to produce such an influence upon us, it would be worth more than a whole library, or a whole literature, devoured as books too often are. Shakspeare and Scott, thus *studied*, will become teachers of pure and sacred wisdom. While we are in the midst of the actual world and its deceptions and bewildering appearances, and carried away too by its tempestuous passions, we cannot truly and calmly judge of men and motives; but, when we see the world perfectly reflected in the mirror of the faithful dramatist or novelist—I mean such a one as writes dispassionately—does not intrude his own private partialities and prejudices, but lets nature and human life speak from his transparent pages—then looking calmly down on the picture, as if we were looking at reality from a distance, we *can* exercise our judgments, can see falsehood through its mask, and humble truth and virtue in all their beauty and majesty. The writer who enables us to do this, deserves a better fate than to be devoured—he deserves to be *studied*. And how shall biogra-

phy and history be studied? I answer, "in spirit and in truth." By the study of biography I do not understand mere search into the details of men's outward lives, but the study of their inward lives and characters—a study of what their age made them and what they made their age. The right reading of biography requires something more than a familiarity with all the little details of a man's birth and parentage and marriage and death: it demands an insight into the soul of the personage and a sympathy with his spirit—the study not of what is accidental merely, but of that which is unseen and everlasting. Thus studied, biography will not only entertain, but refresh and stimulate. No other kind of reading is better fitted to instruct and improve. And how and why shall we study history? A too common way is to study it chronologically, beginning either before or after the flood, and reading at a certain rate—laboring to fix in the reluctant memory unmeaning dates and events, called *great* merely because they took place on a great scale and made a great noise. Now how few there are, who, even if they have the patience or the power to pick up the dry bones of chronology and general history, and put them together so as to form a perfect skeleton, can clothe it in flesh, warm with the blood of life! But what a work it is even to form such a skeleton of the history of one country or period! And when we consider that in order to make the dry bones live, we must be acquainted with the lives of multitudes of men, who were concerned in building up or pulling down thrones and dominions—a life ought to be devoted to the study, if one would gain any thing like complete satisfaction. But there are few men who can spare the better part of the day for study; and, of those who could spare the time, few have any talent or taste for a systematic research into the pages of history. There is another way, however, in which history may and should be read by every one. Without being over-anxious to know every thing that others know, let him be sure that what he does read, he studies. Let him strive to realize as he reads—to have a clear idea of the causes and the consequences of the events which pass over the field of vision. How limited or how large that may be, is a question of comparatively small importance. Let him form definite pictures in his mind's eye. Especially let the personages who are brought before him, live and breathe as they once lived and breathed, and let him understand and appreciate the workings of their souls. I think most here must have felt something of that impatience and distraction of mind which is felt, when in reading general history, we are met by

side references to the cotemporary history of other countries than those with which we are occupied. In order to understand the connexion of things fully, we want to turn at once to that other history, and read that—not to mention that the mind actually craves such variety too. So also, when in the course of a history, we meet with a general, yet tantalizing notice of some interesting or important personage, we are violently tempted to leave the history, and take up his biography; for we feel that without that, the history is not complete. Now I consider such things as hints that we should not expect or undertake to get a complete and systematic knowledge of all history. We should be satisfied with studying and realizing that portion of history which we can read, and which is most important to us. Is not the history of our own country and of our fathers, of the first importance to us? Is the history of the Revolution an old story? But how many are there that understand its causes and the minds of the men that achieved it? G. T. B.

MASON'S SACRED HARP.

The second volume of this work has just been published in this city in a style of execution that would do credit to any of the Eastern publishing houses. The first volume has been before the public for three or four years, and has sustained a high character with the best judges of good stock music. This second volume contains several famous old tunes, and arrangements from the old masters, which call up delightful associations. A variety of subjects have been taken from eminent German and Italian composers, as Haydn, Beethoven, Rossini, Pergolesi, and others. This volume contains nearly three hundred Psalm and Hymn tunes, adapted to every variety of metre, and between forty and fifty Anthems, Chants, Sentences, and other peculiar pieces; and, taken altogether, it is certainly a very elaborate production, collected from a wide field of sacred melody; not music that will "please the ear to day, and die to-morrow," of which there is already too much, but such as is of a solid and pure style, uniting beauty of melody with richness of harmony and facility of execution; and its frequent performance affords increasing delight to both hearer and performer.

MONTHLY RECORD.

FOR NOVEMBER, 1840.

To the Editor of the Western Messenger.

Although I have been a member of an orthodox church for upwards of twenty years, yet for several years past, I have not only differed in opinion in relation to some doctrinal subjects, held by my brethren, but have been thoroughly convinced that if ever rational and scriptural piety shall prevail over any considerable part of our world, that men must enjoy mental and intellectual liberty. If I am called by my Lord and Master to believe the truth, as revealed in his word, should I not have the liberty, according to my own understanding and conscience so to believe. Who is to believe for me? Who will take the responsibility to believe for me? And yet many are not willing that I should believe what I conceive to be the truths of heaven. Again, if I am called of God or feel it my duty to preach the gospel of Christ, I must believe as my orthodox friends believe, before I can be permitted to preach. I must preach their notions as gospel, and their opinions as infallible, before they will approve of my labors.

Now these assumptions, on the part of our orthodox brethren, are calculated to prevent free and rational investigation. If I have only to believe as they do, I need only get the creed. If I must only preach orthodoxy, I need only to go to the orthodox for lessons, like a school-boy to his master. If my faith and labor are all to be dictated, prescribed and proscribed by orthodoxy, why need I go to the bible, or acknowledge any teacher or master in heaven, for we cannot serve two masters—but our orthodox brethren tell us they are liberal, yet they denounce us as hereticks, call us ugly names, shut their doors against us, and will not let us partake of the sacramental bread and wine with them, as though St. Paul commanded them to examine us, and so forbid us to eat. This kind of orthodox

liberty we think may do for other nations, or other ages, but is unsuited to rational christianity.

I have been compelled to withdraw from the Methodist church, because I could not believe that Jesus Christ was equal with his father, and that there were three persons in the God-head. I believed God was simple and uncompounded in his existence, as well as absolutely perfect in all his character; and that, besides him, there was no God. I believed Jesus Christ the first-begotten, brought into the world, or sent into the world, as a teacher from God—that he was the first-born of every creature—that he was the beginning of creation—and that he possessed a glory with the Father before the world was. I believed he had given sufficient evidence of his divine mission in the world, not only by his doctrines and miracles, but by his spotless life and glorious resurrection. He possessed power over all things, for all power in heaven and earth was given him. He spoke the words of his Father. He did the works of the Father. He did the will of the Father—and as Moses was made a God to Pharaoh and to Israel, so Christ was highly exalted, and a name given him above every name, viz. "God with us"—his name shall be called "Immanuel," viz. "God with us," because he was to us instead of his Father. I receive Jesus Christ in all he says and does, as the express image and precise will of the Father.—The Son hath declared the Father to the world. Christ and the Father are one in their gracious purposes to the world but as distinctly two characters in their existence, as the disciples, who were to be one with Christ, even as Christ and the Father were one.

However opposed and misrepresented we are in this region, the liberal and holy doctrines believed by Unitarians are like leaven taking effect in the country. Not a few, in words, denounce Unitarianism, and when you learn their true sentiments, they are Unitarians themselves. When once the reason and good sense of the public mind shall get the better of the prejudices and fears that have been conjured up, the truths of God must be appreciated.

MEREDITH RENEAU.

Helena Parish, La. Oct. 8, 1840.

THE

WESTERN MESSENGER.

Devoted to Religion and Literature.

Vol. VIII. DECEMBER, 1840. No. 8.

RELATION OF THE BIBLE TO THE SOUL.

The value and importance of the Bible are generally acknowledged. We call it the Book of Books, the Holy Bible; the Divine Book; the Book of Life. We generally, at least in theory, regard it as differing from all other books, that have been, are, or shall ever be, in respect to its origin, design and utility. Other books we refer to the free action of the human mind; this to a direct action of God's own Spirit. Other books we take for what they seem to be worth. If they interest us, we read them: if their doctrines appear reasonable, we accept; if false or inadequate, we reject them, never fancying we sin by using Reason as the last standard whereby to measure their merits or defects. But with the Bible, a different method is pursued: men read it as a duty; assent to its doctrines without understanding them; admit its binding authority, even when its precepts consist not with the universal sense of justice, but seem arbitrary. Thus attempts are made to justify some of the sanguinary laws of Moses, and the alleged command made to Abraham to sacrifice his son. The Bible is honored above all other books. Men form Societies, and make great personal sacrifices—the poor servant girl contributing her hard earned shilling to circulate this book

in other lands. It is in all hands. It is a well known friend in the poorest cottage. It is admitted to the proudest palace. It has a place in the pedlar's crowded pack, and cheers him when he rests from his toil, and sits down dusty and faint upon his burthen. It goes with the pilgrim who ventures untrod lands; beguiles his toil, comforts his sorrows, and kindles his hopes. Perhaps there is not a Christian bark afloat on the ocean, that sails without a Bible.

Now this lofty place, this universal reception, is granted to no other book: None other speaks equally and with the same authority to the lofty and the low, the learned and the ignorant. None other can sanction an oath, solemnize a marriage, dry a mourner's tear, or arm the soul for sadness, deepest affliction and death. Surely a book to which so lofty a place has been assigned, must possess rare merits. What are they? What are the distinguishing features of this book, which give it precedence to all others? or rather, what is the *relation of the Bible to the Soul?*

Before answering this latter question, it may be well to determine what it is *not.*

The Bible is *not the master of the Soul.* The disciples of Jesus were forbidden to be called *masters.* If they cannot bear that title, still less can their writings, some thousands of years after the writers are dead. The old prophets have still feebler claims to that distinction; for the very least in the new dispensation, (the kingdom of heaven,) is above the greatest of those men. Chistianity acknowledges no master to the soul. God is its Father; the Spirit of our Faith is that of *freedom,* not bondage. Its chief apostle says, "*Call no man your master*;" still less can we call any Book, "*master.*" However much we may venerate the Scriptures of the Old Testament and New Testament, they are never to hold the Soul in bondage. The artist is not to be crushed by his instruments, but is to apply them to their proper ends.

The Bible is not *the foundation of Religion.* It is sometimes fancied Religion is based upon the Bible; it is said, if a man should disbelieve that book, he would of necessity cease to be religious. But Religion is older than the Bible. Enoch walked with God without its support. Abraham, and Moses, and David, and Isaiah, and Solomon, and Daniel, knew nothing of it. Religion is not founded on the Scriptures, more than the sense of justice is based on the "common law." The reverse of this is true, for the Bible is founded on the indestructible religious sentiment, as the "common law" rests on the sense of justice in the Soul. Men sometimes think the

statutes of the land were providentially struck out, in some happy moment, which will never return—that if these should perish, so would Order and Justice decease from being. They say the same of the Bible, and assert that Morality and Religion would have been quite lost from the world, if the Bible had chanced to perish.

Still farther, the Bible, or the New Testament, *is not the sole and exclusive foundation of Christianity*, but simply its historical form. Christianity at this day does not rest merely on the New Testament. Its essential truths were before Abraham, when there was no Bible. It is the word, that was in the very beginning, the true Light, which has always shone, enlightening every man, so far as he was enlightened at all; for all the real religious light of the world has only come from *true* Religion, which is essentially the same with Christianity: though it may differ in form, Christianity was ordained before the creation of the world; so that it is not simply "as old as the creation," but far older; ancient as the eternal ideas of Justice, Love, Holiness and Truth. It is sometimes imagined, if the New Testament had been lost in the dark ages, that Christianity also would have ceased to be. But can this be true? Had this temple of Christianity been destroyed, the Spirit of Christianity could not have perished; for, granting it were shewn, in opposition to the greatest amount of historical evidence ever brought to bear on one point,—that the facts related in the Gospels, were not facts, but fictions; that Jesus never rose from the dead; never died, as it is related; never wrought miracles, taught doctrines, or even lived—still Christianity would be as true, as lasting, as now it is, when environed by all these historical statements. It is true that Christianity is intimately connected with its Galilean founder, but not inseparably. Its truths are laid in human nature; they will live with the Soul. They are the Soul's law. Heaven and earth may pass away, but not one jot or tittle of Christianity can fail.

The Bible *is not greater than Conscience and Reason.* They are directly from God, God's voice heard plainly in the heart, as ever on Horeb, or Sinai, or the Mount of Transfiguration. Nothing can be superior to these instructors. The Bible may agree with Reason; utter the same sentiments with Conscience; and so far it will have authority. It can never contradict these counsellors, and yet claim obedience. What God has made, cannot be unmade by any power short of his own: so nothing arbitrary or capricious can ever become binding on Reason and Conscience, let it be taught on what

external authority it may. One chief merit of Christianity consists in restoring natural morality and natural religion, to their original and proper place—in permitting Conscience, Reason and the religious sentiment, to speak in their native, heavenly tones, and with their primitive authority. By thus restoring natural religion; by thus appealing to these divine counsellers and prophets of Eternity, it overthrows all arbitrary systems of Religion, which are not founded in the nature and Reason of things, and puts to Eternal Silence all *capricious* advisers. Thus by fulfilling the True, the Right, the Good and the Holy, it destroys all that is false, wrong, bad and profane.

Other religions have also their sacred books. The Hindoos have their Vedas, and Purenas; Mahommedans their Koran; Sectarians their Creed. These books are deemed by the foolish among their followers, greater than the Soul, superior to Conscience, Reason and the religious sentiment. They are appealed to as masters—the last standard of Faith; are honored as the sole and exclusive foundation of these peculiar religious systems. They can only be the basis of a system that is not founded in the nature and Reason of things. Faith in the peculiar institutions of such books—in the Vedas, Korans, and Creeds, in any arbitrary system, is not freedom, but bondage. It is not obedience to the universal "Law of the Spirit of Life," but to some partial statute of Man's device. It degrades man while it comforts him. It puts his better nature to a deadly sleep before it offers him relief from the present, or faith for the future. Such systems the apostle well calls the "Hagars shapen in ignorance, born into bondage, with their children, which are to be driven out before the freeborn Isaac, and destined like Ishmael to have their hand against every man." Of the Scriptures, then, it may be said, as it has been of the Sabbath: The Bible was made for man, not man for the Bible.

T. P.

(TO BE CONTINUED.)

Learning bears the same relation to talents that charcoal does to fire. It is the elaborated product of mind; but without mind it is useless. You must warm it to make it sparkle, and dissolve it to feel its benefit.

ANON.

(From the German of Herder.)

INTRODUCTION OF THE GOSPEL OF JOHN.

JOHN I. 1—18.

(CONCLUDED FROM THE SEVENTH NUMBER, PAGE 313.)

32.

*In the beginning was the word, and the word was with God, and the word was God.** [There was no Æon produced, as the Understanding of God, who formed and brought out ideas; inseparable from God, not merely near him; no subordinate Deity; God himself was that which we call the Word, the Understanding, the will of the Deity: for in his being nothing is inseparable.]

The same was in the beginning with God, a creating Word. *All things were made by him, and without him was not any thing made that was made*, not even the least, the most despised. Our world, the work of the understanding of God and his mighty will, is not the work of Angels, not the labor of a low, imperfect Demiurgus.

In him was life; and the life was the light of men. [The life-giving Word of the Creation was Reason, the source of all, even the noblest light, which shines in human souls. This too is of no contemptible nature. It is a beam of the Eternal Light, an inner life from the highest source of life; no gift of an inferior Æon. From the first has the giver of all light taken to himself the enlighted of the human race, as his own work; he has not left it to subordinate Angels.]

The light shone long in darkness; and the darkness comprehended it not. [The darkness could not mingle with it, nor stop its radiant path. Centuries of blindness and bestial dulness passed away: still the enlightened of the world did not cease from his work, but kept on more and more awakening the human Understanding.]

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew

*It may be that John alludes in this to the personification of Wisdom, (Prov. viii: 22 et seq.): but it was not his object to personify this. The Speaker of the Invisible, the revealer and executor of his will, the Word, is with him the main [illegible], according to the spirit of the whole

him not. [God had not left himself unmanifested to any nation; for all the people of the earth are his creatures; only they had not been mindful of it. Still, though unknown, the light was working on and preparing the way for brighter times.]

He came unto his own, (as their familiar friend, their guest;) *and his own received him not.* [Even Judea cannot boast herself above other people in this. This nation, established by God's own hand, was more obstinate than all others in resisting his plain instructions. It rejected the lord returning to visit his possession.]

But this was not the conduct of all: *many received him; and these became* (what this people had presumed themselves to be) *the Sons of God; which were born not of blood,* (i. e., of high ancestors, as Abram, David, &c.,) *nor of the will of the flesh, nor of the will of man, but of God,* (i. e., not of carnal impulses, for how could they produce the spiritual?) Likeness to God belongs only to those who *believe,* to the spiritually minded. The Jewish nation was adopted as the child of God, only to the end of its own spiritual improvement and discipline.

To assure us of this, the Word, the teacher, the bringer of light to him, "was made flesh, (a man, like ourselves,) and dwelt among us. We lived with him, and we beheld his glory, the glory as of the Only-Begotten of the Father, full of grace and truth."

"John bare witness of him, and cried, saying, this was he of whom I spake. He that cometh after me is prepared before me; for he was before me."

"And of his fulness have all we received, and grace for grace."

"For the law was given by Moses, (to bind us to our allegiance,) but grace and truth came by Jesus Christ."

"No man hath seen God at any time; the Only-Begotten Son, which is in the bosom of the Father, he hath declared him."

Thus John introduces his Gospel; what follows from this introduction?

33.

In the first place, that all metaphysical-Gnostical speculations should be banished from the Gospel, as having no proper connexion with it.*

*If any one doubts this, let him read the beginning of John's first Epistle, where in fact this same introduction is repeated in different words. There the Apostle

"Talk not of an unknown God in the Deep; no mortal eye hath seen him; no finite understanding hath looked through his Being. But he is made intelligible to us through the Word; the whole Creation is a following out of his plan, an operation of his ordaining will. He is made intelligible in all living things, particularly in the world of human thought. Godlike throughout, conceived in human souls, godlike actions, performed by men, all have sprung from Him, from the Light, which shines through all, whose workings, in spite of every obstacle, still go on, and wake in man the noblest principle, the likeness to God. He has become visible to our time through him, whom, the only one of his kind, we have seen, heard and known as our friend. He not only spake to us of God, his Father, and revealed to us heavenly truths; from himself we enjoyed heavenly grace. The whole heaven of joys was about him, in his instructions full of love and truth; from such an ocean did we drink."

"Do not separate the Divine Being, while you invent a mythology of heaven. The inner and the outer Word, the Only-Begotten and First-Begotten Son of God, Jesus and Christ, are not distinct Beings; in the man, Jesus, appeared the Only and First-Begotten, the teacher of the counsel hitherto unrevealed, the completer of all the gracious will of God. He came not as a lawgiver, but as a teacher of truth, an actual, living manifestation and impress of an infinite goodness and love."

"Despise not the earthly creation, the human race and the several peoples of the earth. The Creation is of God; the Understanding called it forth: Goodness has held it in order. The human race has, in the Reason which God has given it, the ground for the noblest determination of itself, viz., the working out, through the knowledge of truth and pure benevolence, its own common happiness, as of a Godlike and brotherly race. To no people on earth has God left himself unmanifested; and if the light shone long in darkness, yet lost it nothing of its power. The grossness of men could not arrest the brightening course of Providence."

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says briefly and concisely, what, as an Evangelist, guarding against the false constructions of adversaries, he had to say more in detail; "*what we have heard of the word of life*, (the announcement of eternal salvation,) *that write we to you also; for the life*, (the bringer of this salvation,) *has appeared.*" Not only is every writer the best expounder of his own words, but John's whole Epistle, considered as a commentary upon his Gospel, is a pattern of unforced exposition and application. Leaving all subtilties, we ought to follow such a pattern.

"Despise not even the ungrateful Jews and their lawgiver. He did in his season what he was designed to do; but now, from the midst of this same people, a light has gone up before us *for all peoples*, a message of grace for *all nations*."

34.

And now if the beginning of the Gospel of John has been so misunderstood, that, while it was intended to root out speculative notions, and to bring men back to the *character of their race*, and Christians back to the *essentials of Christianity*, it has been made a mine for new speculations, an arena for learned subtile disputes, in the midst of which many an invective has been uttered, and many a tear wrung out—ay, and the blood of men and people shed in the bitterness of anger—who is more innocent of it than this Gospel? Ignorance, envy, hatred, intrigue, pride, avarice and other vices, so clouded the eyes of men, that for mere light they saw not the light.

35.

Had John lived in the time of Arius, we may suppose him to have addressed him in a friendly manner, as follows:

"About what are you wasting all your zeal, my son? What is it you would determine and find out?—how the Son of God was produced before the world, and, (as you express yourself,) what ground there was for his existence in things not before existing? From whence can you know this? In my Gospel there is not a syllable about it, nor in the writings of any of my brethren. I went back no farther than our holy Scriptures go back, to the beginning of the Creation, and spoke to you of the Creating Word. That God produced the Understanding, which He himself was, and how he brought into being the Word—of all that I said nothing: how could I talk such transcendental nonsense!

36.

"And you, Fathers of the Church, after so many persecutions and cruelties; after intrigues, frauds, quarrels and calumnies, what sort of a formula do you offer to the world? Arius made for himself out of the uncreated a mythological person, whom none of us knew. You speak of a God of God, a Light of Light, *manifested*, but not *made*, &c. How do you come to such a conclusion? Have you two Gods, two Lights, where one God creates the other, one Light the other? Tell me, how does one God create the other? I did what I could to prevent the Divine Being from being split asunder by per-

sonifying fictions; you do what you can to sunder it, to make a second God out of the first, a second Light out of the first, two Gods near each other, and to burden the understandings of your brethren with the imposing word "created," as a formula of faith. *We* did not arrogate to ourselves this power. (Acts xv: 10.) We had one God, the Father, of whom are all things, and one Lord, Jesus Christ, by whom are all things, (1 Cor. viii: 6.,) one God and one Mediator between God and men, the man Christ Jesus, (1 Tim. ii: 5.,) and eternal life therein, that we know the only true God and Jesus Christ, whom he hath sent. (John xvii: 3.) Leave such things, ye disputatious Fathers, and do not become new theogonists. The times of mythology are gone by."

37.

It were a useless task to follow through the address which our Evangelist might make to all the councils of the dark ages, as well as to the auditories of all scholastic and mystic refiners, arrogant dogmatists and sectaries. They heaped decisions upon decisions, added canon upon canon, and at length carried it so far that no one could speak as he truly believed, without running against some canon of some council, or some dogmatical subtilty. The language of most of them indeed John would not understand, and he would, perhaps, with his little book in his hand, address them in this gentle spirit:

38.

"We had not intended this, my dear friends. The doctrine of myself and my brethren about our Christ, was very simple and intelligible. Without him we knew not God; we regarded him as the one through whom the Deity revealed himself. After God had for a long time spoken to men through the mouth of wise men and prophets, he spake to us through his Son. He had only this one idea of God, "the Father," the most rich in meaning, from which idea he deduced all that might be for the salvation of men through knowledge and conduct. Of himself he had only one idea, "the Son," who must do what he seeth the Father do, and he offers himself up cheerfully and willingly to the work. Of man he had but one idea; that they are a fallen race, in whom notwithstanding there is implanted a higher tendency, a germ of the Godlike, through which men can and must become a happy brotherhood, of heavenly origin.

39.

"When, after his ascension from earth, the whole idea of his Being shone up before us in light and beauty, where we had lived through all that we did; how could we call him any other than Him, who in the innermost of his soul was the Son of God, the Saviour of the world? When he had offered himself up to this his calling, we saw in him the counsel of God respecting our race revealed, the power of God's love set forth in him, whatever can be known of God to men, made intelligible in him—in short, the Father glorified in him. We called him also, as he was to be called, the image of his Father, the brightness made visible of that original Light which is invisible to us, the express image of his person, all that we are capable of comprehending of the Divine principle; or, if you prefer to express it in the language of the dogmatical propositions of your own invention, the *acting organ of the Godhead in the human race.*

"We spake too in the fundamental propositions of our religion, without being the upolders of false Gods or of two Gods. The counsellor and executor of the Divine will for the salvation of man, his teacher and interpreter, was to our senses, as well as to our understanding, his expression, his sensible form; without his Father he was not; the Father was in him and through him all. What was before said and pre-conjectured of the contriving wisdom, the creating Word, the illuminating Light, the Mediator and Uniter of God and men, we applied to him, and dedicated to him, the *Divine man*, the highest love and honor. This true and efficient organ of the Deity I have set forth and explained to you in his writings. (John v:19—22, 20—30. x:28—30. xiv: 1, 9, 11, 23. 1 John ii: 22, 23. v: 20. 2 John ix: 10.) Do you understand it better? Very well! only do not weave upon me your fine-spun speculations. Our idea was clear and to the heart; we saw, we loved and honored in the Son the Father; and we saw in the Son our own brother.

40.

"You have done me the honor to call me the *Theologian*, and to say that I have *theologized* the Son of God; you would be nearer to the truth, if you had said that I have *humanized* the Godhead as far as it is intelligible to us; that I have held up his counsel and his love to men, to be seen, to be enjoyed, and his work on earth as a work in which they are to

co-operate. Of what benefit to you would be a God, who is not your Father—a son of God, who is not to make you happy? Away then with your speculations about the deep abysses before all time; our Son of God is the Saviour of the world."

T. S. D.

GREAT PRINCIPLES FOR CONSIDERATION.

We extract the following article from the Non-Resistant, as one *sign of the times*. Most readers will condemn it altogether as an ultraism of the day, and think the writer an owl, blinded with the light of a meteor. Others will pause and ask whether the author is not in part at least a seer, heralding by his song a coming morning. At all events, if men are actually thinking and saying such things as are contained in these "Principles," it behoves us to give them consideration.

"Principle I. All men are created equal—are endowed by their Creator with certain inalienable rights: among these are life, liberty, and the pursuit of happiness; that to secure these rights, government must, in the nature of things, exist among men, deriving its just powers from the constitution of mind, the inseparable relations and interests, and the individual consent of the governed.

"All laws and governments which assume to alienate the rights of life, liberty, and the pursuit of happiness, carry upon their face a flagrant falsehood, inasmuch as they pretend to alienate what is eternally inalienable: they are arbitrary and despotic, because they strike at all rights, and the rights of all; for if one single right may be justly taken away, upon the same principle all may be. No man can rightfully 'consent' to be governed by such laws, because he has no right to alienate what is absolutely inalienable. He can no more alienate his own rights than uncreate himself.

"Principle II. Whatever is necessary to the support of life, to the enjoyment of liberty, and to the pursuit and attainment of true happiness, is the common right of every individual member of the human race. Air, water, the light and heat of the sun, the products of the earth, food, raiment, medicine, intelligence; all the means of physical, mental and moral improvement and happiness, belong equally to all—hence, while no HUMAN BEING, *as such*, can be made the

property of another, or of all others combined, yet, that appropriate action of all the energies of each individual, which is adapted to secure the highest well-being of all, is due from each, and is the rightful claim of all.

PRINCIPLE III. Of all that which is justly called property, each individual is entitled, by immutable right, to an equal share, if the equal share is necessary to the full enjoyment of life, liberty, and the pursuit of happiness. Every individual has the right to whatever is necessary to support life, to invigorate and expand the mind, to enlighten and guide the conscience, and to gratify every lawful affection. Hence no person can rightfully claim or hold more than is necessary to meet all the natural, moral and intellectual wants of himself and family. All who hold more than this are guilty of robbery, because by this others are made to possess less than is necessary to meet these wants in themselves, and so are villanously deprived of their just and equal rights.

"PRINCIPLE IV. In all communities where there are natural or artificial inequalities; where part are abased and part abound; where part are ignorant and part are intelligent; most are poor and many rich; where part have more than they really need, and the rest less, there are all the elements of fraud, injustice and oppression.

"PRINCIPLE V. All encroachments upon the life, liberty and happiness of any one individual, are encroachments apon the life, liberty and happiness of all. He who sets but a light estimate upon life, liberty and happiness in another, invites all others to set an equally light estimate upon the life, liberty and happiness of himself; he who justifies the robbing of another, justifies the robbery of himself: hence he who in any way injures or wrongs another, injures and wrongs himself in the same particulars, and all others; for by invalidating the rights of one, he invalidates the rights of all, including of course his own.

"PRINCIPLE VI. All unnatural inequalities are the result of monopoly. The monopoly of land, labor, capital, power and intelligence, is the robbery of the great whole; or, the mass of the people, who are in any manner deprived of their proportionate share of these. Where any one holds a thousand acres of land, and another none, or not enough for necessary uses; where one appropriates all his own labor, or the labor of others, to his own individual aggrandizement, and others are deprived by this of necessary benefits; where one holds capital, or wields power by which others are reduced or depressed; where one possesses all the means of a liberal edu-

cation, and others few or none; where one has full freedom of thought, of conscience and action, and another is in any measure deprived of these, there is monopoly; in other words, tyranny, and the virtual overthrow of all rights and true interests.

"PRINCIPLE VII. All laws and governments which pretend to confer rights on some, which are withheld from all others: which grant special privileges to some, that are denied to all others; which give power, and place, and influence, and advantages, to the few, and prohibit them to the many, are based upon usurpation and despotism—upon the ruin of all natural relations, and of all inherent and inalienable rights, and must ultimately and inevitably perish.

"PRINCIPLE VIII. Man is made up of two natures, animal and spiritual, or, in other words, of body and mind; the animal or corporeal being the inferior, and the spiritual or mental the superior nature; the animal being the lawful servant, and the spiritual the rightful master; the animal being the instrument, and the spiritual the arm that wields it. Where the spiritual holds the pre-eminence, there are developed all the attributes which distinguish and dignify the man; and where the animal holds the pre-eminence, there are developed all the attributes which distinguish and designate the brute.

"PRINCIPLE IX. Where physical evils are to be repressed and overcome, the animal is the appropriate instrument; where moral evils are to be repressed and subdued, the spiritual is the approprite power to effect this. Physical remedies for physical diseases, and moral remedies for moral diseases. It is not in the power of physical cathartics to purge away the moral corruption, or of tartar emetic to eject the vices which collect in the mind—no more can legal prosecutions, imprisonment, banishment, the whipping-post, the stocks, the gibbet, effect any moral reformation, but directly the reverse.

"PRINCIPLE X. It is in the power of unperverted minds only, to correct the evils of perverted minds: error in one mind is to be overcome by truth in another; sophistry in one by sound reasoning in another; hatred in one by love in another; fear in the timid by courage in the resolute; laxness of principle and morals in the dissolue, by firmness and consistency of principle and practice in the upright; perturbation by calmness; rage by gentleness, and revenge by non-resistance.

"PRINCIPLE XI. In removing the grievances or evils inflicted upon us by others, it must be done, (if done justly,) with a

due regard to the inalienable rights of aggressors—not by throwing off the evils from ourselves upon the evil doers, but by removing the causes of them, which inflict injury upon us, and themselves also. As their rights, interests and well-being are our rights, interests and well-being; as we are bound together by indissoluble ties, one in nature, our rights and happiness one, hence whatever affects the well-being of one affects the well-being of all. If we seek to support our own character, our being, our intelligence or happiness, at the expense of another, we injure them ourselves in all these respects.

"Principle XII. As the body is powerless without the mind, and as the motions of the body are wholly dependent upon, and under the absolute control of the mind, it is only by operating upon the minds of others, that we can excite, or influence, or paralyze (i. e. without destroying) their physical powers. No mind, when perpetrating a mean or vicious action, can have all its attributes united, and the strength of each combined in that action; because reason, self-respect, a sense of wrong in itself, and a consciousness of right in the other, must revolt, and thus subtract from such mind a large amount of its moral force. But in honorable and virtuous action, all the attributes of mind may and do unite in their performance; and therefore in doing right, or in opposing moral wrong with moral right, we shall, in the nature of the case, always, (the capacity of opposing minds being equal,) possess double the force in doing right, that we can possibly have in doing wrong and opposing right.

"Principle XIII. As the mind governs the body, and, as already stated, perverted minds are to be cured by unperverted ones, and moral evils are to be corrected by moral virtues, it follows, that the only legitimate and appropriate way by which we can and may arrest these physical evils, which are inflicted by vicious minds, is, by the direct action of mind upon mind, the virtuous upon the vicious—thus seizing the power behind the throne, (which instigates and wields the physical arm of evil,) and arresting by moral influence its vicious operations.

"Innocence, self-possession, and that deep and broad foundation of moral strength, which thorough discipline in virtue gives, will enable us to look any human tiger out of countenance, and paralyze the mightiest corporeal arm that can ever be uplifted against us.

Numerous facts have occurred which go to demonstrate

this truth. Let us henceforth cease to be brutes, and see and know, each for ourselves, what virtue, and power, and dignity, there is in *being men—men in our full dimensions, and in the legitimate sense.*

WHAT IS MAN?

PSALMS VIII: 4.

How different are the answers which this question receives from different lips! The sceptic replies, "He is a mass of clay, a material form, made of the clod, and to return to it again, and there sleep forever." The enthusiastic youth replies, "He is a creature of noble capacities, who, though long trampled on by despots, can, in the light of freedom, be elevated and improved without limit." The man of worldly wisdom and experience replies, "He is a creature of selfishness, whose only motive is interest. One philosopher says, "He is like a lump of dough, moulded by external circumstances into any shape." Another says, "He is made up of feelings and dispositions which remain the same under all circumstances:" and to sum up the incongruous catalogue of opinions, the Theologian declares that he is wholly corrupt, utterly depraved, filled with sin and iniquity, and incapable of willing or doing any good thing. Let us ask what observation, reason, and the Bible teach us of human nature, its character and condition. For the idea we have of man at the outset will bias very much the judgment we form of Christianity. If we consider man a mere clod, he is incapable of religion; he has no need of revelation. If we judge him to be the mere slave of interest and selfishness, we shall have no confidence that the pure and high truths of Christianity can ever be understood or felt by him. If we think all his faults proceed from ignorance, that all he wants is to be properly instructed, we shall not find any thing in religion but mere instruction, nor recognize any character in Christ but that of a teacher. If, on the contrary, we consider him wholly corrupt, we shall conclude that teaching can do little good, that an irresistible influence must come to lift him miraculously out of the deep pit into which the fall has placed him. Accordingly we find that those who disbelieve man's spiritual nature, seldom believe in revelation:

that those who believe in man's power to become every thing by being enlightened, seldom feel the *need* of revelation; that those who believe him a mass of selfishness, put no confidence in the *power* of revelation; and those who think him utterly corrupt, consider revelation the miraculous instrument of a miraculous change. We see then the importance of having correct views of human nature at the outset.

It is often thought that the only danger is of thinking too highly of our nature, and so not feeling the need of revelation. There is equal danger in thinking too meanly of it. He who habitually thinks of himself and all other men as filled with meanest wickedness, can hardly have any respect for himself or for others. And who does not know that self-respect is the source of much virtue, and respect for others is an important breach of Christian goodness? "Know ye not that ye are the temple of God? Whoever defileth the temple of God, him will God destroy." "Honor all men." Thus an apostle appeals to the motive of self-respect and enjoins to respect others. I believe man is really and truly a sinner. I believe there are none who do good—no, not one; for all have sinned and come short of the glory of God. I believe there is an amount of evil about us, a strong tendency to evil within us, which we are hardly aware of, which ought to terrify us, which, if we saw it clearly, with all its baleful consequences, would startle and alarm us. And yet I believe that we are no clods of the earth, no slaves to a merely mercenary selfishness, not totally depraved, but that in every human heart there lies either dormant or active, a mighty moral power, a capacity of wonderful affection, a noble tendency toward all that is true, beautiful, holy and solemn. I believe man is a mixed creature, in whose heart strength and weakness, light and darkness, truth and error, are strangely mixed, and that his duty is, to be very humble, yet very hopeful; to watch and pray against temptation, yet never be discouraged; to still suspect and still revere himself. This is my creed about man and his nature. I cannot take one side, and look exclusively to one part of his character. All is not dark with him, yet his light is like that of a stormy day, where the sun breaks fitfully through rolling vapors, but where the very fury of the storm is often a token that it will pass by, and leave a calm sunset and the hope of a clear dawn.

I would say first to the philosopher of sensation, who denies that man has a soul, or spiritual nature, who considers him akin to the crawling worm—I would say, What do you mean by asserting that there is nothing but matter in man? Are

thoughts and feelings, resolves and wishes, hopes and fears, joys and griefs, are these parts of man, or are they not? And are they material? Can you shew me a thought? Can you put your finger on a feeling? Can you tell me the taste, smell, color or shape of an emotion or a determination? A piece of political news reaches a city, and suddenly it is in an uproar. Bells are rung and canons fired, and there are public meetings in halls and crowds in the streets, and every eye is lighted up, and every tongue fluent with joy. Come then, you who say there is nothing but what can be seen and felt, make me a picture of that strange thing which has gone into every man, and caused all this? Let it be painted, weighed in scales, and measured by a rule!

In fact, when men, with an air of great wisdom, tell us that all we know of man is matter, they would come much nearer the truth if they should tell us that all we know is mind. I speak the soberest sense when I say that our knowledge of mind is immediate and primary, that of body only secondary and derived. How do I know that there is such a thing as body? Is it because I see it, feel it, touch it, handle it? Analyze those terms, and you will find that it only amounts to this, that I have in my mind sensations of color, shape, resistance. All that I know is, that I have these feelings—all that I know is, the feeling or sensation which I infer and conclude belongs to some outward substance. By knowledge of my mental sensation is immediate knowledge—that of body, secondary and derived.

And now I turn to the theory of human nature, which tells us that all men's doings may be traced to self-interest. Selfishness, say these philosophers, selfish calculation, is the great moving power in human nature. This theory is so unsound that it would hardly deserve consideration, if it were not so widely spread and much believed. It is a theory, however, formed from observation of man in a high place—namely, his place of business. It is a philosophy of the shop and counting-room—of the court-house and market. It is not strange that interest should be the ruling motive, in those places where interest is the great object of pursuit. But business is not all of life. Go with the man from his place of business to his place of amusement, of repose, of resort. Go with him to his home. Is interest the motive which actuates him when caressing his child—when conversing with a friend—when praying to his God? Is interest the motive which makes the drunkard drain the glass which is eating out his life? Is interest the motive which makes the slave of pleasure throw away

time and money on idle amusements—which makes the angry man do a deed in a paroxysm of passion, to be atoned for by the prison or the gallows? Not only all the virtues, but half the vices, have no calculation of interest about them. To study human nature you must not merely go to the shop and exchange: you must stand by the festive board, the domestic fireside, the marriage feast and the house of mourning. Human nature is also there. A thousand feelings are stronger than interest. Passion is stronger, appetite is stronger, enthusiasm, superstition, folly, are stronger. It is not granting much then to allow that reason, justice, truth, piety, sincerity and affection, may also be stronger. The history of the world is full of great actions, which cannot be explained by this motive. Was it interest which carried half Europe in the crusades, to faint and perish among the sands of Palestine, at the holy sepulchre,—or which brought the English to the rock of Plymouth—or which carried half a million of Frenchmen to Moscow—or which makes men take their rifle and go to Texas, to Canada, or to the South seas—wherever excitement, romance, or a spirit of adventure or gallantry may dictate?

And now we have come to the Theological view of human nature, which tells us that man is wholly corrupt and abominable through sin. I also believe that man is a sinner, and you will see, by and by, that I do not make light of sin. But I know no advantage in exaggerating any thing; and it is exaggeration to talk of *total* depravity. What did Paul mean when he spoke of those who, not having the law, did *by* nature the things contained in the law, and were a law unto themselves? What did Peter intend, when he spoke of those, who, in every nation, feared God and wrought righteousness? What did a greater than Paul or Peter mean by calling Nathaniel an Israelite indeed, in whom there was no guile? and why did he speak of his word falling into the good ground of honest and faithful hearts, who received it with joy, and brought forth fruit? Can an honest and faithful heart be totally depraved? There is such a thing then as an honest and faithful heart, even among those to whom the word of Christ has not yet come. And indeed our daily experience is so averse to this theory, that few persons ever would think of applying it in ordinary affairs. It is taught in set discourses and formal harangues, and asserted by disputants and controvertialists; but who ever heard of any one, in common life, acting on the faith that men were totally depraved? Who ever called the love of a parent for a child, or of a daughter

for her father, (except when such affection was excessive,) a sin? Who ever expressed penitence for an act of charity, or for telling the truth, or for a deed of honesty and justice? If man is totally depraved, then all these acts and feelings, in an unconverted person are wrong. But no man of common sense ever thought of calling them so. Moreover, if we are totally depraved, then our reason and conscience are depraved also. And if our reason is depraved, how can we know that it counsels right, when it teaches us to obey and love God and truth, or when it shews us the reasonableness of Christianity. And if conscience is depraved, then there is an end of all moral distinctions, and we may put evil for good and good for evil, darkness for light and light for darkness. It grieves me therefore to hear people, seduced by a theory, asserting that we have no power by nature to understand or believe Christianity any more than the blind man has to see. If this were indeed so, the guilt of unbelief would be very small. But Christ tells us that this is their condemnation, that light has come into the world, and men have chosen darkness rather than light, because their deeds were evil. It is because they will not *come to the light*, lest their deeds be reproved.

This then seems to be the truth with respect to human nature, that man is a mixed being, having faculties which connect him with God and eternity, truth and holiness, and having also senses and appetites which bind him to earth. In most men there is a struggle and warfare between these different propositions; sometimes the good light within is strong and clear, and then again there comes a cloud and dimness, and he wanders uncertainly among the mists of earthly passion and appetite. In some men the lower propensities have conquered, and the noble mind, the warm heart, the sincere conscience, the spirit capable of heavenly progress, is led captive, bound in fetters of sense and sin, at the car of earthly pleasures. But even here, the Heavenly spark is not wholly quenched, not quite extinguished. No. Dimmed and trampled on though it be, it is still there, and the power of truth and of love may yet fan it into a flame, and enable it to consume the cords of sinful habit as Sampson snapped the ropes of the Philistines.

Is not this what experience tells of human nature? Is it not true that in the bad man there is some remains of goodness, in the good man some tendency to evil, and that in most men there is a conflict between the spirit and the flesh, the outward and the inner man, the freedom of the will with the bias of instinct, the holy aspiration with the clogging weight

of habit and custom, the dictates of conscience and reason with the despotism of example and the power of circumstances? Is it not this the warfare which Paul describes with so much force in the vii. chapter of Romans? I find a law in my members, warring against the law of my mind, when I would do good. Is not this the account of human nature which Jesus gives when he tells his disciples to watch and pray lest they enter into temptation, because, though the spirit is willing, the flesh is weak? Yes! there is a spirit in man, and the breath of the Almighty has given him understanding. There is an inward light, which no outward darkness can shroud—a light which lightens every man who cometh into the world. If indeed there is one faith, which more than another belongs to Christianity, it is this, that man is *not* wholly corrupt. Christianity teaches us to look on men, and see even in the most corrupt, a heavenly soul, capable of holiness, capable of being brought back to God and truth. It teaches us to look through the outward covering and stain and defilement of sin, and see an immortal mind, prisoned, fettered, crushed, and fastened like Laocoon by the writhing serpents of appetite and passion, and those fleshly lusts that war against the soul. Over this captive spirit it weeps—here it pours forth its lamentations. This indeed is what constitutes the great evil of sin—this is the most pitiful consideration connected with it, that it should cramp, deform and defile such a being as man might and ought to be. If man were totally depraved, I should care no more for him than I should for a hyena or a scorpion. But it is exactly because I see such heavenly capacities, such Godlike and Divine energies, such a wealth of tenderness and affection, bowed to the earth, enslaved to the service of sense, this—this might make angels bend to weep from their starry thrones.

To get a true theory of human nature then, we must shut our eyes neither to the good nor the evil which makes up the tangled web of his character. We must see and acknowledge human goodness. It is ruinous to doubt it. It may seem very sagacious to doubt and deny that there is sincerity in human religion, stability in human love, disinterestedness in human generosity, magnanimity in deeds of patriotism and self-sacrifice. But so we shall theorize away all that is true and warm in our own hearts, and leave them cold and desolate, a fit home for all evil thoughts and unhappy feelings. For these acts, performed here and there on the earth, are gleams of light, by which our knowledge of excellence and love for it is kept alive. Disbelieve them, and the heart has no longer any food; it will die of famine.

But equally unphilosophical and unsafe is it to overlook the reality of sin. It will not do to look upon it as a theological figment: it is something which nearly and closely affects each one of us, every individual soul. Sin lurks at every door, like a ravenous beast, waiting for his opprtunity to make his deadly spring. Nothing escapes him. The purest intentions, the most artless innocence, the loveliest affections, are tainted by his polluting breath. There is one place alone where sin dare not enter: that is the place where we are praying in sincerity to God. Could we but only feel deeply, and realize fully, our constant danger from this foul monster, we should never forsake our God.

What then is man, Oh God! that thou art mindful of him, and the Son of man, that thou visitest him? He is a thing to love and to fear: sometimes he seems but a little lower than the Angels, and crowned with glory and honor—and then he performs deeds that degrade him below the level of the browzing cattle. Mad lust, fierce rage, cold selfishness by turns possess a heart which was formed for pure love and truth and all noble affections. When we look at his capacities, he seems almost a God; when we look at his history, he sinks often into a companion of the brutes.

There is but one remark to be made in conclusion, and that is a practical one. No amplification could increase its deep and vital importance: "Watch and pray, lest ye enter into temptation. The spirit truly is willing, but the flesh is weak."

The Hebrew language has lain now for two thousand years mute and incapable of utterance. The "Masoretical punctuation," which professes to supply the vowels, was formed a thousand years after the language had ceased to be spoken, and disagrees in many instances with the Seventy, Origen and other writers.

He knows nothing of man who expects to convince a determined party man.

The wrath that on conviction subsides into mildness, is the wrath of a generous mind.

(From the German of Jean Paul.)

RECOLECTIONS FROM LIFE'S FAIREST HOURS FOR ITS LAST.

"Give me," asked Herder of his son, when wearied and parched by sickness, "give me a great thought, to refresh myself with!" But what do we generally hold forth to the poor captives who lie on the gloomy bed of sickness, when before their eyes the dew of life has already become dark and grey? Instead of the cheerful light of stars, nothing but additional images of terror. Strange and cruel it is indeed, that when man is sick unto death, the complainings and heavy emotions which had been hidden from him in the days of his health and strength, should then especially gather round him, and be freely expressed—just as if it were the part of the dying to comfort and sustain the well. I do not bring into account here the now almost obsolete absurdity of the priests, who were wont to extort from men's last hours instantaneous and ineffectual conversions. But my complaint is, that in the stifling sick-chamber there stands not one soul before the pale and powerless face to awaken a serene smile upon it; but confessors, and lawyers, and doctors, all giving their directions, and relatives bewailing all. No mighty spirit, elevated above its own private griefs, stands there to lead back the prostrate and thirsty soul to the old spring-water of cheerful remembrance, and mingle this with the last raptures which in dying men prefigure the approach of another life. But there is the sick bed narrowed to the similitude of a lidless coffin; life is portrayed to him who is just parting from it, as something momentous, by tearful lies about recovery; and the bier is arrayed to the imagination as a scaffold; and into the ears, which still remain alive when the eyes are already dead, the sharp dissonances of life are poured, instead of permitting it to die away, as an echo, into ever deeper but fainter tones. And yet man has naturally this goodness in him, that he more gladly recals and boasts the smallest joy he has imparted to a dying person, than many greater ones which he has bestowed upon those who are well; perhaps for the very reason that only in the latter case can he repeat and redouble his favors—though mortal man should take it home to himself how easily every joy may be rendered or received as a last.

Our departure from life would, then, be more painful than our entrance upon it, were it not that kind mother Nature, as

usual, had provided alleviation here,—bearing her children, beguiled with sleep, softly in her cradling arms from one world to the other. For in the hours that approach the last, she causes an icy panoply of indifference towards survivors to congeal around him whom they are so sorely lamenting. And in the very closing hours—as the testimony of men awakened from trance, as well as the looks and tones of many dying persons establish—light waves of bliss float and play around the brain, which resemble nothing on earth so nearly as the pleasant feelings in which the artificially dead by magnetism bathed themselves for their recovery. Nor do we know how high these dying raptures may rise, since we are acquainted with these only through re-animated victims of trance, and therefore not in their fulness, but in their interrupted state. We are ignorant too, whether the increasing raptures and convulsions which wear away the body more than convulsions of pain, may not, in an unknown heaven, sever the immortal life from this familiar life of ours. It is a vast and momentous world-history, that of dying; but its leaves will never be opened to us on this earth.

To the "Recollections from Life's Fairest Hours for its last," which the title of this essay promises, I have only so much of history to prefix as is necessary for the understanding of it: this sketch itself may find a broader space somewhere else.

In the little village of Heim lived Gottrich Hartmann with his father, a clergyman, whom he made happy, although the old man had outlived every object of his former love. Gottrich preached in his stead, not so much to sustain his powers, which had been little affected by age, as for the sake of giving free utterance to his own fiery energies, and thereby affording the old man that peculiar pleasure which is felt when the son edifies the father.

A spirit was just beginning to burst forth and bud in him which wished to bloom poetically. He was not however like most poetical youths, one of those timid plants which bear some flowers of poetry, and, after they have fallen off, conceives under ground gross and unsightly fruits; but he was a tree that crowned its sweet, gay blossoms with a sweet variety of fruit; and these blossoming tendencies were fostered by the warmth of the modern poetic months.

His father had been formed for a poet with similar powers, but not favored by the times. For in the midst of the last century, (18th,) many a soaring, artistical spirit was compelled to stick either to the pulpit, the master's desk, or the bench of justice, because in the days of our forefathers the state thought

its children might find richer pasture on every plain and valley than on the peaked mountain of the muses. The poetic spirit, however, if kept back and not permitted to breathe itself out in creations, will turn inward with a more intense heat and wild gaiety upon its own heart; the unuttered sensibilities, like dumb persons, will speak so much the more livingly by motion, and imaginations will be expressed in acts. In this way the mute poet must live as long as man himself endures, who is his creature and material. So the tender, short-lived butterfly, as before in the chrysalis state, lasts through the long stern winter, if in the summer it was not able to breed. Something of this kind befel the elder Hartmann—more beautiful, however, since the virgin poet-soul might dwell in the pulpit as in her convent cell; and the twin sisters, Religion and Poetry, could live together, lending mutual support. How pure and beautiful is the office of the clergyman! Around it lies every thing that is good—poetry, religion, pastoral life—while other offices break up and hide by much building this beautiful neighborhood.

The life of father and son became thus ever more deeply united; and in place of filial and paternal love, there grew up a rare friendship of a peculiar kind. For the son not only revived his father with the new birth of his last poetic youth, but with the still fairer similarity of faith. In former times the old man, who sent his son to the theological lecture-room, could expect nothing of him on his return but an image-breaker and heaven-defier of all which he himself had devoutly reverenced in his priestly office. The son came home as the Anti-Christ of his father, or his converter from Heathenism. Doubtless there were fatherly sorrows then, which though more silent, were yet deeper than the mother's. But now it sometimes turns out better. Although Gottrich had gone to the high school with the usual share of petty and wanton free thinking which belongs to youth of his age, yet he returned from his teachers with the faith of his father and forefathers still clinging to him. He had been taught to guard the sentiments of the elder theology against the looseness of modern explanations, and not foolishly destroy the *roots* by exposing them to the *light*, which, with men as with plants, serves only for the outer growth.

Thus the old father found his own Christian heart beating again in the bosom of his Gottrich with more youthful pulsations—justifying at the same time his life-long convictions and his love. If it is painful at once to love and to contradict a friend, to turn away the head and yet draw near with the

heart, so much the sweeter is it to find both one's self and one's faith transplanted into a younger age. Life then becomes like a beautiful starry night, where no elder star sets without a new one rising.

Gottrich possessed a paradise, while he merely worked in it as gardener for his father, to whom he was at once wife, sister, brother, daughter, friend, and every thing which a man has to love. Every Sunday brought him a new joy, viz., a new sermon to deliver before his father. So many powers, especially of a poetic character, did he bring out in his pulpit exercises, that he almost seemed to take more pains to move and elevate his father than to enlighten his congregation—though he believed justly that these higher demands upon the understanding are to the people as to children, an aid to progress; and that we learn to climb only by attempting what we have never climbed before. A moist eye of the old man, or a sudden folding of his hands in prayer, made the Sunday a Feast of Ascension; and in the quiet little parsonage there were often held rejoicings, whose solemnity no one without understood or could imagine. He who accounts the hearing or delivery of sermons but an insipid pleasure, will comprehend still less the pleasure it gave the two friends to converse about the sermon just preached or the one next to come—not doubting that pulpit criticism were as important as theatrical. The approbation and love of an energetic old man, like Hartmann, whose spiritual frame had not become stiff on the cold summits of age, and whose body, by its broad stature, made him seem tens of years younger than he was, could not but affect powerfully a youth like Gottrich, who, being more delicately and slightly framed, both in mind and person, broke out into loftier and more sudden flames.

To these two happy ones there came one other happy being. Justa, who had been twice an orphan, independent in property and in all her circumstances, had sold the mercantile establishment of her father in the city, and retired into the upper story of a beautiful farm house, so as to live fairly in the country altogether, and not merely for half of the time. Justa did every thing in the world *wholly*, only sometimes (by which again one half crept in) many things she did *more* than wholly, that is to say, overdid them, at least wherever there was occasion for generosity. The first thing she undertook in the village of Heim, after seeing the gentle Gottrich and his devout poetic eyes, and hearing four or five of his Lent sermons, was to give him directly her enthusiastic heart; though she withheld her hand till the time when their

union might be sealed simultaneously with the general peace of the world. * * * * I wish it were the place here to describe that May-life which bloomed up beneath Justa's hands, in the lowly parsonage beside the lowly church tower, —the mornings, when she flew from her little dwelling to arrange the day at the parsonage—the evenings at the parsonage garden, which not only had twelve beds in it, but a number of well watered meadows around it, to say nothing of the distant hills and stars—the mutual play of three hearts, none of whom, in so pure and narrow an enclosure, could know or feel any thing to be otherwise than the most beautiful, and with whom joy and kindness belonged simply to the daily walk of life. Every seat was a church pew, and all was spiritual; and the heavens were only a larger church-dome.

In many a village, in many a house, a true Eden may be hid, that was never named and described, because joy is fond of covering with foliage her tenderest flowers. Gottrich dwelt in such a poetic fulness of bliss and love of poetry and piety, of the spring and the past and the future, that he secretly dreaded to express his happiness otherwise than in prayer. Only in prayer, thought he, can man say all (and dare all) his good and his ill fortune: the jealous and unknown powers of the nether region seem then not to hear it, because it is a prayer. Was not the father, then, indeed blessed in finding a warm old age, which was no winter evening, but a summer evening without darkness and frost, though the sun of his life had sunk quite low behind the grave-hillock, beneath which his wife had laid herself to sleep?

Nothing reminds a noble youth so easily of the *last* hours of life, as those very ones which are the fairest and most full of delight. Gottrich, whose physical and mental structure placed him in the same class with *Holty*, in so rare a collection of the sweets and shows of all joy-flowers,—just in the fresh dewy morning-time of life—already beneath the morning-star of life,—could not but ever think that this would soon be to him as the *evening*-star. Then he would say to himself: "Every thing now stands so clear and firm before me—the beauty and happiness of life—the course of the universe—the Creator—the worth and the greatness of the heart—the constellations of eternal truths—the whole starry heaven of ideas, which illuminates, and attracts and sustains mankind. But now if I shall ever become old, and faint with dying, will not all appear to me quite different—gray and stiff—which now rustles so living and blooming before me? For just when man is near the heaven into which he has so long been gazing,

death holds before his faint eyes the telescope *inverted*, and makes them look out upon a distant, blank and rayless sky. But is this then correct and true? Do my blooming or my fading powers more justly and certainly comprehend the world? Shall I *in future* be more in the right, when I feel and think and hope only with half a life, incapable of any acute observation and warm feeling—or am I *now* more in the right when my whole heart is warm, my whole head bright, and all my faculties fresh? I am certain that I have more truth *now*, and *now* is the very time that I can be most sure of it. So with the closest attention I will live through this glorious day-time of truth, and transfer it to the dark evening-time that it may serve to brighten my end."

In the most beautiful hours of May, therefore, when heaven and earth, and his heart beat together in perfect concert, he gave glowing words to his ardent feelings, in order to preserve them in writing, under the inscription: *Recollections from Life's Fairest Hours for the last.* He wished to refresh himself, when lying upon his last bed, with these views of his happiest life, and to look out from the late twilight-red, back into the early flush of his youth's dawn. These Recollections, which the sequel of the story will give us, and which commence thus—"Think on *this* in the dark hour, that the glory of the universe once filled thy breast"—he proposed to lengthen out with "New May Hours;" for he knew not what long consolation we may at last need.

Thus lived these three persons in the warmth of prosperity, even more deeply rejoicing in each other, when at last the war-chariot and the triumphal car of the holy war began to roll over the earth. Now was Gottrich an altered man—like a young bird of passagé, who, though unacquainted with hot countries, is troubled with a restless longing in his warm captivity, because he is impelled to fly after the older birds of passage. The *active* powers in his nature, which hitherto could only listen in silence to his poetry and eloquence, now rose up; and it was as if the flames of inspiration in him, which thus far, like the flames from a naphtha soil, had ascended vainly into the vacant air, sought an object to lay hold of. He dared not, however, propose the separation to his father: he merely tormented himself with the *idea* of joining in the march and the combat. Only to his Justa did he confide his wish; but it did not receive her sanction, for the loneliness of the father seemed to her more than he could bear.

She, meanwhile, had not communicated her own intention. In a sermon he once preached for his father-land, when he

was pronouncing *those happy* who dared march into the storms by which the people were uniting and strengthening themselves, when he was exalting those lowly ones who fell in the battle-field by their prince's side, building up thrones by their graves—when he pointed out the *leaders* of the host in their far-beaming splendor, standing foremost and brightest in their ranks, so as perhaps to give up a thousand glad days of their future for one wound, out of which may flow living water for whole countries; and when he earnestly besought every one to enter into the holy circle, who might and could, the highest, and lowest, and richest, scholars and old men—nay, even women with joined hands, that they might close against the irruption of evil powers—*then* was formed in Justa's soul a settled resolution, which raised her above and beyond *personal* love, to the love of her father-land—the resolution, namely, to risk and to crown *her* life also, in disguise; and, as it were, to represent or save her beloved.

But she must at all events entrust to one person the secret of her boldness and her removal—not to her lover, who never would have consented to a substitute for that which he wished to undertake himself, but to the father Hartmann, whose fire could not be smothered by the ashes of old age, and with whom boldness in a good cause was generally the right. Animated as he was for the war, like son and bride, he yet refused his consent. "Gottrich on the contrary," said he, "may go, for he has long desired it, and only forborne out of love to me. But I hope even now, with God's help, that I may be able to fulfil my ministry for a year, and thus do something myself also for my father-land." When he had, presently after, surprized his son with this permission to go to the war, and at once relieved him of any care for the peace of the family or the church,—when Gottrich heard what a heart his Justa bore, and how like his own—when she made, as it were, a *double* sacrifice, by consenting to give up that which she at first wished to make, and contented herself with the lot of being nurse to the old man in his labors,—perhaps never did *one* hour unite such beauty and variety both of joys and of persons.

Gottrich went forth to the war, trusting to the autumnal growth of his father's faculties. He became a common soldier, and at the same time a *preacher* also when there was occasion for it. A new career gives new vigor to one's powers, and each of them is marked by greater progress. Actions had hitherto been denied to the youth who was pledged to speaking—so much the more boldly and zealously, nay,

thoughtlessly, did he now seek out those situations which were most fruitful in acts. But though faith refused him the wound which he would fain have brought with him into the future peacefulness of his calling, to be as it were a focus of the bright glowing days of his youth—yet it was good fortune enough to be in the combat and among the combatants, striving like a republican of old, with a whole people for common ends, while the citizen of the present day, for the most part alone and without companionship, feels and struggles for his fatherland.

When at length the fairest May that had ever seen Germany victorious, was celebrated in festivals of victory and joy by more than one people, the youth would not keep this holiday so far from his dearest friends, but in their presence, that his joys might be doubled by theirs. He set out on his way to *Heim*, and where we will accompany him somewhat closer on the last day of his journey till his arrival in the village.

Thousands before and after him at that time had taken the route which led through rescued lands, out of a happy past into a happy present; but perhaps few saw, as Gottrich did on the way, such a clear blue sky on the mountains which overhung their native valleys—a sky in which not a single familiar star was wanting, but all shone bright as ever. Justa, it should be remembered, had some time before sent him the little news of the parsonage, her own longing, and the delight his father took in poring over the most authentic and circumstantial accounts of the war, which related to his son, and how the old man had gone through the labors of the office unharmed, and even had attempted to deliver many sermons, &c., and how she had in store for him yet happier secrets. Perhaps among these was her promise to give him her hand after the general peace.

With such prospects, he enjoyed already the holy evening of Whitsuntide, hoping to arrive in Heim before sunset, so as to relieve the old man unexpectedly of all business, and make ready the most peaceful holidays.

While he thus thought of to-day's meeting, and the mountains of his paternal village, (in which after a few hours more he should press to his heart those who were dearest to him,) rose ever more plainly into the blue sky,—his "Recollections from the Fairest Hours for the last," again sounded in his soul; he could not refrain by the way from describing the present re-union of friends.

A heavy-charged thunder cloud from the east had followed him towards his home. Before it he (whose campaign through the thunder-clouds of earth had reconciled him to the more beautiful of heaven,) seemed to go as glad messenger to the parched soil, the upturned flowers and the drooping corn-stalks, which were thirsting for the waters of the warm cloud. A parishioner of Heim, who was ploughing a little way off, expressed by signs and greeting his delight that Gottrich, as well as the rain, had at last come.

And now already he saw the low church-tower springing up from the ground, and he entered into the borders of the valley where the parsonage lay brightly reddened by the evening sun. At every window he hoped to see his bride, who would look out upon the sunset before the storm hung over their heads. As he came yet nearer he expected to see the windows open and birchen boughs in them, to grace Whitsuntide; but he found nothing. At last he stepped into the parsonage, now completely still, and slowly opened the familiar doors. The room was empty; but he heard a slight motion overhead. As he reached the upper chamber and entered it, Justa was kneeling in prayer by his father's bed-side, who sat half upright, with his thin, emaciated face directed towards the setting sun, the strange paleness of disease overspreading it. A rush to his bosom and a sob were all his reception from Justa. But the father, whose eyes (undazzled by the sun on account of their weakness) had recognized him, slowly extended towards him his sallow and withered hand, and said faintly,—"You have come just at the right time;"—leaving it undetermined whether he referrred to the preaching or the separation, and neither giving nor expecting any farther salutation. Justa told in a few hasty words how the old man, who had overpowered himself by his labors, was suddenly prostrated both in body and mind—becoming as it were a mere shadow of his son, who resembled him—how he took part in nothing, and yet longed for sympathy, and how with clipped wings upon the ground, like a poor child he implored to be taken up. The difficult hearing of the old man had allowed this account to be given in his presence. Gottrich soon experienced confirmation of it. Just returned with the reflection of the battle-fires still in his bosom, and the war of humanity yet glowing in him, he would have delighted in setting before the old man—once so stout-hearted—those fires of victory, which, like red evening-clouds, announced the dawn of Europe's fair day. But he heard no question and no wish for it. The old man kept his eye fixed upon the sun, till this too

was at last overpowered by the storm. Even the war in heaven seemed to make little impression on him; and, through the thick-growing ice of death, life broke out only with a troubled splendor. The dying knows no present—only the future and the past.

Suddenly the whole place became dark—the winds were hushed—the oppressed earth waited. Then fell a torrent of rain—a peal of thunder followed—fire had flashed about the old man, and he looked around, changed and bewildered. "I hear," he said—"I hear the rain again. Speak, my children, soon—for I am soon to go."

Perhaps the thunder-crash had restored his hearing; but still more probably the light, by a slight shock, had completely inverted his nature, like the magnetic poles, and brought his body near to dissolution as well as his spirit near its perfection. The two children twined around him, but he was too weak to embrace them. And now when the warm medicinal springs of the clouds had bathed the sick earth, from the dripping tree down to the smallest blade of grass, and the glaring heaven only gleamed mildly like a tear of joy, and no longer flashed like an eye of indignation, and the thunders only waned together on the distant mountains: then the sick man pointed upward and said: "See the majesty of God! Ah, my son, now at the last good time, strengthen my faint spirit with something spiritual—but no admonitions to repentance: I have made my peace with my God—say something right loving to me, about the Almighty and his works, as in thy spring-sermons."

Then the son's eyes ran over with sorrow; for the thought came to him that he must utter at his father's death-bed, the "Recollections of Life's Fairest Hours for its last," which he had been laying up merely against his own departure; and when he told him this, the old man replied: "Make haste, my son!" and he began with faltering voice—while the bride burst into a flood of anguish; for she could not but imagine father and son both dying.

"Think upon this in the dark hour, that the glory of the universe once filled thy breast, and that thou hast known the greatness of existence. Hast thou not by night looked out upon one half of immensity, the starry heavens, and by day upon the other? Annihilate with a thought the empty space and thy eclipsing earth,—then worlds arch themselves above, around and below—then, as a central point, all hurrying and hurrying on, all suns blaze upon thee as a sun-universe. Pierce and journey eternities of duration through the universal sun,

thou wilt not come out into void and dark space. The Inane dwells only between the worlds, not around the universe.

"Think upon this in the dark hour, upon the seasons when thou hast prayed to God in rapture, and when thou hast cherished that greatest thought of finite beings, the thought of the Infinite."

The old man folded his hands in silent prayer. The son went on:

"Hast thou not recognized and felt the Being whose infinity consists not only in power and eternity, but also in holiness and love? Canst thou forget the days when the blue day-sky and the blue night-heaven opened upon thee as the blue eyes with which a kindly God beheld thee? Hast thou not felt a sense of the Infinite Love when it hid itself in its image, in loving human hearts—yea, in the hearts of affectionate animals, even as the sun casts his bright daylight not only upon the neighboring moon for our nights, but also upon the morning and evening star, and upon the remotest little planets in the system?

"Think upon this in the dark hour, how in the spring-time of thy life, the graves appeared to thee only as the mountain-peaks of a new and distant world, and how in the midst of the fulness of life, thou hast known the sublimity of death. The snow-hill of the grave warms the frozen children of age into a new life. As a mariner from the cool, wintry, dreary sea, lands suddenly without passing through a gradual blossoming, upon a coast which blooms in the warm fulness of spring; so do we (if Christ be not for ever a corpse and only the common body-dust immortal) by a single push of our bark, land at once, after our winter is over, upon an eternal spring. Canst thou look upon thine own departure with dread, when whole nations of short-lived men plunge into the open graves of war, like butterflies that fly through a funeral pyre, or humming-birds through the towering spray-clouds of a stormy sea, and when the defenders of their country expose the young heart, the tender eye, the white brow to the hot bullet or the sharp iron? Contemplate the great death by war in thy solitary one, and march manfully and cheerfully after the long and mighty procession of nations and heroes to thine own holy grave.....

"I speak this to myself, my father," said the youth, interrupting himself. But the old man softly shook his head and said "Go on."

"Cheer thy heart in the dark hour," he continued, "to think that thy life dwells in the great broad life of all things. The

earth-clod of this earthly ball is animated by a divine breath; now a world swarms with life—every tree-leaf is a land of souls, and all suckles and sucks. Each little life would freeze and sink, were it not warmed and supported by the tide of life all around it; the sea of time sparkles like the sea of our globe, with innumerable shining creatures, and death and birth are only the fire-valleys and the fire-mountains of the eternally weltering ocean. There is no skeleton: what seems so is only a body of a different kind. Without universal vitality, there would be only a boundless, endless death. We cleave to the Alps of nature like the mosses which draw nourishment from their high clouds. Man is the butterfly which flutters over Chimborazo, and high above the butterfly soars the Condor; but it matters not, little or great—the giant and the child roam free in one garden, and the ephemera traces back its infinitely long line of descent, through all storms and foes, even to its first parents, who once played upon the floods of paradise before the evening sun. Never forget the thought which at this moment is so brightly expanded before thee, that this being called "I" lasts out the fiercest sorrows, the most glowing spiritual joys, yea, thinks and feels more vividly in the midst of them, while the body is shattered in pieces by great corporeal pangs and convulsions. Thus souls are like the *ignes fatui*, which through storm and tempest glide out unquenched.

"Canst thou forget this in the dark hour, that there have been great men, and that thou art passing on after them? Exalt thyself through those minds who stood upon their mountain elevations, with the storms of life *below*, not *above* them. Recal to thyself the kingly succession of philosophers and poets, who have inspired and enlightened nations after nations.

"Speak of our Redeemer," said the father. The son continued:

"Think of Jesus Christ in the dark hour, who also had such himself; think of that mild moon, reflecting the sun of Deity on mortal nights. Let life and death be to thee holy, for he has shared both with thee. Let his mild and lofty form look upon thee in the last darkness, and shew thee thy father and his."

A gentle thundering now rolled along over the storm-clouds that were growing light and grey, and the setting sun gradually filled the firmament with a fair light.

"Think upon this in the last hour, how the heart of man can love. Think of the holy seasons of love, wherein man will pour out not only tears, but his very eyes, and not only his

eyes, but his heart and his life, so he may only devote to his beloved as much happiness as he receives. Canst thou forget that affection, in which one heart stands for millions, and the soul for a whole lifetime is nourished and animated by one soul, as the century-oak clings with its roots to the self-same spot, and for a hundred springs in succession draws from it new vigor and bloom."

"Dost thou mean me too?" said the father.

"Yes, and I think also of my mother," said the son. Justa melted into tears, for she seemed to hear her beloved cheering his own last hours with their days of love; and the father said softly, thinking of his spouse,—"to meet again! to meet again!"

"Think then upon this in the last hours," continued Gottrich—"of the youthful times when life was fair and great—when thou didst weep for joy in the spring—when thou wast exalted in prayer, and when God appeared to thee—when thou didst find the first and last heart of love—think of this and cheerfully close thine eyes."

Suddenly the storm split upon the dark, high mountains, and from between, as from a valley from between walls of rock, the deep sun once more looked kindly upon the earth, with a joyful, sparkling, motherly eye. Then said the dying man, "See what lightnings!"

"It is only the setting sun, my father!"

"Yes, I see her again,—I see her still," continued the father; but he was thinking of his long buried wife. And now the son was not able for his emotions, to pourtray to his father the blessedness of earthly re-union, which he had this very day felt and written down on the road—nor to tell him how re-union renews love on a higher scale, nor how, while the first sight only stretched away to some future period, the second binds in one wreath the fruits of the past with the blossoms of the future. But how could he have showed the charms of an earthly re-union to a dying man who already began to gaze into the glories of a heavenly!

At length he asked in a tone of alarm: "Father, how is it with thee?"

"I think upon this in the dark hour,—yea, upon this and upon this; and it is sweet too to die and to depart in Christ," murmured the old man to himself, and grasped Gottrich's hand, but without pressing it, for it was only the usual random grasp of dying persons. He fancied he heard his son still speaking, and said with more and more clear and extatic voice: "Oh thou, my all-gracious God!" For the mock scenes

of life were all quenched to his eyes, and only *the* Sun stood before his soul—God.

All at once he raised himself up, and spread out his arms energetically, and cried—"Yonder stand the three beautiful rainbows over the setting sun: I must follow the sun, and go whithersoever he goeth." Then he sank back, and it was all over with him. He was gone hence. And now the sun went down, and while sinking, still glimmered in a broad eastern rainbow.

"He is indeed gone," said Gottrich with choking voice to Justa—"gone all in the midst of great, holy joys, from us to his God: weep not then too sorely, Justa!" But now his own tears, hitherto pent up, broke forth in torrents, and he pressed the hands of the deceased to his burning eyes. It was dark, and a warm rain pattered softly down on the dusky earth. The two lovers left the silent form, and wept still more softly as they followed with the soul's eye after *their* sun, the father, who from the tempestuous clouds of life had gone with benignant splendor to another morning.

W. S.

THE AIMS OF MAN. Richter.

"When this is once done and that gained, and every thing has succeeded according to my wishes, I shall reach my heaven, and rest at length," says man, and he enters a haven indeed, which, as seamen sometimes do, he has hewn out for himself in an ice-island; and there he abides till the haven either melts down or floats away.

OLD MEN.

They are long shadows, indeed, and their evening-sun lies cold upon the earth; but they all point toward morning.

THE CHILD WITH A CRUTCH.

Gaily the child hops round on his crutch; while the old man creeps about painfully on his. What distinguishes the two children? Hope and memory.

On seeing some poor children gleaning.

Behold blossoms which already bear fruit!

HEAVEN.

The *earth* is beautiful, with its waving woods, its fields of green, enameled with purple and gold, its sublime hills, its dancing streams, its ever-sounding ocean; and the eye delights and expands the soul with the messages of love and truth it gathers thence. But the joy of earth is active, mild, stirring, an image of the life and ever-moving face of the earth. It is a joy that invites to action—that animates to move and do, and take part in the universal stir and motion of life. But the clear, blue, motionless vault of Heaven, with its serene, cold moonlight, and its silent stars, excites a calm, a holy, a sublime joy, that separates and raises from earth, and exalts us to communion with the High and Holy One, whom the mind of the devout man in every age, as it lifted itself up to the motionless and calm sublimity of the sky, has seen enthroned there. Specially when day has set, and earth's bright reflection of sunlight has become dimmed and gray, and its glare has passed away, and its motion and tumult ceased, and we are called to leave the labors of the day, does the Heaven become beautiful and useful to us. During the brightness and the bustle of the day, the Heaven in its stillness is unregarded. The earth calls us to its labors. But when these labors are over, the earth becomes darkened, silent, hushed in repose. Then the Heaven begins to glow with its pure, calm light—with its stars, soft and bright like angels' eyes; and our gaze is attracted from the dusky earth, and the daily cares and tumult of her children, to the soft light, the silence and sublimity of Heaven; and our joy is calm, serene and silent, like the vault above. By night the Heaven seems nearer to us than by day. Then it bends down over us, and speaks to our souls with a voiceless melody; and the rays of the moonlight touch the heart-strings, like the fingers of the Omnipresent One, thrilling our whole frame, and waking solemn music in our souls. Then the voice of man is stilled; even the winds are hushed at sunset, or before the midnight comes; and no voice is heard but that of the Universal Spirit, whispering to our souls. Therefore Jesus, and good men in all times, have retired to the desert, from the turmoil of the world, and have "spent the night in prayer,"—in spiritual communion with the Divine; therefore have they departed in the day from the bustle of earth, and ascended the mountains, to approach nearer the silence and sublimity of the Heavens. This purity, this calmness, this sublimity, this si

lence, that allows the still small voice of God to speak and be heard by the soul, and which we feel to be the character of the Heaven—the sky—the ether; and its teaching to us also receives the name of Heaven. Various simple nations have made the sublimity of the mountains, that lift up their heads to the Heavens, the place of their worship. The Indian points to the lofty summit as the altar and temple of his Manitou, (Mannitto); and the Grecian placed his gods on the ethereal top of mount Olympus. The very word "ouranus," which signifies not only the sky, but also God, the Sublime, the Invisible, an exalted condition, seems to me to be most properly derived from "oros," a mountain, an exalted place. "Cælum," the Latin word for sky, and "celestis," (whence our celestial,) its adjective, are used also to denote supreme happiness, mental happiness, the divine, the true, the pure. "E Basileia tou ouranou," may be translated better, the kingdom of the invisible, of the spiritual, instead of "kingdom of Heaven." For Heaven, (in the material, the sky,) in the abstract, signifies all that is pure, calm, sublime and infinite in the soul. As Heaven arches above the earth, so does this high and pure state of the soul rise above worldly passion and earthly interests. As the glorious vault above glows the brighter to our eye when darkness shrouds the earth, so the Heaven within becomes more clearly discernible, as the noxious vapors of earthly life disappear, as worldly cares and passions die within us, and earthly attractions fade away. As the sublimity of the firmament most strikingly impresses itself upon our minds in the deepest silence, so

"In sweet silence of the mind
Our God and there our Heaven we find."

These two significations of Heaven, the material and the abstract, are too often confounded. The sublime beauty of the material Heavens—in other words, of the sky, or air,—with its glowing worlds, carrying the mind far into the infinity of space, as they roll in their distant and still more distant courses, while it excites in us those calm and holy feelings which make the spirit's heaven, seems to us a fit dwelling place for Deity. We are too apt to forget, when mingled with man and his present imperfections, that God is acting in and with this mysterious mankind, and regard him as existing only in those fields of azure purity above. We forget that he is everywhere, and that no place can be found in the infinity of space to which his peculiar presence is confined. He is not

only present among those starry orbs that roll through the infinite ether, but on our own little planet does he manifest himself, in sunshine, in tree, in verdure, in laughing stream, soft air and rolling ocean, and most especially in the head and lord of earth—in man, made in his own image. To us indeed he is most particularly visible in our own souls. The human soul is his most glorious temple, and there is he more directly present to us. The more we know ourselves, and consequently know God and his creation, the more we shall find that

"The mind is its own palace,
And makes a heaven of hell—a hell of heaven."

I would thus endeavor to discountenance the false notion of a material and future Heaven, distinct from that Heaven of peace, purity and love within the soul. Heaven knows no place nor time: it is everywhere—it is now, and exists in the real present salvation and God's presence in the soul.

J. R.

ONE EVENING. Uhland.

Now—as though nought had happened—all is still;
Silent the bell and hushed the solemn strain.
My heart grows light, my eyes more freely fill,
Since, borne by pious hands, she in the grave hath lain.
While yet within the house that coffin lay,
I knew not where to seek my heart's best friend—
She seemed to me somewhere with mournful mien,
Homeless, to hover, earth and heaven between.

The evening sun blazed forth—I sought the shade,
And gazed far down upon the meadow's green;
On the bright lawn methought two children played,
Blooming, as we had bloomed in youth's gay scene.
The sun went down—gray evening spread her veil—
Fled are the visions now, and darkness clothes the lawn—
I lift my eyes, and the rich evening-gold
And all my joy, on high in azure realms, behold.

INDICATIONS.

Straws shew which way the wind blows. Small circumstances indicate the state of popular belief and feeling more truly than they can be ascertained by elaborate inquiry. Thus, while two thirds or more of the Christian world are professed Trinitarians, we occasionally find a complaint like this: "In our early days we were in the habit of hearing the Nicene creed read in the morning, and the Apostles' in the afternoon of every day. Was this custom local, or has it once been general and discontinued of late?" The same paper in which the above is found, contains a long article upon the use of the Nicene creed, the object of which is to restore the same to the conspicuous position that it was once made to hold in the Episcopal services. The writer asks—"Why is that creed read in church so seldom?" We will answer. Because comparatively few persons *believe* it. The majority of almost every Episcopal society silently prefer to keep it out of sight. It expresses the doctrine of the Trinity in too bald, too incredible a form. 'The Apostles' creed, which is truly a Christian creed, suits them better.

This fact we regard as among the many indubitable proofs that a quiet revolution is going on in the Christian churches, the results of which, whenever they develop themselves, will very much astonish those who are half asleep. E.

STRAY THOUGHTS

FROM A SCHOLAR'S DAY-BOOK.

1. *State of Religion now.*

The majority of men have never been deeply religious, in any age or country. I grant them bravery, industry, love of country, attachment to their families. But religion, that power which confirms while it softens, elevates while it humbles, has never belonged to the mass of men. They have seen God by reflection, afar off, at remote intervals. They have not lived near him daily, and seen him face to face. To them Paul's word, "God dwelleth in you," is but a poor figure of speech. Hence every where religion is shewn by its *signs* rather than its *proofs*. Men talk of the earthquake, the wind,

and the fire, but the still small voice they reck not of. Men measure the deepness and power of the religious sentiment by festivals and temples. Foolish men! Did religion really dwell in you, each day would be a festival, your soul the temple.

We are told religion takes a deep, strong hold of our nation, and as a proof it is said, "Look you, how ready they are to build churches and fee ministers." Is this all? Call you this religion? That sentiment comes from the heart, not the purse. In these days the mass of men make public worship a substitute for private devotion. Vicarious sacrifices and imputed righteousness have always been a faith of the people, of the greater part of the obscure and the honored, the poor and the rich.

At this day the mass of our countrymen resemble men sitting bound at the entrance of a cave, their backs turned to the sun, their faces to the solid walls of blackness that extend before them. Behind them are men passing, and business doing; the remote sun casts the shadows of objects with a dusky light, before these patient sitters. They look on this sport of shadows and take interest therein. They call it *life*, and shout when it seems to go gaily on. They fancy the shadows to be substances, hope that more light will ray out of the darkness; but they never turn round and look upon the sun.

P.

2. *Prayer.*

I.

Noiseless and soft falls the dew!
No eye viewing its gentle descent;
Yet on the bud,
Half closing,
Softly it falls; on the flower
In the morn gay and full blown,
At its heart
The quickening influence blesses.

II.

Thus, maiden! descendeth the spirit of prayer,
Noiselessly falling from God,
Touching the heart
Pure-beating,
Softly it cometh; quickening
It lies in the bosom,
Inspiring most gladsome communion,
Life-giving and wonderful strength.

B.

UNION. From the German of Novalis.

Give me thy hand in faithful token
That thou my friend wilt always be;
Now never may the chain be broken,
Which links my heart this day to thee!
One place of prayer, our passions stilling—
One home, where pleasant hours shall flee—
One joy, our bosoms gently thrilling—
One Heaven, at last for thee and me!

SHEPHERD'S SUNDAY SONG. Uhland.

'Tis the Lord's day indeed!
On the broad meadow all alone,
I hear one morning bell's deep tone
Die far o'er hill and mead.

In prayer I bend the knee;
O sweet devotion! bliss profound!
Methinks unseen ones throng around,
And kneel in prayer with me.

Silence o'er hill and mead!
The skies so solemn, still and bright,
Heaven seems just opening to the sight,
'Tis the Lord's day indeed!

THE CHILD IN THE CRADLE. Schiller.

Happy infant! in thy cradle
Endless space thou seemst to see;
Be a man, and all creation
Is not wide enough for thee.

ANTICIPATION and REALITY. Ib.

Youth, with thousand-masted vessel
Ploughs the sea at morning's light;
Age, in shattered skiff escaping,
Calmly drifts to port at night.

MONTHLY RECORD.

FOR DECEMBER, 1840.

BETHEL AND SABBATH CONVENTION.

A Convention has been held in our city during the last month, with the view of making an effort to change the custom of travelling on the Sabbath upon the Western waters. It was called by the friends of the Bethel cause with primary reference to the influence of the present custom upon the boatmen, and secondarily to the wider effects of this custom upon the country at large. At present boats come and go, land and depart, load and unload on the Sabbath very much as on any other day, upon all our great streams and canals, and coaches run as usual on our roads. The hands engaged in these boats and coaches, have consequently but few if any days of rest, few if any opportunities for religious and moral culture. Can no reform be made in this custom? Is all this travelling, lading and unlading, coming and going on this day necessary? Do the highest interests of the country demand that the portion of time usually consecrated among us as a holy season, should be thus by so large a multitude of river and canal boatmen, captains, drivers, travellers, &c. made common time, and spent in common occupations? What are the duties of owners of boats and stages, shippers, merchants, travellers, and the community at large, upon this matter? What are the rights of captains, pilots, boatmen, in this relation? Is it right, is it practicable in a word to change the prevalent custom of travelling on the Sabbath upon our Western waters and roads? These were the questions submitted to the Convention. Resolutions were adopted strongly recommending the proposed reform on the grounds of duty and expediency; Reports were prepared for circulation among the religious people of all classes; and the Convention adjourned, having resolved that during the coming

year attempts should be made to produce a thorough consideration and discussion of the various religious, social and economical questions involved in the proposed change, and that another Convention should be held the next autumn in Cincinnati, to carry on the movements. We propose to make a few remarks upon one part of the subject.

We doubt whether the position assumed, as to the ground upon which this reform should be based, is tenable; at least we doubt whether it is either right or wise to assume this position. Almost without exception, the speakers in the Convention agreed that the prevalent custom must be emphatically and pointedly denounced as a breach of the fourth commandment; that the judgment of churches and ecclesiastical bodies should be fulminated against it; that the public conscience must be directed with unsparing condemnation against any and all who violate, or cause others to violate the sacred day; that, in the words of one speaker, "the Sabbath breaker should be considered guilty like the thief or the liar, and should feel that the thunders of Sinai were around his head." Now we feel confident that an attempt, begun in this spirit, will array against it a mass of prejudice and opposition, which must to a great degree defeat the purpose of the movers in this reform. The time has passed when the community will bear this kind of domineering tone from the mouths of priests. Men of self-respect feel, and justly feel, that frail fellow-mortals must not be tolerated in these claims of being the infallible leaders of public conscience. If we wish really to do society good, and persuade men that this custom is wrong and hurtful, we should not *begin* with reproach. The tone of condemnation is to be assumed late, if at all, in all reforms, and never until from full discussion the reason of all who are fair-minded is satisfied. Surely this time has not yet arrived as regards the Sabbath reform. The custom on the Western waters has grown out of the general stir and movement of a rapidly rising country; and thousands have no scruples as to travelling on this day, or using the time of others to aid them forward, for the reason that it is customary. Changes in the habits of people are not at once introduced; and justice and prudence equally prescribe a moderate and considerate tone in those who would commence the change. For ourselves, we think that if a hue-and-cry could by possibility be got up of uncompromising censure against so-called "Sabbath breakers," with the stern, persecuting, spying and scandalous feeling which must accompany it, greater evils would be produced than arise from the existing custom. The old Puritan

spirit was good in its day; but it is wholly discordant with our time and land. Confidently we predict that any attempt to awaken this tyranny of a public opinion, trained and disciplined to condemn any and every one, without regard to his condition or circumstances, who travels on the Sabbath, will displease the charitable while it disgusts the free, and unite in strange alliance against this reform, the wise and the worldly, while a formal and insincere respect for the day will be produced in the timid. Let our reformers assume then a different position.

The ground on which we would base the proposed reform is this. Shippers, travellers, owners and masters of boats and coaches, who are accessory to the neglect of a day set apart by the conscience of our country for holy uses, must employ the time and labor of boatmen and coachmen. Now have not these men the very same *right* to avail themselves of opportunities for spiritual improvement, which all other classes have and exercise? If so—and of course the answer must be given in the affirmative—then we have no right to deprive them of time and privileges justly theirs. It is no answer to say that these men freely entered upon a life which involves the sacrifice of the days enjoyed by others for rest and religious culture; that they are paid for the time, &c.; that they can leave their occupations when they will. It is scarcely true of the individual men now engaged on our rivers, canals and roads; for a certain necessity doubtless led them into their present situations, and they to a considerable degree are dependent upon the will of their employers. But, granting it to be true of them, considered separately, it evidently is not true of *the class;* for somebody must take these situations. In our state of society, those whom need compels to take them, are to all intents and purposes subject to the will of employers; and now, to come to the point, the custom which society establishes will determine whether these employers shall work their hands or not on the Sabbath; and each one of us by his own conduct aids to establish this custom. The responsibility of depriving boatmen, canal-men, stage drivers, &c., of opportunities for religious and moral culture, thus is brought home to each man in the community. Base the reform upon this simple question: "Has any man a right to deprive his brother of his rights to avail himself of opportunities for spiritual improvement?" This is strong ground, indisputable ground. The considerations it involves appeal to every one's heart as a man and a Christian.

W. H. C.

YOUNG MEN'S BIBLE SOCIETY.

The anniversary meeting of this Society, held during the last month, was well attended: and we rejoice to see the zeal with which our friends are carrying out their benevolent purposes. The demand which they have lately made upon the religious public for contributions, to aid them in supplying the poor in the city and neighborhood, and the boatmen on our rivers with bibles, should be promptly responded to. This is an enterprize, *in which all denominations may heartily unite.* Jealousies and misunderstandings, bigotry and pretended infallibility, so afflict society with the curse of sectarianism, that we may well rejoice whenever an opportunity is afforded of co-operation and sympathy. A six-pence held near the eye will eclipse the sun; and so our petty *theological* dogmas, may so fix our attention as to blind us to the infinite world of *religious* truth and feeling, which enlightens us all in common. Strange! that with the bible before them, equally accepted by all believers in revelation, as their standard of faith, men can still look askance at each other, and withhold their right hands of fellowship, because their several interpretations of the Word do not agree. By what authority does one claim the right to be the judge of his brother in the interpretation of the Bible? Smith, the Mormon, pretended to have a white stone, which guided him to an infallible understanding of the book of his prophet. But which leader of a sect among us will assert a similar prerogative? Will any Episcopalian, or Methodist, or Presbyterian, or Baptist, rise up before the community in which he lives, and cry—"Listen! ye people: all wisdom is mine. I am the inspired interpreter of the inspired word. Come then to the light." Such arrogant claims would answer themselves. On this common ground of the Bible we meet as equals. Shame on any heresiarch and schismatic, that would attempt to produce division where we can be thus holily united. We rejoice to see that our friends of the Young Men's Bible Society have adopted this principle of *Christian union.* They are following out the example of all Europe and America in seeking as they have done to rally all denominations in this cause. They did well in making the clergymen of all sects *ex officio* Managers of their Society. W. H. C.

called for hue-and-cry has been got up against one, whom we believe to be quite as pure in purpose and sound in judgment, as most of his opponents; and we have no idea of standing quietly by without a word of protest. More than that, we think that Mr. Brownson has discussed with uncommon ability questions which ought to be calmly, fully, and on all sides considered. For ourselves, though we by no means agree with him in all his opinions, we thank him, that he has led us to some views of truth, which we have not seen stated so forcibly elsewhere. We wish our friends, who disapprove of our course, would read him for themselves. They ought in justice to hear before they condemn. They would then, we doubt not, confess that this man whom they have been taught thus to dread, is nowise a fool or a villain, but really a person possessed of quite an average share of philanthropy, information and shrewdness. But Mr. Brownson can defend himself. One thing, friends, we would have you fully understand: We became editors of this periodical, supposing ourselves to be freemen, and the Western Messenger an organ of Freedom; and, so long as we continue editors, we shall assuredly act on this supposition. W. H. C.

THE CHRISTIAN LAYMAN.

A very clear discussion of the arguments against the doctrine of the Trinity and the theological dogmas growing out of it, may be found in this book. We strongly advise all who are interested in such subjects to purchase the volume, which may be found at Mr. James', Pearl St.

UNITARIAN CHURCH.

We are pleased to learn that the Trustees of this denomination of Christians have succeeded in purchasing a site for a new Church, and that measures will soon be taken for the erection of such a building as their numbers and importance seem to demand. The spot selected is on the corner of Lock and Burnet Sts., nearly opposite the residence of Mr. S. W. Cadwell.—(Syracuse Paper.)

THE

WESTERN MESSENGER.

Devoted to Religion and Literature.

Vol. VIII. JANUARY, 1841. No. 9.

A NEW YEAR'S GIFT.

FROM UGINO.

Æon, the sixth, had enriched his palace with all the wonders that wealth could purchase. Richest tapestries, woven with the histories of all ages and people, covered the walls. Bas-reliefs, symbolizing the grand truths which the wise of every time had discovered, filled up the cornices of the apartments. The great men of the race occupied appropriate niches; and, while the roofs represented the starry constellations, the floors were inlaid with minerals from each region of the earth. In exquisite wax-work, plants, and flowers, and fruits of various climes, vied with their verdant and brilliant originals; tribes of animals, with attitudes and looks of life, stood solitary or in groups; and, in the order of successive discoveries, were arranged the useful inventions by which man has taught the powers of nature to be his ministers. When this magnificent world in miniature was completed, it was thrown liberally open for all people to visit, as they would; and month after month, multitudes rolled their living flood through the royal galleries. Curious and instructive was it to notice the behaviour of these different visitres.

Some there were, who seemed overwhelmed with the endless length of the galleries opening before them, and quite in-

different to the wonders around. Their desire was to know what was in the rooms beyond. Their gaze was ever forward; and in eager haste they crowded and jostled those who busied themselves with the curiosities. In vast expectation of some grander sight in the distance, they could not narrow their minds to the near contemplation of separate objects. Unfortunately they overlooked the fact that each room was intended as a preparation for the one next opened; so that when they did attempt occasionally to comprehend what was around, all seemed involved in inextricable confusion. A few of these attempted to return; but the rushing multitudes prevented; and then, with late found wisdom, they set themselves intently to observe what was nearest, that they might lose no more.

Others, on the contrary, stopped in delighted astonishment beside some beautiful specimen of art or of nature, which attracted their first regard; and could be drawn away only by the principles of the moving mass, who carried them onward, notwithstanding their struggles to remain. But in vain were they swept through the wonderous apartments. Their eyes still strained back to catch one more glimpse of the cherished form; and when at last it was lost in the dim perspective, all was a dull uninteresting blank; and the bustling curious csowds excited only their amazement and disgust.

Another class ran to and fro, dizzied with the excitement of ever new sights. With eager and passionate glances, shouting to each other, and hurrying from object to object, they caught hasty glimpses, saw nothing, forgot every thing; and at the end of a feverish and fatiguing walk, their minds were distracted, unsettled and empty.

Again, there were peevish and dull persons passing sluggishly on, as they were borne by the living tide; drowsily contemplating the roofs, the walls, the statues, the alcoves; but nothing seemed to awaken their attention; their movements were lagging and slow; and many were the hard words they received from the interested seekers, whose progress they hindered.

Some seemed intent upon a few minute particulars, and went prying about, till they found an object which struck their whimsical fancy, and neglecting all else, they devoted their powers to this alone. Deaf to expressions of admiration, insensible to what attracted their fellows, they bent a microscopic observation upon trifles, whose real worth consisted in their relations to the grand whole. They saw not

therefore tne connexion between the various apartments, and learned nothing from the progressive developement of all branches of science and art.

The larger portion of visiters, however, followed quite a different course. By sympathy they seemed all drawn at once to the study of the same object; though it might be clearly seen that very often this was one of wholly secondary importance. The confusion thus produced was intolerable. Screaming, pushing, hot and hurried, or fixed in dense, stupid phalanxes, they clustered round the favorite curiosity, overlooking hundreds of greater wonders, and wholly insensible to the peculiar lesson which, from its relative position, it was intended to teach.

But ever and anon came, alone or in small groups, men who knew how to use aright the grand privileges which were offered to them by the munificent Æon. With calm, capacious glance they surveyed each apartment as they entered; and, from the constellations in the roof, the pictured forms, the bas-reliefs, the statues in the niches, divined the end which each was intended to answer. Thus a beautiful order opened ever more and more clearly before them; and by instinctive impulse, or some latent attraction, they were drawn to the central and important object in every room. Fully surveying this, they found a clue to all the details ranged around it; and with steady and deliberate progress embraced in their regard the whole.

Oh friends! To-day is opened the palace of the universe. Shall we be castle-builders and weavers of romance in the opening future; shall we fondly and foolishly mourn for the past; shall we fritter away our powers in superficial bustle, exhausting and fruitless; shall we slothfully cast lack-lustre eyes on the glorious present; shall we become absorbed in our own petty notions; shall we join in the capricious pursuits of popular agitations; or shall we with humble, earnest, brave and hopeful hearts, learn from the hours the grand revelations which God ever gives to the wise and the faithful?

RELATION OF THE BIBLE TO THE SOUL.

(CONCLUDED FROM THE EIGHTH NUMBER, PAGE 340.)

But if the Bible is not a master of the soul, and is not superior to reason and conscience, it sustains the relation of teacher. Yet it teaches in no formal method. It does not teach men by pouring certain abstract doctrines into all minds: still less is it by casting all souls anew in the same mould, destroying individual action and individual peculiarities. Nor does it instruct by cultivating merely a single faculty, while all the rest are left to sleep, and that is rendered preternaturally acute. Far different from this is the method of the New Testament. It teaches by arousing the soul—awakening all its noblest powers, and exciting them to free, earnest action, each in its own sphere. It reveals the true idea of a *man*, the divine man, man as he should be—tells him of his noble nature—the image of God. It sets before him the noblest aim—"Be perfect as God." It assures him that if with free spirit he contemplates the image of God, reflected in Jesus, he shall be changed into the same image, informed by the same spirit, and pass from one stage of spiritual glory to another still higher. In this manner it seeks to renew the primitive likeness of God in the soul—to complete the man—bring him to the fulness of Christ—making him one with God, so that he shall think God's thoughts, feel God's sentiments, and live God's will.

The New Testament is to us what the teacher is to the child. It reveals to us the truths, we ourselves might, perhaps, discover at a more advanced stage of progress. Thus it anticipates experience, and gives us the truth at our first setting-out in life. A teacher can never do more than quicken the spirit, and hasten the time when the expanded soul shall act freely and right. The father leads his boy by the hand until he can walk alone: he would learn to walk without this aid, but at a later age.

Now it has ever been the office of great minds to instruct men of humble powers. Some great genius rises up, and with his far-reaching eye sees what others do not dream of. He clothes his discourses in words that sound mysterious to the unwonted ear. Some few minds, only less than his own, accept of his teachings, and hand them down to others less gifted than themselves, who in their turn communicate them to the multitude of men. Thus the truth which none but a genius

could discover, soon becomes the property of the wise and learned—next the common possession of all men. This takes place in all science and in every art. Those who make the great discoveries are looked on as inspired men—commissioned by the gods to make a revelation to the world. They are justly called *inspired*, for they are possessed with a large portion of the spirit that is in all men, enabling others to comprehend the new truth. So we find the men who invented the plough, the loom, the ship, and the letters of the alphabet, were regarded as gods; at least as men inspired by the gods. Thus, of old time, the eloquent orator, the wise legislator, the prudent counsellor and the glowing poet, were called inspired men, the divinely appointed teachers of mankind. Their words were treasured as holy sayings, the very words of God. Such men, in part, were the writers of the Bible! not of that only, but of other books also, deemed holy by nations who knew not Christ, and never called the ineffable spirit by the Hebrew name, Jehovah. The spirit of God everywhere reveals itself; and though perhaps more clearly in the Old Testament than in any other witness of equal antiquity, yet God has not left himself without witness among any people. The Indian, the Persian, the Egyptian and the Greek, had each their sacred books, which were to them in a lower degree what the Hebrew Scriptures were to the Jews. Let not this be taken as an idle assertion uttered at random, for it is sanctioned by the high authority of Paul, who could quote Grecian writers, acknowledging the paternal character of God and the divine nature of man. The Heathen, not less than the Hebrews, had the "schoolmaster to bring them to Christianity." Now it happens that pupils outgrow their teachers. Since they start at their outset in life with all the results of their teachers' discoveries, if true to themselves, they will go beyond their old masters—think for themselves, and follow truth wherever she may lead. This takes place every day in the sciences and arts. One learns the art of sailing in a rude boat; another perfects this discovery by inventing a steamship. In these matters no man is afraid or ashamed to go farther than his teachers, though they were inspired men. The same may be said of laws and political institutions. Like old garments which were fine in their day, they are laid aside when their end is answered. No man wears them when worn out, from respect to their maker. This event has befallen many portions of the Old Testament. The old Hebrew writers ran and were glorified; but now they depart and leave the race for other feet. Their errand is accomplished. But

their writings, like the military bridges and trenches of the old Romans, still remain interesting objects to the pains-taking antiquary and diligent scholar. They still teach wisdom, inspire faith and quicken devotion. Moses was a great man; one of the greatest to whom the sun has ever lent light. He was a prophetic man; he looked far down into human nature; far onward into futurity. His laws were in part wise; wonderful for his age: so they took a deep hold on the world, and have fixed their roots in every code that civilized men obey in the wide globe. But it is only the true, the universal, the divine part of them, that thus extends itself and still lives. All the peculiar institutions of his system, which belong to the *man Moses*, not to the *divine idea* of justice, holiness and love, have long since fallen to decay; the ruin has grown green with age, and is now tenanted by Ignorance and Superstition, which still linger about the tent of that great man, as owls and bats, who cannot bear the light, seek shelter in rotten trees and old forsaken buildings, which they leave at night-fall, to come out and mourn over the light of the world, wishing it would be always night, for their day is darkness, and their power vanishes as the gray morning dawns.

Moses has been the world's teacher; and, as has been said of Jesus, "his name has not been written, but ploughed into its history." Now we are not subject to his instructions; for we too are men, and have seen what he and Solomon desired to see and saw not. He was a worthy schoolmaster, and has fitted us for a better and higher instruction. Why appeal to his old text-books, as if they were the *limit* of human progress? His law was a "shadow of good things to come:" why grasp at the shadow when they have come, and we have embraced the substance? The Old Testament was the daybreak; but now the sun has risen, why should we still stumble in darkness, not knowing whither we go?

But if these instructions have done their will; if the Old Testament,—which Paul considered imperfect and transitory,—a law of sin and death,—has been superseded; if the teacher of babes gave place to the friend of man; how do we know that the New Testament, the Gospel, nay, even Christianity itself, shall not one day be passed by and forgotten, having prepared the way for a more beautiful revelation of the divine image than Jesus himself? In Heaven the angels need no Bible. How do we know the time will not come, when man on earth shall not need the New Testament, having outgrown even that teacher also? The Word is continually

becoming dark: shall we presume to say it can never assume a more perfect form, utter deeper truths, nor exert a mightier power to win and bless man, than in the man Christ Jesus? It is not for you and me to set limits to the Infinite, and say to Omnipotent Wisdom, "hitherto shalt thou come, but no farther." It is only impious Superstition that dares foreshorten God, and say there is for man no higher revelation than past times can bring, and that Infinity is exhausted.

Doubtless there are men at this day who understand Christianity far better than it was understood by its teachers in the first ages of our era. Writings there are that display more of the beauty and power of Christianity than even the burning words of John and Paul. At that time Christianity was in its swaddling bands,—laid in the manger: now it is, at least, in its cradle, but by no means fully grown. Man will doubtless go on, outgrowing his teachers; and Christianity a thousand years hence, will be very different, and far more perfect than at this day. During the last ten centuries it has assumed very various forms, and even now the Christianity of Christ is well nigh lost amid the jar of the world, the subtleties of schools, and the idolatry of sects. These things are doubtless to perish in the using—God send them a speedy end: but Christianity itself, in its essence, can never pass away. The Gospel can never cease to be a teacher; for all its teachings are the laws of nature and of man. Their foundation is God's common law of the universe: of this "one jot or tittle shall in no wise fail." There is nothing of Christianity that can ever perish. Its idea of God, of man, of its relation between them; its doctrine of man's nature, duty, destination; of God's love, that broods like the day over beast, and plant, and man; its prophetic prayers for the kingdom of Heaven on earth; its divine promises; its perfect ideal of human excellence;—all these are immortal as thought, religion and God. They have always been in the world, shining though more feebly and in darkness, and while a heart beats, must ever be.

It is a striking fact, that, during the eighteen hundred years Christianity has been proclaimed in the world, no one has found a defect or a fault in its doctrines, commands or promises. For eighteen hundred years its enemies have attacked it, exhausting all the weapons learning could furnish, or wit devise. The philosopher and scoffer have wielded their arms against it: yet not the smallest feature of Christianity has been defaced in this warfare. For eighteen centuries the noblest souls born into the world of time, have striven in their heavenward flight, in aspirations, meditations and prayer: yet

even in fancy, or the rapt hour of visionary enthusiasm, have they never gone beyond the plain teachings and living character of that Gallilean peasant. The religion he brought to light still stands, fresh as at first. No sign of decay is written on it; no mark of age appears: it lives an immortal youth. In the mean time the opinions, the laws, the philosophies of old time, have fallen heavily to the ground. New ones have arisen from century to century, to supply their place, and live a brief day. Mankind has passed on. Thus the lights of old time, like the lamps in the street, are passed by, diminished by the distance, and gradually lost sight of; while, high above us, like the eternal stars, whose positions and size vary not with the world's change of place, Christianity still shines with mild and tranquil light, and appears clearer and more lovely to man as he awakes more broadly from his dream, and is refined and elevated by the science and culture of successive ages. Art and science only enable him to see more clearly the beauty and the power of its teachings.

There are famous men in our times. How many will be famous ten years hence? Very few. How many names of popular writers, (at this day in all mouths,) will have been heard of when a century has flown? Not one of a hundred; and, when ten centuries have passed away, scarce one writer will stick to the common heart. Society continually winnows the chaff from the wheat. In the furnace of time the dross of whole Alexandrian libraries is burned up, while the fine gold passes into the ages, and is current a thousand years hence as well as to-day. It knows nothing of time or space: to God's truth as to God, a thousand years are as one day, and all space as a single spot. Now let it be considered that through eighteen hundred years of change, downfall, progress and retreat, war and peace, the shock of conflicting nations, the discovery of new worlds, the voice of Christianity has come down to us as soft and gentle, as powerful and persuasive, as when first it proclaimed glad tidings, and forced unwilling Pharisees to confess that voice divine. Its melody floats over every civilized land. There is not a ploughman on the hills of New-England, nor a babe born in a garret of the dirtiest lane of the filthiest city in Europe, whose fate is not changed, and its destiny forecast and ameliorated thereby. How divine must be that voice which can thus penatrate so many centuries—be heard in so many lands, and welcomed by so many hearts! The same may be said of some portions of the Old Testament. Three thousand years, that are past,

have not silenced the truths of Moses, David and Isaiah. Three thousand that are yet to come, will do no more. They stand like the exquisite statues and temples of old time, to be imitated, not surpassed; while the errors of these men must be forgotten.

God raises up prophetic men: they teach whole centuries. Their words are fresh a thousand years, because they are so true. The error which clings to them is made vital by their truth: at least, all human error is separated from them, and the divine truth still lives. So has it been with Socrates, Homer, Moses and Zoroaster. Such has been the history of a large portion of the Hebrew Scriptures. Their influence has been mighty, sometimes disastrous, but often beneficent. Now the most remarkable of all these prophetic men was Jesus of Nazareth. He foresaw all; others since his time have but after-seen. His words were all truth—the words of everlasting life. This proves they were from God, and not man. So all in God's likeness will receive them. Since he speaks God's word, it is plain he is inspired by God's spirit; and so are all who utter such kindling truths.

Since these things are so, it is plain that Christ will always teach—his Gospel be an eternal text-book. The form of Christianity will change, to suit the character and wants of different nations and ages. Its old ordinances and symbols may pass away; the mythical and profane stories must be separated from the Gospel, and the few foolish doctrines of the early teachers be severed from the inspiring truths of Jesus, which "are the same yesterday, to-day, and for ever:" but the essence of Christianity can never change. God grant there may be new forms of Religion, which shall take a deeper hold of the soul; that voices more like the true Word, shall speak to the spirit of man, arousing it from sloth, quickening its aspirations and guiding its flight. Remnants of superstition, folly, Judaism, Heathenism, and nameless abominations, still cling to every sect which claims the Christian name. It is the prayer of all devout hearts, that these may soon cease, and *living men*, like Jesus, once more tempt forth new souls to a kindred life of truth, and holiness, and love. Viewed in this light, the New Testament is a teacher which the world can never outgrow. But yet, like other teachers, the Bible has sometimes been a tyrant. This is partly the fault of the pupils—partly of the Book itself. The Old Testament, with all its merits, is full of imperfections. They are degrading views of God and of man; duty is often madee light of; and arbitrary institutions, that have no foundation in the

nature of things, have been imposed upon man. The soul shudders at the awful and revolting character ascribed to the Jehovah of the Jews,—a God jealous and revengeful, partial and unlovely. It shrinks at the odious institutions sanctioned by his name. Now some men have fancied they must take the *whole* Bible into their hearts and belief. Hence at this day men justify war, capital punishment, slavery, and other nameless sins, by an appeal to the writings of Moses. Thereby is their sense of justice outraged—the voice of God in the soul is struck dumb before an old Hebrew tradition, and the soul itself enthralled. Some men at this day will thus adhere to the letter, while the spirit has long since gone. So orphan girls cling to the robes of their mother, dead and buried, fancying they hold her in their arms. Men honor the revelations made to Moses and Ezekiel, never dreaming that brighter revelations shall be made to their own souls, if they will be as faithful. They will tell you the canon of revelation is closed—that you and I, born in the decrepitude of mankind, inheriting only the dregs and ashes of humanity, must be poor imitators of two or three men, who have incarnated in past ages, all of God's spirit that can be embodied in mortal flesh. They therefore will cling to the hem of truth's garments—nay, look wistfully on the waters, long since colored by her majestic shade, as she swept over the world, but never take truth like a bride, to their arms and their hearts. Such are idolators of the Bible: they shut their eyes when they read, yet hope to see visions. They close the gates of reason, and still expect wisdom. They keep traditions and care nothing for truth. How abortive is their effort! No wonder they think man incapable of truth, and God superannuated or deceased. Such men would see visions; they only dream dreams. "Ephraim is joined unto idols: let him alone."

These remarks apply not only to the Old Testament: some portions of the new covenant also have done the same. Paul, and Peter, and James, and John, saw not all things; nor were they placed above the reach of passion, human weakness, the dreams of that age, and that imperfection of wisdom incidental to this mortal state. Yet the conflicting peculiarities of each of these writers,—which no man can reconcile—and the errors they all agreed in, are forced equally upon us, by teachers of doctrines. Even the simple Evangelists agree not entirely, and seem never to have drawn a sharp line between the fabulous and the historical. But the truth and fiction they offer us, mingled together, have been equally received as the words of everlasting life. We profess to know what they

know not. So it is not Paul of Tarsus, but *we* men of the nineteenth century, whom "much learning hath made mad." All this is mournful to relate—still more melancholy to consider. Jesus is our friend: men have made him their *master*. His gospel makes us free, by awaking reason, conscience and faith. Men have desecrated these powers,—which are the image of God,—and so become slaves. Christ gives us all things, and we glory in men.

But the Bible is not merely a teacher: it is a comforter also. The Old Testament has some crumbs of comfort for hungering souls. Though but a shadow of good things, it is still a shadow in the heat. Who in sorrow has ever read the appropriate Psalms without finding comfort? But it is to the gospel we look mainly for the *comforter* as for the teacher. This comforts us by the assurance that man is made for justice, goodness, holiness and truth; that he has infinite time before him to become perfect in. So, if a man looks back in years wasted in sleep, in riot, or in sin; if he looks around on imperfection, it is not with despair, but with faith; for what is not behind him is before him, and a future is better than a past. It assures him of his connexion with God,—a connexion so intimate that no good thought, feeling or wish is ever formed in vain. It tells him that God has so formed this scene of things, so watches over it, that no real evil can happen to a man; but every sorrow shall one day bear fruit of blessedness. It offers no delusions to comfort man by blinding the eye, or hardening the heart into insensibility, but it looks through sorrow and suffering with an absolute trust in God, to serener peace and deepest tranquillity. It teaches and comforts still more by example than through doctrines, precepts and exhortations. Man has always known what he should be—has felt what he is. The oldest poems are laments at his fall, and lyric prayers for better things. But, between the ideal, we should be, and the actual, we are, there has always been a "great gulf." No stoic nor epicurean could cross it. Now Christ filled up this chasm by living all the truths that he taught. So his life was a gospel—his death a revelation. The one teaches us to live in the body, the other to die to the flesh, that the soul may have more life.

Such then is the relation of the Bible to the Soul. It is a teacher and comforter—not a master, to whom man is to be subordinate. It teaches and comforts only so far as man is free and faithful to himself. The old dispensation has passed away: it has little instruction, little comfort for us. But the

Gospel will teach to the end of time: yet, be it remembered, this also came from the soul of man through the inspiration of God, which gives us all our knowledge: it has not exhausted the soul. It is one tree growing out of the earth, one drop out of the ocean—one ray from the boundless world of light. It is not the soul's master, but its servant. The soul is that likeness of God, greater and better than its reflection, the gospel itself; for he who uttered its kindling truths, which now warm the world into love, and soften and refine it to holiness,—deep and glowing though his inspiration was,—did not exhaust its treasures and set limits to the progress of man. No one has ever so deeply reverenced the human soul as Christ. The Scriptures, the great truth of his gospel—the nature of God, duty, and religion, already known—speak of the soul's immortality and the brotherhood of man, as parts of the universal revelation made to all men. The mind of man is like a chamber filled with the richest and most beautiful objects, but without light. The inspiration of God discloses these treasures, and by the gospel has shed light into this apartment. Each should walk by this light, and he will discover new truths in his soul; each should set before him the high standard of Christian excellence, "Be perfect as your Father in Heaven," and, using the revelations made to others, seek new ones in himself, and in his own life incarnate more of the Word, which was in the beginning, and still is.

T. P.

SONNET. T. Hood.

It is not death, that sometime in a sigh
This eloquent breath shall take its speechless flight;
That sometime these bright stars, that now reply
In sunlight to the sun, shall set in night;
That this warm conscious flesh shall perish quite,
And all life's ruddy springs forget to flow;
That thoughts shall cease, and the immortal spright
Be lapp'd in alien clay and laid below;
It is not death to know this,—but to know
That pious thoughts, which visit at new graves
In tender pilgrimage, will cease to go
So duly and so oft,—and when grass waves
Over the past-away, there may be then
No resurrection in the minds of men.

CONVENTION

FOR IMPROVING THE NEW TESTAMENT.

Mr. Editor: I will not undertake to say whether the following paper which I send you, contains an account of a convention which actually took place, or whether it is only an ingenious hoax, like the moon story, invented by some wicked wag. Certainly things quite as strange have been done in these days by our ultra reformers. If you think it will afford amusement or instruction to your readers, please publish it, and oblige your friend,

NE PLUS ULTRA.

MINUTES OF PROCEEDINGS

At a Convention called for the purpose of improving the Bible—Dr. Neologus, *Chairman*—Peter Libertas *and* Miss Mary Vox, *Secretaries.*

The convention was not called to order, nor opened with prayer, in compliance with the scruples of some persons who believed it an infringement on human liberty to be obliged to keep order, and others who thought all prayer sinful which was not spontaneous.

Chairman.—The object of this meeting, my friends, is probably known to all of you. We live in a remarkable era. The schoolmaster is abroad. The march of mind has been accelerated. Great reforms are in progress, which must ultimately succeed in emancipating the human intellect from the swaddling bands of its present infantile condition. But many obstacles are yet to be overcome; and among the rest, the perverted use made of many misunderstood passages of Scripture is not the least important. Thus, if a temperance man is attempting to prove that to drink wine is sinful under all possible circumstances, and to shew by carefully collected statistics that half the poverty, four fifths of the disease, six sevenths of the crimes, eight ninths of the insanity, and nine tenths of the bankruptcies of the country, are produced by drinking claret and madeira, he immediately has the miracle at Cana, or Paul's direction to Timothy to "drink a little wine for his stomach's sake," thrown in his way. Thus the wheels of the car of reform are heavily clogged. Such is the superstitious regard paid by the community to the letter of the Bible, in opposition to its spirit, that we find it very difficult to explain away many of these passages. This convention

has been called to see whether something cannot be done in this dilemma. Thus perhaps, a new translation might be published, which should either entirely omit such passages, or give them a new rendering, or add in a parenthesis an explanatory clause. Some captious persons would no doubt object to this proceeding, and perhaps quote against us the passage in Revelations xxii: 18: "If any man shall add to these things, God shall add unto him the plagues written in this book; and if any man shall take away from the words of this book, God shall take away his part out of the book of life," &c. But then we might begin by leaving out this passage, (which indeed evidently only applies to the book of Revelations;) and we might answer the objectors by shewing that the apostles were mistaken in some things and ignorant of others; that Paul opposed Peter, and that by his own confession he said some things "of himself," and "not from the Lord." We must judge the particular texts by the analogy of faith. What contradicts our general view of the spirit and teachings of Christianity, cannot be true. If the apostles had enjoyed the benefit of our present advancement, they would no doubt have written many things differently. But, to bring the subject regularly before the convention, I would propose that each person should state what passages of the Bible he finds to conflict with the progress of reform, so that we may know the amount of the work to be done. We can then appoint a committee to report on the subject, and so bring the matter fairly before us. If it be your minds to adopt this course, please to manifest it.

The question being taken, it was resolved to adopt the above plan; and the members of the convention were requested to state the passages of Scripture which they found inconvenient.

Temperance Lecturer.—It is well known to this convention how much good was done in former years by the progress of what has been called the Temperance reform. We at that time occupied the low ground of the pledge, which only went against the use of distilled spirits. We were not tee-totallers. But, having nearly done away with the drinking of ardent spirits as a beverage, we found it necessary to take new ground, or we should soon have nothing left to do. We therefore determined to go against wine, cider, beer, and every thing of an intoxicating nature. But when we took this step, many of our old friends thought it a hard saying, and went back, and would walk no more with us. Others

said they would give up wine on the ground of expediency, and say with Paul, (Romans xiv: 21.,) "It is good neither to eat flesh, nor drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak," but they could not say that to drink wine was always a sin. They thought it right to use it at the Lord's supper; and they quoted the miracle at Cana, and Paul's recommendation to Timothy, and the command of the preacher to drink wine with a merry heart, and the advice in Proverbs to give wine to those who are heavy, and the thanksgiving in Psalms for God's giving the wine which makes glad the heart of man. But the principle of expediency is not strong enough for us. We must convince people that to drink wine is absolutely, invariably and inherently sinful. Now it is difficult to prove this from the Bible with those passages in our way. To be sure, we have endeavored to shew that wherever wine is favorably spoken of, it is unfermented wine, with no intoxicating principle in it. But it is somewhat difficult to shew this, since unfortunately the same word is used in both cases. To be sure, we can quote the case of the Rehkabites, but that is hardly large enough to cover the ground. We can refer to John, the Baptist, who came neither eating bread nor drinking wine; but then, as the next verse speaks of Christ's eating and drinking, we fear it would rather make against us. We can refer to that passage in Proverbs, "Look not on the wine when it is red, when it giveth his color in the cup;" but then it might be argued that this only referred to port and claret, and the drinker would still adhere to sherry and champagne. So that what I wish is, that wherever wine is spoken of with favor, the word "unfermented," may be inserted before it.

Abolitionist.—Our case resembles that of Temperance in many respects. We can very easily shew that the system of slavery is opposed to the spirit of the gospel. But in order to take hold of the slaveholder's conscience, we wish to prove that it is *always a sin* to hold slaves. But here we are everlastingly met with the story about Paul and Onesimus, and "the servants obey their masters," and other passages, seeming to shew that Christ and his apostles did not class slave-holding with those sins which were to be immediately repented of and renounced. True, our friend Theodore Weld has attempted to prove, in his "Bible Argument," that Moses never sanctioned slavery, and that slavery never did exist among the Jews; that men were never bought, but only hired. There are, however, some few texts, which, to the common

reader, seem to contradict this view. Thus Lev. xxv: 44, 45, 46, after stating that Hebrews shall not serve Hebrews, as bond-servants, but as hired servants, Moses goes on to say—"But thy bond-men and bond-maids shall be of the heathen round about you; of them shall ye buy bond-men and bond-maids. Moreover, of the children of the strangers that do sojourn with you, of them shall ye buy; and they shall be for your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession: they shall be your bond-men for ever." Now we should like to have in all such passages as this, the word "buy" changed to "hire," and with a few trifling alterations of this sort shall be very well contented.

Miss Amazonia Ruth Freespeech.—I must believe that Paul was too much of a gentleman to prevent women from speaking in public: but if you can find some way of correcting the translation in 1 Cor. xiv: 34, 35, and 1 Tim. ii: 11, 12, I should be pleased. I will read them from my Bible: "Let your women keep silence in the churches; for it is not permitted unto them to speak: and if they will learn any thing, let them ask their husbands at home; for it is a *shame* for women to speak in the church." "Let the women learn in silence, with all subjection; for I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." The first passage evidently refers only to married women; but I think both had better be corrected. Woman has her rights, and means to claim them.

Non-Resistant.—Nothing can be clearer than the Scriptures on which we rest. But Paul's appealing to Cæsar, and the words of Jesus concerning tribute, and the story about the fish with a piece of money in his mouth, seem to lean toward supporting human governments. That the disciples did not resign their commissions as Justices of the Peace, proves nothing; for there were no Justices in those days. But the other passages ought to be explained; for I cannot think that Jesus and his disciples would contribute to the support of such wicked governments.

Dr. Farinaceous Gelatine.—I have no manner of doubt that the Bible forbids the use of animal food; and in the next edition of "The House I live in," I shall prove that the cause of Daniel's not being eaten by the lions was that he confined himself strictly to a vegetable diet. [See Daniel i: 12] We are also told expressly that those who pursued this mode of life were fairer and fatter in flesh than those who eat their portion of the king's meat. Before the fall, man was not per-

mitted to eat any thing but fruit and herbs. [See Gen. i: 29 and ii: 16.] And I am convinced that the fall of man was not occasioned by Eve's eating fruit, but by her eating beef-steak. If the Hebrew text or the Septuagint would authorize such a rendering, I should be glad to know it.

Professor Orthodoxicus Hereticus.—I have heard a great many very silly remarks here. It is not worth my while however to undertake the task of refuting them. I shall merely say that there are some texts in the Bible which sound so pantheistical, that I am convinced they are interpolations. It is incredible that Paul should really have expressed himself in this way in speaking of God: "In him we live, and move, and have our being,"—Acts xvii: 28. Is it possible that an apostle should make the extraordinary statement that we *move in God?!?* The other passage is in Romans xi: 36: "For of him, and through him, and to him, are all things. This verse has to my mind no meaning, or a pantheistical meaning. See Eph. iv: 6: "One God and father of all, who is above all, and through all, and in you all." I have no doubt these were marginal comments, interpolated by some translator, notwithstanding the external evidence is in their favor.

Mr. Anti Pay Priest.—I am decidedly of opinion that the gospel ought not to be sold. "Freely ye have received, freely give." I have calculated that there is money enough paid to the clergy every year, to give to each man, woman and child in the United States, an annual leg of bacon. My pew tax last year was thirty dollars. It is very plain that the clergy must become mercenary, who are paid as much as they are in this country. I suppose their salaries must average three or four hundred dollars a year. There is however an unfortunate passage in 1 Cor. ix: 7—14, where Paul appears to agree that Christian teachers should be supported. Could not this be explained away?

Socinian.—In John xx: 28, instead of "My Lord and my God!" I think Thomas must have said to Jesus, "My Lord and Master!"

Trinitarian.—In 1 Cor. viii: 6, instead of "to us there is but one God, the Father," I think it should read, "the Father, Son, and Holy Ghost."

Palaiologist.—I am sorry to see all sorts of New School doctrines coming into our church. They pretend to say that a person cannot be guilty of another man's sin, and quote Ezekiel, chap. xviii: "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Some have even gone so far as to wrest the

Scriptures to support the abominable doctrine that a man is not to blame for doing what he had no power to avoid. These things must be altered.

Dogmaticus.—Yes, indeed, we are coming to a pretty pass when men undertake to set up the Scriptures in opposition to the doctrines and confessions of the church. Why, only the other day, I was rebuked for teaching, as I had done all my life, in accordance with our excellent standards, that "Christ died to reconcile God to man." I was told that the Scriptures said no such thing; and sure enough, I found that by some mistake the Scripture expression in every instance is, that he "died to reconcile man to God." I should like to have this altered.

Baptist.—Until you translate "*Baptizo*" "to immerse," and give us "John the Immerser," we must have bibles of our own.

Roman Catholic.—You had better come back, and accept again the good old Latin vulgate and Douay version of mother church. Then you can find that instead of repenting of your sins, you can be forgiven by "doing penance."

A number of other persons spoke whom we omit to notice; and a committee was appointed to draw up some resolutions for discussion. This committee was composed of an American, a Frenchman and a German; Practical Clearview, Esq., Mons. Ami Eclectique, and Dr. Gottlieb Allseitigkeit. They reported the following resolutions, to the great consternation of the convention.

Resolved, That in the prominent reforms of the present day, there is probably a good deal of truth mixed with a good deal of error.

Resolved, That in studying the Scriptures, it is better to enlarge our own views and correct our errors, than to bend the Scriptures to suit our narrowness.

Resolved, That the texts which seem most objectionable to each man are probably the very ones which contain the truth he wants in order to correct his particular error.

Resolved, That it is better to let the Bible stand as it is, to study it more faithfully, and try to comprehend it better.

Resolved, That this convention be dissolved, *sine die*.

Immediately on reading these resolutions, a great confusion arose, above which was heard the voice of a Non-Resistant, declaring that the committee were either fools or knaves. Six ladies immediately commenced making a speech in opposition to them. They were called to order, but all declaring that they were moved by the spirit to speak, were suffered to proceed, and were in the midst of their harangue when our reporter came away.

ODE:

AUTUMN.

I.

I saw old Autumn in the misty morn
Stand shadowless like Silence, listening
To silence, for no lonely bird would sing
Into his hollow ear from woods forlorn,
Nor lowly hedge nor solitary thorn;—
Shaking his languid locks all dewy bright
With tangled gossamer that fell by night,
Pearling his coronet of golden corn.

II.

Where are the songs of Summer?—With the sun,
Oping the dusky eyelids of the south,
Till shade and silence waken up as one,
And morning sings with a warm odorous mouth.
Where are the merry birds?—Away, away,
On panting wings through the inclement skies,
Lest owls should prey
Undazzled at noon-day,
And tear with horny beak their lustrous eyes.

III.

Where are the blooms of Summer?—In the west,
Blushing their last to the last sunny hours,
When the mild Eve by sudden Night is press'd
Like tearful Proserpine, snatch'd from her flow'rs
To a most gloomy breast.
Where is the pride of Summer,—the green prime,—
The many, many leaves all twinkling?—Three
On the moss'd elm; three on the naked lime
Trembling,—and one upon the old oak tree!
Where is the Dryad's immortality?—
Gone into mournful cypress and dark yew,
Or wearing the long gloomy Winter through
In the smooth holly's green eternity.

IV.

The squirrel gloats on his accomplish'd hoard,
The ants have brimm'd their garners with ripe grain,

And honey bees have stor'd
The sweets of Summer in their luscious cells;
The swallows all have wing'd across the main;
But here the Autumn melancholy dwells,
And sighs her tearful spells
Amongst the sunless shadows of the plain.
Alone, alone,
Upon a mossy stone,
She sits and reckons up the dead and gone
With the last leaves for a love-rosary,
Whilst all the wither'd world looks drearily,
Like a dimm'd picture of the drowned past
In the hush'd mind's mysterious far away,
Doubtful what ghostly thing will steal the last
Into that distance, grey upon the grey.

V.

O go and sit with her, and be o'ershaded
Under the languid downfall of her hair:
She wears a coronal of flowers faded
Upon her forehead, and a face of care;—
There is enough of wither'd every where
To make her bower,—and enough of gloom;
There is enough of sadness to invite,
If only for the rose that died,—whose doom
Is Beauty's,—she that with the living bloom
Of conscious cheeks most beautifies the light;—
There is enough of sorrowing, and quite
Enough of bitter fruits the earth doth bear,—
Enough of chilly droppings for her bowl;
Enough of fear and shadowy despair,
To frame her cloudy prison for the soul!

[T. Hood.]

The great always introduce us to facts; small men introduce us always to themselves. The great man, even whilst he relates a private fact personal to him, is really leading us away from him to an universal experience. The great never with their own consent become a load on the minds they instruct. The more they draw us to them, the farther from them, or more independent of them we are, because they have brought us to the knowledge of somewhat deeper than both them and us. The great never hinder us. R. W. Emerson.

TRANSCENDENTALISM.

Much is said of late by persons not knowing whereof they speak, of what has been termed "Transcendentalism." Now, though not one in a hundred of these talkers can tell what this hard word means, or even explain their own vague idea of its meaning, it is a very convenient word. In the minds of most persons, it signifieth (being interpreted) "new doctrine,"—a modern synonome for "Heresy." Strangely enough, all the "New Lights" of Philosophy and Theology, in foreign countries as well as in our own, however independent in thought, are, by a singular mode of generalizing, lumped together into a "Sect," honoured with the conogmen of "New School," and "Transcendentalists." It might amuse, almost, to see how this love of wholesale classification melts down obvious differences—persuading us that this new movement which is commencing on both sides of the Atlantic, for reviving the old well-nigh obscured truths of philosophy and theology, and is going forward in so many ways and by so many minds—is not a many headed monster, a hydra whose heads will grow again, though ever so well lopped off; but is *one*-headed, and may and must die, as only "the latest form of infidelity." It might amuse, to see how Kant, Cousin, Carlyle, Emerson, and about half Germany, are placed side by side, as if reading like schoolboys, out of the same book—stereotyping each other's thoughts—a sort of co-partnership for vending mysticisms, and turning brains. As if the "New School," as it is termed, *could* be a sect, with a fixed creed before it: as if it were not its glory that it is *many*-headed, and progressive.

Can ye not discern the signs of the times? There are some who think that they can, clearly enough, though it were through a mill-stone. They see nothing but darkness before them. The tendency of the age they think is to infidelity. Everything is to be dreaded from the innovations and changes, and new views which we see around us. And especially are we warned to turn our backs on Germany, that land of darkness,

> —"void of light,
> Save what the glimmering of these livid flames
> Casts pale and dreadful."—

But avoiding controversy, and leaving the light tone, let us look upon the new movements of the age, as we would on all great and important movements, with reverence, with faith,

with hope. For there are features belonging to such movements, which we are apt to overlook. There is more here than the eye now sees. But we may see something. There is a great lesson taught us by all these periods of time, wherein the same or similar great ideas prevail; and that is that a Divine Providence is here displayed, and displayed more signally than in any other way. Thus it was with the first appearance of Christianity, in a degree never seen before or since. Thus it was with the Reformation—thus it was with the Puritan movement—thus it was with the Unitarian movement. From time to time some grand Truth dawns like light upon nations who sat in darkness. All who are true, who are free, feel its coming, though they only *feel*, in dim, vague glimmerings of imagination and hope, but cannot *think* their dream into shape—much less speak it. They cannot give a *reason*, either to themselves or to others, for the *hope* which is in them. They are like infants who have but a confused inarticulate language of their own, understood by none but one all-loving Parent, who will yet teach them soon an *articulate* tongue, and raise up a philosophy to translate their theology. All hearts are at such times preparing in themselves the way of the Lord: the vallies begin to be exalted, the mountains levelled, the rough places made smooth, and the crooked places straight, and when at length the voice comes crying in the wilderness, the voice which is appointed in God's Providence to be the great interpreter of hidden truths, the "Word made flesh," which in the person or teachings of some great man, comes to speak what all are yearning to hear *plainly* spoken or acted, because all feel in themselves the smouldering heat which those thoughts that breathe and words that burn, are to touch into a blaze—*then* does the light break forth:—from the hills around—from the waste places of society—from across wide seas—from language to language, the echoes of that voice reverbrate. And these echoes are not, most happily, unmeaning, barren responses or repetitions, but are turned into new modulations, into rich variations as of some mountain melody, and constantly growing richer and more varied, as they spread circling round the world.

Hence the charge we so often hear, of Imitation, and of the too enthusiastic reception which young and fresh spirits are apt to give to new views. How superficial this charge of stiff barren conservatives. How scant an insight into the deep places of human character does it betoken. How narrow a view of the forth-goings of God's Mighty Spirit upon the restless deep of human minds! Hence a certain great

writer of England is accused of imitating the Germans; and another writer of our country of imitating *him;* and these writers in turn, of being imitated by others. Men cry out that a transcendental epidemic is spreading contagion through our Universities. As if this word *Imitation* settled everything. A convenient word it is, we allow, but what does it prove? Is it anything more than a superficial term for a phenomenon, to the eternal foundations of which, as it looms up from the infinite deep of the Spiritual, these narrow observers will not or cannot look? If this phenomenon—this dawning of truths over the earth, be nothing more than a paroxysm, a temporary enchantment, a spoiled child's cry after whatever is *new*—then why so eagerly received? Why so suggestive to the highest thought? Why so strengthening to the calmest and loftiest faith? I speak not now of any opinions or speculations in particular. There is every variety of such, as there should be. But I speak of that fresh, earnest, truth-loving and truth-seeking SPIRIT, which is abroad;—of that heart's-thirst, not of the fever-dream, but of the sober, waking vision of soundest health, after something *always* new and lovely and true,—something always adapted to the soul's deep demands. I allude, I repeat, not to any system, or creed, or philosophy, or party, or sect—to no men or speculations, except so far as such are types of a free, earnest, and humble love of Truth; but rather to a higher and better hope, to fast fulfilling prophecies from the heart of humanity, more wisdom-fraught than ever were the utterances of Sybils and Delphic oracles. The true Transcendentalism is that living and always new *spirit* of truth, which is ever going forth on its conquests into the world, and lending all captivity captive: but which at times arms itself as with new splendors of victory,—which is thus in the only sense *transcendental*, when it labors to *transcend* itself, and soar ever higher and nearer the great source of Truth, Himself. When we see such a spirit abroad, walking the earth in native majesty, yet not in tyranny, but in lowly freedom, like that of the Galilean Prophet, humbling itself to common life, and to fallen man, that it may be only the more exalted in the sight of God—when we see it swaying the universal Heart, as wind sways the forest with all its leaves—when we see mankind lifting up their drooping heads and opening their languid eyes, as the refreshing currents of God's providence circulate and blow around them—their thought quickened, their belief strengthened, their hope brightened, their aspiration enlarged—we cannot say, "This is the work of man—the excitement of a season—

the summer-fever of prosperity—the corrupt fruit of unlicensed enquiry." It is God Himself, walking in His garden at the cool of the day. It is the Eternal Spirit breathing down on us the life-giving breeze of Almighty Grace.

It is indeed a remarkable fact, though it seems never to have been sufficiently noticed, that at certain periods, men are penetrated with the same great thoughts, or verge to the same great discoveries; and this without any sufficient cause for such unanimity presenting itself from the circle of known facts which surround us. We cannot find the source of this agreement in the events of past progress or of present excitement. Genius springs across our field of vision, like the rushing of a shooting star from the bosom of the darkness; and we are startled and awed, while we are enchanted by the unaccustomed vision, and strain our eyes in vain to track the beautiful meteor to its place of birth in the empty firmament. It is still a mystery to us.

But the mystery is not confined to solitary genius. As all the mountain tops glow in the coming day, so do all elevated minds feel the coming of a Truth. And without any preconcerted plan—without any inter-communion of minds, the sunlight of Truth seems to flash simultaneously upon lands separated by oceans, by dissimilar languages. On different shores and to insulated minds will the same aspects and applications of truth arise. This holds true in all science, physical or metaphysical, theological or political.

Thus we see Genius appearing not only as

> A single silent star
> Come wandering from afar."—

but in groups, in constellations; just as certain clusters of field flowers come always at certain seasons of the year. Is it said that this results from imitation—that it is a *reflected* light glancing from each to all,—that it is but the common influence of one mind kindling and quickening another. It seems to us that this principle goes but a little way to explain the phenomenon. Behind all this the mainsprings work unseen by the worldly eye. It is no less than the light from above—the spirit of God controlling the destinies of men—"the light which lightheth every man who cometh into the world." It is not ourselves. It is not the property of this man or of that woman, to be parcelled out in prismatic glimmerings, and be bought and sold like earthly possessions. It is the common daylight of the mind. It is God working within us to will and to do.

It is eminently the spirit of earnest, free, large enquiry,

which is the "voice crying in the wilderness." Compared with the glowing visions which this prophetic spirit sees in the future, all the past progress of man is a mere wilderness, and it goes forth to refresh it, and make it like our lost Eden. It would leave the shadow of night behind it, and keep pace with the westering sun in its journey round the globe.

Such a spirit, we rejoice to believe, is even now abroad on the earth. Everywhere do we see its evidences. It does not confine itself to opinions; it extends to great and good *acts*. It is seen in the practical developments of our religion. It is not the bare spirit of denial and doubt, but of yearning Faith also. While it empties itself of that which it perceives to be unwholesome or noxious, it also supplies the void by fresh appropriations from the realms of truth which open upon it. So much as it sees to be good in what is old, it retains. So much as it finds good in the new, it adopts. From behind and from before would it gather its treasures. They lie all around it. It has but to seek, as a merchantman seeking goodly pearls.

The friends of truth cannot but rejoice in these signs of progress: to see obstinate prejudices wearing down—old errors falling away by piecemeal—the spirit of bigotry subsiding—and the spirit of liberality extending. Let us trust it may long be so: that God may visit his people. But let it be an *active* trust. Let us prepare in our hearts and lives for the coming of the truth—and the kingdom of God will come.

Oct., 1839. C. P. C.

To evade the bondage of system and habit, of family maxims, class opinions, and in some degree of national prejudices; to accept tradition only as a means of information, and existing facts only as a lesson used in doing otherwise and doing better; to seek the reason of things for ourself and in ourself alone; to tend to results without being bound to means, and to aim at the substance through the form; such are the principal characteristics of what I shall call the philosophical method of the Americans.—De Tocqueville.

I never could trust that man, and never will, who can be insensible to the simple ballads and songs of rude times; there is always something wrong in him at the core.—Kinmont.

LETTER TO THE UNITARIAN SOCIETY IN LOUISVILLE.

BY REV. J. F. CLARKE.

Newtown, October 1st, 1840.

My dear Friends and Brethren:

About seven months ago, having decided that it was best for me to terminate my connection with your society, I communicated this determination to the Trustees, requesting them to procure a supply by the first of May. I at the same time signified that I would not leave the pulpit vacant, but would remain till some one was found to take my place. The Trustees therefore, not succeeding in procuring at once a permanent Pastor, endeavored to obtain, in the mean time, a temporary supply. While negotiations to this end were going on with Mr. Briggs, at Boston, I had occasion to make a visit to Meadville and to Chicago, and in order to fulfil my engagement to keep the pulpit supplied, I sent first Mr. Channing, then Mr. Emmons, and afterwards Mr. Bakewell to preach during my absence, determining to return again to Louisville, in case Mr. Briggs should not succeed by that time in procuring for you a temporary or permanent supply. Pending this uncertainty as to whether I should return to Louisville or not, I was willing to spare myself the pain of preaching, when I left you, a farewell discourse. But now, as Mr. Briggs has obtained a supply for you, the time has come for me to take my leave, and to offer the few final suggestions which may be permitted me in closing the pleasant intercourse which has subsisted between us during seven years.

Such a moment, my friends, must, under any circumstances, be painful; in the present case I feel it to be one of the most solemn of my life. Human beings who have been in contact for years, are not like stones, piled together in a wall, to be separated without an effort. The heart will throw out sympathies as the vine extends its tendrils, and in the necessity of loving will embrace even dead stakes, or the cold rock. It is not to be supposed that a seven years intercourse between pastor and people can be broken without a pang. Our relation has not been merely of necessity or convenience, but one which involves the deepest and most living sentiments of the human soul. It is a relation which more than any other produces intimacy. It is often said, I know, that the clergy are less acquainted with human nature than other persons. If so, it is certainly their own fault, for none have such opportunities

for knowing it. The merchant may know more of the bargaining and business side of human nature, the lawyer more of its quarrelling side, the police judge more of its vices, but none have such opportunities as the faithful pastor of seeing the uncovered depths of the soul of man. He looks at it on all sides, in its exultation and its anguish—he goes from the wedding to the funeral, he goes from parents rejoicing over the cradle of their infant child, to kneel by the dying man who is struggling to prepare for the awful change from time to Eternity. To the clergyman come, unasked, confessions which no other man hears—for him the smooth and civil surface of social life is removed, and he sees the anxious conflicts, the bitter self-reproaches, the fears, the hidden troubles which are going on below. By seven years of such an intercourse as this, I feel that with many of you I have formed lasting and genuine intimacies, that you can never forget me, nor I you, and that though we never meet each other again, that we never can be again strangers to each other.

But the present occasion calls me to a more serious work than the indulgence of interesting remembrances. We have been associated together for a great purpose—how far has that purpose been accomplished? Have I declared to you the whole counsel of God? Can I take you to record to-day, as did Paul the elders of the church at Ephesus, that I am pure from the blood of all men? Have I, in my teachings and exhortations, kept back nothing profitable for you? Does the system of faith which I have taught you, contain the essentials of Christianity? To you and me, these questions are of vast moment. If I have taught you the truth, then I have delivered my soul, and you are walking in sure paths—but if not, you are following cunningly devised fables; and at my hands will your blood be required. You are surrounded by those who will tell you that this last is the true state of the case—who will warn you that our system is another Gospel, no better than Deism, and will declare me to be a "public propagator of Infidelity." It is a light thing to be judged by these men's judgments. To be called hard names need not alarm us, for they have called the Master of the house Beelzebub, and the servant is not greater than his Lord. To be excluded from the communion of those who exclude one another, and of whom there are at this moment five denominations holding the same creed, who have scarcely more dealings with each other than the Jews had with the Samaritans, it is not a very dreadful matter. But we are soon to be summoned before a more awful tribunal than that of man, to answer for our faith and our works, and look-

ing forward to that bar it becomes us seriously to inquire whether our religion can prepare us to encounter it.

Have I then, brethren, in my preaching to you, kept back anything profitable? "Yes," many around you will answer, "he has. He has not, in the first place, given you correct notions of man or human nature. He has kept back the profitable doctrines of total and hereditary depravity, which are necessary to humble our pride, and make us feel how wretched and miserable we are without God's help. He has given you false ideas of the dignity of human nature, instead of telling you that without the grace of God we are utterly unable to do or think any good thing."

If I have taught you anything, brethren, which has lessened your humility—God forgive me—for humility lies at the root of all Christian virtues, and pride is their deadliest enemy. But I take you to record that I have not, in my preaching, made light of sin, but have spoken of it as the greatest of evils, the deadliest of foes, the deepest and hottest of hells. I have taught you that it was the great object of Jesus Christ to redeem us from SIN, and that rescue from sin itself was a greater salvation than deliverance from the future punishment which is its necessary consequence. I have taught you that sin lies at every door, that none are free from its power, that the purest are spotted by its pollution, and that while the spirit is willing, the flesh is very weak. And if I have prefered to speak of sin in its details rather than in vague abstractions, if I have endeavored to bring home to each man his particular faults by a discriminating application of the law of Christ, it was in order to give a deeper conviction of the reality of guilt, and to prevent us from regarding it as a theological figment or a barren formula. If I have not told you that your nature was depraved, it was that you might not cast on Adam, or on Nature, or on the God of Nature the responsibility for your own disobedience. If I have not taught that you were totally corrupt, it was because I thought it as dangerous to think too meanly as too highly of ourselves, that if we believe ourselves utterly unable to obey God, we shall not feel ourselves accountable for not obeying him. If, in fine, I have kept back these popular doctrines it was because I thought them neither profitable nor scriptural—because I knew that it was one thing to *talk* about our depravity and another thing to feel it—because I saw that those who are the loudest in maintaining man's utter corruption are at best *as* arrogant, self-conceited and dogmatical as those whom they oppose, and show far more of the exclusive spirit of the Pharisee than of the true humil-

ity which smites on its breast, saying "God be merciful to me, a sinner."

"But," it will be said again, "you have kept back other profitable doctrines. You have taught morality and not piety, works and not faith, you have not taught the necessity of a change of heart, of the new birth, of conversion. Your system is fatally defective here."

Is it so, my friends? I take you to record, that on no point have I insisted more than on the necessity of conversion. Believing that we are not born religious, but that every person who becomes religious, must at some time *begin* to be religious; I have earnestly urged on you to begin this work at once. For the external morality of the world, founded on fashion and expediency, I have felt no respect and shown none. True goodness, I have taught you, could no more exist without piety than a tree can grow without a root. When the sun is risen with a burning heat, when the floods and storms come, every house not built on the rock of religious sentiment will fall, every plant having not in itself the root of faith will wither. I have said that we *must* be born again—but I have taught you that there was nothing unnatural, nothing mystical in this change, nothing arbitrary, nothing irresistible in the influence which produces it, that God will not change us without our own consent or against it, that we must co-operate with him and work out our own salvation or we shall never be saved. I have taught you that this change was the beginning of religion, not the whole of it—that it was commencing the work, not doing it, and except we went on and completed it, it was of little use to begin. I have taught you that the beginning of religion, like all other beginnings, is memorable, that it is an important epoch in our lives, but that here as elsewhere, the end crowns the work, and that those who think because they are converted they have got religion, are like him who should suppose he had finished a journey because he had begun it. I have told you that rational opinions or orthodox belief; that to be able to give an account of our experience, to describe the process of our conversion, and remember its time; that to profess religion, to belong to a church, or to be punctual in religious duties, are no evidences of a regenerated state of the soul. I have taught that the fruits of the spirit by which alone we can know it, are Christian sentiments—love, joy and peace—that keeping the commandments of God, walking in a Christian spirit, living under a sense of accountability to God and trust in God are its true signs—that, in short, the best proof of having been born is that we are

now alive. And herein I believe I have only taught you what was profitable; for to suppose conversion the whole of religion, induces men to think religion can be obtained at any time and so to feel safe in postponing it; to believe conversion an irresistible and mysterious change, makes them think religion beyond their power and so not feel guilty in being without it; and to consider anything but our present spiritual condition the test of true religion leads them to rely on past experiences and look at what is behind, instead of laboring to perform present duties and striving for future improvement.

"There are other important doctrines, however," continues the objector, "which you have not taught—doctrines, not merely profitable, but essential to salvation. You have kept back the Trinity, and you have denied the divinity of Christ—you have degraded Jesus to the level of a creature."

As regards the doctrine of the Trinity, my friends, it would be hard to say wherein it is profitable, except as a keystone to hold together the arch of orthodoxy. The practical influence of this doctrine can be very little, for it is confessedly a mere negation. One of its advocates long ago honestly confessed that "we teach there are three persons in the Godhead, not because we have anything to say, but that at all events we may say something."* If there be a purely "negative system," it is that of the Trinity. The only definition given of it is that it is *not* a belief in three Gods, and yet *not* merely a belief in three distinctions or modes or relations in one God. It is an impalpable and shifting shadow, a confessed mystery or something not revealed, unexplained and inexplicable. Of such a doctrine as this, the practical influence can be little except to confuse and mystify the intellect, and instead of the Deity made known in scripture, to erect an altar with the inscription, "To the unknown God."

As regards the divinity of Christ, I believe I have kept back nothing profitable—nothing which can increase your reverence for his character, your faith in his teachings, your reliance on him as a mediator and Savior. I have taught you that he was divine by his office, by his doctrine, by his life, by his character. I have constantly affirmed that God was in Christ reconciling the world unto himself—that all his words were given him by God to speak—all his actions given him by God to do—that his life and character was a revelation of God—that he was the brightness of God's glory and the express

* Dictum est tamen tres personæ non ut aliquid diceretur, sed ne taceretur.
[*Augustine de Trin. L. V. c.* 9.

image of his person; and he that has seen him has seen the Father, because the Father was in him, and he in the Father. I believe he was a divine man, not a human God. I believe that he was the first born of every creature, and God is not a creature; that he was tempted, and God cannot be tempted; that he died, and God alone has immortality; that he was seen by thousands, and no man hath seen God at any time. I do not believe him God, but the Son of God, the image of God, the fullness of God, the manifestation of God. His divinity is not of origin, of nature, of essence; but of character, of manifestation, of office. What profit have those who believe Christ the supreme God over our faith? Do they listen to his words as the very words of God? So do we. Do they look on his actions as the works of the Almighty? So do we. Do they regard his character as the character of God himself? So do we. Do they trust altogether in him for salvation? So do we—believing that he can save to the uttermost all who come to God through him.

"But how can you trust in Jesus Christ," we may be again asked, "since you do not believe in his atonement? Herein your system is most defective. If you preach the atoning sacrifice of Christ, you omit the great and fundamental doctrine of Christianity. You might as well give up the Bible at once as give up the atonement."

Thus have I often been addressed. But I believe that I have kept back from you nothing profitable concerning the atonement of Christ. I have taught you that Christ died to reconcile man to God—not God to man; that he died for our sins, the just for the unjust, to bring us to God, not to bring God to us; that his death was necessary to our salvation, not because God could not forgive the penitent without a victim, but because men would not repent except their hearts had been melted by the great spectacle of Calvary. It was not the purpose of the death of Christ to reconcile jarring attributes in the mind of God, to make peace between his justice and his mercy, for there can be no discord in the Perfect Spirit. We believe that Christ died, not merely to manifest God's mercy to the penitent, but to make us penitent by the sight of that mercy, to overcome our evil with his good, to draw us to himself by cords of ineffable tenderness. We say "herein is love, not that we loved God, but that he loved us—that while we were sinners Christ died for us—and we love him, because he first loved us." Is there any thing wanting in this view to the peace of the soul? Is there any thing in the view of the mercy *bought* by Christ to outweigh that of the grace

freely *given* through him? Is there any thing to move the heart in that scholastic scheme by which the inflexibility of the law is got over, and the Omniscient relieved by a happy expedient from a legal difficulty? All that makes the common doctrine of the atonement so dear to the Christian heart is the confidence which it inspires that notwithstanding our sins, God will pardon us if we will trust in him through Christ. We feel that our view gives us the same confidence. We, as well as those who differ from us, plead the promise in the blood of Christ—we cling to the assurance that God loves us even while we are sinners,—that if we will trust in him, that trust will bring us near to him, will purify and redeem us. We feel that it is not the technical, the theological part of the atonement which is valuable. It is the view which it gives us of the love of our Heavenly Father, which works mightily on the heart to soften and change its stone into flesh.

I do not think, my friends, that I have kept back any thing profitable to you in the other views which I have presented of Christian doctrine. I have not made my preaching terrific with descriptions of future punishment, nor sought to produce an excitement of feeling by kindling up before you the flames of Hell. However great may be the impression produced for the time by such preaching, it is not lasting, because men do not really believe what they hear. If they did they would never smile again, and earth would be to them as a tomb. But they turn away from the pictures of a God of wrath, and see in nature, and in the Gospel, and in the dictates of their hearts, the smiles of a Heavenly Father. I have sought to make you feel the solemnity of life, the serious nature of our earthly probation, with the immense consequences it involves. I have set before you the judgment to come, and sought to make you feel that it is a fearful thing to fall into the hands of a God of love whose love we have despised, and to go before a Saviour whose tenderness we have trampled under our feet. And I judged the impression so made to be more profitable because more lasting.

And here I will meet an objection, which, however *fallacious*, is often urged with great confidence. "We believe," say the Trinitarians, "all that you believe and something more. If then you are right, we are right also, for we believe what you do. But if *we* are right, then you are necessarily wrong, for you do not believe as much as we. It is safer therefore to believe too much than too little."

We should be surprised to hear such an argument as this on any other subject than religion. A witness before a court of

justice is obliged to swear not only to tell "the whole truth" but also to tell "nothing but the truth." And is Theological truth less strict in its demands than legal? The book of Revelations does not seem to convey this idea, for it tells us that "if any man add to this book, God shall add to him the plagues written in this book, but if any man shall take away from this book, God shall take away his part out of the book of life." The punishment here for adding to truth is more severe than for subtracting from it—the latter is merely negative, not receiving a reward, while the former is positive suffering. We should judge it safer therefore to believe too *little* than too much, if it can be safe to vary either way from the exact line. And in fact superstition is as much worse than scepticism as being poisoned is worse than being starved. The truth is the food of the soul, and if we go without it too long the soul will perish, but error is the soul's poison which destroys it more certainly and speedily. It is safer to believe too little than too much, because it is harder to correct the latter fault than the former. It is harder to get an error out of the mind than a truth into it: it is harder to cure prejudice than to enlighten ignorance. It is easier to teach the whole system of religious truth to him whose mind is a blank than to convert a bigot from a single false opinion. "Seest thou a man wise in his own conceit; there is more hope of a fool than of him."

But perhaps the meaning of this saying is that men are more *apt* to believe too little than too much, and that the danger is chiefly on this side. This however is far from being the case. In the battle between opposing errors, credibility has always been more than a match for scepticism. Every great corruption of religious truth has been brought about by adding to it, not by diminishing. The Jewish Rabbins, who made the word of God of none effect by the countless sum of Traditions which they added to it, would have shrunk with horror from taking away from it a single letter or the smallest comma. Those corruptions in the churches of Galatia which Paul denounced as another Gospel, were only believing too much, only insisting that the ceremonies of Judaism should be *added* to faith in Christ. And what was the quarrel of Luther, and why the opposition of Protestants to the church of Rome, except that she has believed too much. She believes in the sacrifice of Christ, but she adds to it the daily sacrifice of the mass. She believes in worshipping God, but she also worships dead men. She believes in Hell, but in Purgatory also. She believes in Justification by faith, but she also believes in the justifying power of the works of her saints. And might

not the church of Galatia, might not the church of Rome have answered Paul and Luther, "We believe all that you believe, and something more. If you are right then we are so too, but if we are right you cannot be." But Paul and Luther could not be deceived by such sophistry. The fervent apostle declares that "a little leaven leavens the whole lump." He knew that one false principle would vitiate the whole mass of Christian truth and wholly change the character of the religion. It seemed a small thing to ask that the converts to Christianity should also be circumcised, but yet Paul said "if ye be circumcised, Christ shall profit you nothing." And because of the force with which it developes this principle, the Epistle to the Galatians will always be the text-boot of the champions of religious freedom.*

The answer to this last argument places us therefore on higher ground. Hitherto I have argued that I have done you no harm by omitting to preach to you the popular theology. I now maintain that those do harm who preach it. I now assert that because these popular doctrines are not profitable, therefore they are pernicious. They take away the attention from what is true. They usurp the place which belongs to doctrines really evangelical. A depraved taste prefers their mystery to the simplicity of Christ, and as no man can serve two masters, or give his chief attention to two subjects of thought, the essence of the Gospel is overlooked while the world is disputing year after year about foolish questions and contentions unprofitable and vain, and doting about strifes of words. While men are bitterly arguing about the tri-personal existence of God, they overlook the awful display of his majesty in the stars above and flowers below. While they are joining together texts to prove that Christ is God, they do not see God in Christ, and perceive not the moral sublimity and beauty which breathes from his life and words. Like those who went to Emmans, they are so occupied with communing and reasoning together about Christ, that when Jesus himself draws near and goes with them, their eyes are holden that they do not know him. It is impossible not to see that many of the loudest champions of modern orthodoxy have not so much of the spirit of Christ as many an enlightened Pagan or many a denounced infidel. It is impossible not to see that the intolerance and rancor of Christian theologians,

*So invariably is it the greatest danger that Truth shall be corrupted by additions, that even in the text of the N. T., for one passage which has fallen out, a dozen have crept in, from marginal comments, &c.

the bigotry with which they insist on their dogmas as essential to salvation, and the proselyting spirit which they manifest, is driving thousands of thoughtful men away from Christianity and from God. Therefore reform must come, or God has forgotten to be gracious. It must come, whether by Unitarianism or in some other form I know not. It may be that this stone, which all the builders have rejected, will become the head stone of the corner. Or it may *not* be so; and some other band of reformers, more sincere and devoted than we, may have the honor of introducing a purer faith. But it must come—though loud will be the outcry against it, and it will be met with tears and terror, and men will dread its coming, and call its ministers the servants of Satan. But as vainly might they cry out against the ocean when it comes in with its tide in calmness but power. For the voice of God hath promised that once again he will shake, not the earth only, but heaven; not the world only, but the church also; and those things which are shaken will be removed, and those things which cannot be shaken will remain. Wherefore, having received a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and Godly fear.

But now, my dear brethren, having vindicated the faith which I have preached to you, I would confess how much I have failed in doing it justice among you. Had I worthily preached it, it would have come to you not in word only, but in power, and in the Holy Ghost, and in much assurance, and all would have received it, not as the word of man, but (as it is in truth.) the word of God. But in much feebleness and weakness I have labored among you, and no one can feel more deeply than myself how imperfectly have been performed the solemn duties which I owed you. And yet, however imperfect, I cannot feel that they have been wholly fruitless. Through the blessing of Almighty God, I have been made the feeble instrument of bringing some of you to Him—of removing doubts from the minds of many of you; and I have had the blessed satisfaction of knowing that some who were first led to believe in Jesus Christ by my preaching, have departed in triumphant and joyful faith to meet Him in Heaven. Amid discouragement and opposition, I have had glimpses of comfort, from time to time, in seeing evidences of a real change in some of you, and in hearing from your lips expressions of that peace which passeth understanding. And with unfeigned gratitude, do I in this solemn hour of parting, bless the Being who has given me these proofs that my labors in Him have not been wholly in vain.

And now, dear friends, I bid you farewell. Vain is the attempt to express the feelings which crowd into my breast in this moment. I am taken from you in presence but not in heart. Wherever I am, whatever I do, I cannot ever be indifferent to your welfare. In my thought, and in my prayers I shall always remember you. And you will not forget me when you meet in the house where I have so often spoken to you, and come around the table where I have broken for you the bread and poured out the wine in memory of a dying Saviour.

May God Almighty bless you with all spiritual blessings in Christ Jesus. May he endow him who ministers to you in holy things with zeal, fidelity, wisdom and utterance. May he be gentle among you, even as a nurse cherisheth her children, and being affectionately desirous of you, be willing to impart, not only the Gospel of God, but his own soul. May you be built up in numbers, and in a good spirit, and in love for one another, and be presented to Christ, a glorious church without spot or wrinkle. May you live and die in peace, and may the God of love and peace be with you for ever. Amen, and amen.

Your friend and brother,

JAMES FREEMAN CLARKE.

HE who is conscious of none but honest ends, will never refuse to hear the truth, and will never withhold what he believes to be the truth from others. Not a little have mankind suffered, because men have been deterred by interest, by regard for friends, by love of peace, by fear of producing confusion or strife, from telling their whole thoughts, from uttering themselves freely and fully on topics, on which they had thought long and deeply, and on which they were qualified to instruct their country or their race. BROWNSON.

THUS they fall to denying what they cannot comprehend; which leaves them but little faith for whatever is extraordinary, and an almost insurmountable distaste for whatever is supernatural. DE TOCQUEVILLE.

BEAUTIES OF MODERN THEOLOGY.

It is very noticeable, that, while on the whole, the science of Theology has made very marked and rapid advances toward the region of common sense, within a few years past, we yet meet occasionally with specimens of a way of writing and speaking which Calvin himself would have denounced as barbarous, and from which Edwards would have shrunk with disgust. Is it, that, determined to be very orthodox in spite of tendencies around them, men rush into such extravagances as the following, which is taken from a late New-York Observer, where it is presented to the religious public as a select morsel, specially suited for the nourishment of the soul?

The subject is the crucifixion, and the writer, (Krummacher,) quotes the text, Romans iii: 25,—"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God,"—of which he gives the following remarkable exposition:

"Do you hear? Calvary is a *scene of vengeance*, *the cross a gibbet*, and the bleeding form upon it a living proof of the *retributive justice* of God. My God! how well art thou able to demonstrate and vindicate thy honor!"

To "set forth a propitiation," then, is considered by this interpreter equivalent to a display of "vengeance;" to "declare God's righteousness for the remission of sins," means to inflict punishment for sin; and "the forbearance of God" signifies "the retributive justice of God." The force of exigesis can go no farther in interpreting an idea *into* a passage, instead of a meaning *out* of it.

And what an idea! Many persons will remember the burst of pious horror sent up in all quarters, when Dr. Channing, in his famous New-York sermon, represented the orthodox view of Christ's death as a punishment inflicted on him by God, as setting up "a central gallows" in the midst of the universe. It was declared to be a misrepresentation and caricature of orthodoxy. But here we have, in a leading orthodox print, published in the very same city, the very same representation of their own doctrine, in nearly identical language. According to the gospels, the death of Christ was a display of God's love. Every where the apostles, in contemplating the scene, cry out "Herein is *love!*" Not so the New-York Observer—not such the visions which meet the eye of orthodoxy in gazing upon Calvary. They see not there

the tender mercies of God. "Herein" they cry "is vengeance!" They do not say "God so loved the world that he gave *his* only begotten Son," but "God so hated sin, that he punished his only begotten Son to vindicate his honor"!!!

The views which follow are yet more remarkable, and are somewhat original, we imagine, even in the realms of orthodoxy. The amount of the paragraph seems to be, that the Old Testament was a revelation of too much mercy, which required to be counteracted by a display of severity in the New; that the Old Testament rather deceived men into the belief that God was more forgiving than he really is, and that he did not care a great deal for sin, but the New was calculated to correct this error by a tremendous display of "vindictive", "retributive justice;" that the Old Testament, in short, contains the gospel, and the New Testament the law; that grace came by Moses, but that justice was displayed by Jesus Christ. In approaching Calvary therefore, we *have* come "to the mount" that "burned with fire, and blackness, and darkness, and tempest;" and it is to Mount Sinai that we must look for a display, not of wrath, but of love. We should say that this was "New Theology."

Let us quote a few sentences to justify our remarks, and but a few, for they are revolting to dwell upon.

"It is true, that until the death of Christ, the holiness and retributive justice of God were obscured. Notwithstanding all the storms of wrath, which at various times darkened the horizon of the earth, the patience and forbearance of God still beamed in much clearer light than his divine indignation and vengeance."

Accordingly, the holiness of God is obscured, when *his* patience and forbearance beam out more brightly than his vengeance. And this has to pass for *Christian* Theology! After giving examples of what he is thus pleased to consider a too lax government on the part of the Judge of all the earth, our author thus proceeds:

"Sinners, such as Rahab, David, Solomon, and a thousand others, are called children of God; are watched over as the apple of his eye; receive testimony that they please God, and are at length received as saints into heaven without hinderance."

We really should suppose that the spirit of Jonah had come back to us in this writer, for we know of no other person in sacred or profane history, who has murmured against God for being too forgiving. We read that it "displeased Jonah exceedingly" because God repented of the evil threatened against Nineveh, and that he was very angry "because God would not destroy that great city to make his prophecy come

true, and that he complained in the very sense and words of this writer: "I know that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." Indeed, just before, our author querulously specifies the case of Nineveh, as one in which the course of the Almighty was not calculated to shew his holiness.

"Reprobate hordes, like those at Nineveh, at length repent; and immediately all is well, the sin is covered, and they are pardoned without delay."

Our Saviour tells his disciples to be the children of their Heavenly Father, who causes his sun to shine and his rain to fall on the evil and the good. He recommends them to imitate this trait of the Divine character, and to bless their enemies. But this writer dares to characterize such clemency in God as shewing an indifference towards sin.

"Such a mode of Divine proceedure was certainly *intended* to represent him to the world as a God who causes his sun to shine on the evil and the good, and his rain to descend upon the just and the unjust; *who does not take any very particular notice of sin*, and, generally speaking, *cannot possess such an unconditional and inexorable abhorrence of sin*."

In other words, our writer would have us understand that God *deceived the world* as to his true character, and gave the idea that he was not much offended with sin, and so taught men to make light of it!!!

The writer has thus prepared the way for shewing in strong contrast the display of wrath and vengeance which he supposes to have taken place on Calvary. Jesus, as we believed, had always taught that his death was occasioned by the wickedness of men who would not hear former messengers, so that at last the Lord said, "I will send my Son." But our author supposes it was made necessary not by the wickedness of *man*, who would not listen to the Divine calls to repentance, but by the injudicious clemency of *God*, which had given a false impression of his character. It was necessary to pour out overflowing wrath on the innocent Jesus, in order to compensate for a previous extravagant forbearance toward the guilty. And this is a manifestation of "retributive *justice*;" to spare the guilty and punish the innocent!

The language used by Krummacher, in describing this scene, corresponds with his ideas concerning it.

"If it had been any way possible for God to let mercy take the place of justice, and retract his "cursed be every one!" would he not have done it when his only beloved Son, the son of his heart, stood before him as a sinner, laden with our iniquities!"

The apostle tells us that "no man, speaking by the spirit of God, calls Jesus accursed." The text was not necessary to deepen our conviction that there can be nothing of the spirit of God in one who can apply to the holy Jesus the curse denounced in the law against sinners.

* "What occurs! Good God, what a scene! The Father seizes the sword. Though his heart bled within him, yet it avails not. He waves it, turns away his face,"——

But we will stop. It is scarcely necessary to add any farther comments. We will only say that we think that the direct tendency of such a representation is to produce infidelity and irreligion in all who mistake it for Christianity. We know nothing in Paganism better calculated to excite a superstitious and slavish dread of God, instead of pious love and the spirit which cries Abba, Father. Hence we judge ourselves bound to expose and denounce such immoral and libellous representations of our Heavenly Father.

J. R. C.

THE SETTLER.

When thou art done thy toil, anew art born;
With hands that never touched the spade or plough,
Nor in the furrows strewed the yellow corn,
Or plucked the ripened fruit from off the bough:
Then shall thy work begin;—thy plough and spade
Shall break at early morn the virgin soil;
The swelling hill and thickly wooded glade
With changing aspect own the daily toil;
Thy house shall strike the eye, where none are near,
For thou hast travelled far, where few have trod;
And those who journey hence will taste thy cheer,
And bless thee as a favored one of God;
For He it was who in this pathless wild,
Upon thy good intent so richly smiled.

Jones Very.

People imagine that the place, which the Bible holds in the world, it owes to miracles. It owes it simply to the fact that it came out of a profounder depth of thought than any other book, and the effect must be precisely proportionate.

R. W. Emerson.

FAMILIAR THINGS.

In each breeze that wanders free,
  And each flower that gems the sod,
Living souls may hear and see,
  Freshly uttered words from God!

Had we but a searching mind,
  Seeking good where'er it springs,
We should then true wisdom find,
  Hidden in familiar things.

Shells and pebbles on the shore,
  Buds and leaves by nature wrought,
Would contain for evermore,
  Food for philosophic thought.

God is present, and doth shine,
  Through each scene beneath the sky,
Kindling with a light divine,
  Every form that meets the eye!

Nature, with eternal youth,
  Ever bursts upon the sight;
All her works are types of truth!
  Mirrors of celestial light!

But the soul, when veiled in sin,
  And eclipsed with fear and doubt,
From the darkened world within,
  Throws its shade on that without.

While to those who, pure in heart,
  For the truth their powers employ,
She will constant good impart,
  And diffuse perpetual joy.

As the day-star from above,
  Sheds its light from pole to pole,
So the beams of holy love,
  Stream forth, sun-like, from the soul!

If the mind would nature see,
  Let her cherish virtue more;
Goodness bears the golden key,
  That unlocks her palace-door!

R. C. W.

Boston, Sept., 1839.

MONTHLY RECORD.

FOR JANUARY, 1841.

OHIO COUNTY PRISONS.

We desire to call the attention of our readers in all the Western states, to the following letter of Judge Lane, with the earnest hope that the facts here detailed may awaken their sympathies for a large class of our suffering brethren.

Norwalk, Huron County, Nov. 20, 1840.

Gentlemen: I have endeavored to carry into execution the plan you suggested, of visiting such of the county jails of Ohio as fell within my ride. I have examined the prisons of twenty-three counties, and have made the inquiries relating to their management, which were permitted by the time I could command, and by my inexperience. I have preserved rough plans of these places of confinement, and notes of the several matters which fell under my observation.

My present object is to communicate the results; for the details, at present, would be of little use. It is strange that the condition of our County Prisons has attracted so little the notice of benevolent men. Most other fields of philanthropy have been more or less explored: our Penitentiary system has been remodelled and reformed, so as nearly to meet the expectations of its friends; but our common jails have almost escaped the eyes of Christian charity, and the members of our faith have mostly forgotten the promises of our Master to those who visit the prisoner in prison. Yet the number of persons in confinement is not too inconsiderable to deserve notice. In the 23 counties, it amounts to 383 persons accused of crime during the past year, and the aggregate time spent is 1301 weeks. Nor is it because there is no need of good

officers; for I have been informed, that lately in one of our principal towns, a respectable stranger, arrested for debt, was inclosed for several days, in the same cell with an insane black woman; and I have seen the unwashed blanket, which wrapped the limbs of a prisoner, while recovering from exposure in an attempt to escape two years ago, retained in ordinary prison use, of which more than a square yard was stiffened with blood and corrupted matter; and I have heard and believe, that not many years since, the feet of another were frozen while in confinement in his cell, in spite of his efforts to preserve them.

Since the last law relating to imprisonment for debt, the number of debtors in jail has become very small. Our penal system does not rely much upon imprisonment as a punishment, and confinements for this purpose are not numerous. The prisoners in our county jails are mostly untried criminals. The only demands upon society for these are for safe keeping. They ought to be subjected to no harshness or restrictions, except those necessary to this object; and they are entitled to wholesome food, pure air, exercise, and other means for the preservation of health, and to the ordinary accommodations and conveniences which tend to mitigate the sufferings of confinement, and are not inconsistent with secure custody.

In all the counties of our state, except Hamilton and Cuyahoga, the number of prisoners rarely exceeds two or three at a time, and the rules applicable to large prisons, as to separation, &c., are hardly applicable. With the jail of Hamilton county, I am not acquainted. The average number confined in the Cleveland prison is 14; but the accumulation at each term of the court is considerable. These are distributed in three cells, each about ten feet by fifteen, and two rooms above, each about eighteen feet square. The rooms are regarded somewhat insecure, and the cells are filled until they will contain no more. The walls of the cells are of squared stone, two feet thick. There is neither window or fireplace. The aperture of the door-way is closed by two grated doors, which admit the only air, light or heat which the apartment receives from without. There are two single bunks below, and two double ones above, filled with loose straw, changed about once in two months. There are no beds. Blankets are used in the bunks, benches for seats, and a large tub, emptied when full, or about once a week. The upper rooms are provided with vaults, which are offensive, except when cleansed by rain. This jail is kept as cleanly and as well as its construction admits, but it is a grossly improper

place of confinement. It is unhealthy from its crowded condition and the impossibility of ventilation. It is so dark that when the cell door is closed, reading would be difficult in the outer, and impossible in the centre cell; and it admits of no separation of prisoners, of young and old, the hardened and the novice. The people of that county should never rest until these evils are cured.

The other county jails may be divided into two classes; those provided by the newly organized counties, as temporary, designed to serve until the finances of the county admit a larger expenditure, and those intended to be permanent. Among the counties I have visited, 9 are of the first, and 14 of the last class. The temporary jails are built of squared logs, generally unplastered, heated by stoves, and rarely provided with a yard—the large rooms cold, the small, ill ventilated and unhealthy; and the whole insecure, without the use of fetters.

A description of one of this class will answer as a specimen:

No. 10—built about fifteen years ago: it is a log building, twenty-four feet square, two stories high, standing alone in a lot, without a yard. The lower story is made of two thicknesses of logs, each a foot square, with an interval between them of six inches, filled with stones. The outside door is double, and opens into a lobby eight feet wide, extending across the whole front of twenty-four feet. Opposite to the outside door is the door of the first cell, which occupies half the remaining space, or sixteen feet by nine. This cell is lighted and ventilated by a diamond in the door, six inches square, and by a window in the side ten inches by eight, before which stands a few palisades, which exclude all without. The two walls have settled unequally, so that the opening for the window in one does not correspond with the opening in the other wall, and little light can penetrate. I think a person could not read in this cell, unless by the diamond while the outer door was open. Within this first cell, a close door opens to the second cell, of the same size, but having no light, except what shines through a circular window. In the second story is a large room, above these cells, 16 feet by 24, with two grated and sashed windows, and a stove; but the open cracks above and beneath, and on every side, forbid all hope of a comfortable temperature in cold weather. There is another small room above, from the end of the lobby, six feet by six, with a bed on the floor, and no light except what streams through the chinking. In the room up stairs is a bed, a coarse bedstead, and some chairs: below there is no furni-

ture, except a bed on the floor, and a broken door. This jail has been often broken, and fetters are constantly used, there being no safety without, and little with them.

I will describe a jail of a more permanent kind:

No. 17.—A well constructed house, built of brick, except the lower story of the jail side is of cut stone. The north half is devoted to prisoners, and is separated from the family apartments by a passage through the house. In the centre of the passage, a double door, one grated and one close, opens to another passage, eighteen feet long and five wide, which gives access to four cells, two on each side, each twelve feet by nine. Each cell has a window about seven feet from the floor, large enough to admit three panes of seven by nine glass. Each cell has a stove, and a straw bed on a bedstead made by stretching coarse canvass on a frame and laying it in trestles. The division in the second story is similar, except that each cell contains a common sized grated window. The whole interior is whitewashed, and looks cleanly. The only fault I discover in its construction is, the absence of a yard, and the want of ventilation in its lower story.

I believe there is no reason for complaint of the food of prisoners, at any of our county jails in this state. It is ordinarily furnished from the table of the Jailer, and in most cases thrice a day.

A considerable difference is found in our jails as to personal cleanliness. In most cases, water for washing and a towel are provided every morning, and shaving and changing of linen once a week. In most cases, the weekly washing of clothes is done in the jailer's family, without additional charge; but in some counties, such a charge is paid by the county. I believe that necessary clothing and medical attendance for destitute prisoners is provided by the county. But I find in some counties, that no regard is paid by the jailer to the weekly change of clothing. In one county, the jailer informed me that he did not furnish water for daily ablutions, because the statute did not direct it to be done.

It is the general usage of our county Jailers to admit the counsel of the prisoners at all reasonable times, without restraint; and to permit the visits of prisoners' friends, at convenient times, in the presence of the Jailer.

The interests of humanity must excuse plain speaking upon another subject. Various means are adopted of providing for the prisoners' necessities. In a few of the permanent jails are vaults within the house. I am informed the use of these is abandoned in the best constructed prisons, from

With the end of following out Judge Lane's suggestions of reform in our prisons, a meeting was held on the evening of Wednesday, the 23d ult., when it was determined to form a society to be called the HOWARD SOCIETY OF CINCINNATI, with the "twofold object of improving the condition of prisons and the establishment of a house of Reform." The need of this latter institution in our city, (and we suppose the need is equally great in Louisville, St. Louis, &c.,) may be understood from the appalling statement, made by the Mayor, *that out of two hundred boys, found once guilty of petty larcenies, he did not know of one solitary instance of reformation.* The cause of this is very simple. If a boy is convicted, and sent to the common prison, he graduates a confirmed villain, disgraced in his own eyes, suspected by the community; and by a necessity, hardly to be resisted, he herds with the vicious, and commits yet more aggravated crimes. If, on the contrary, through the kindness of his prosecutor or the magistrate he is pardoned, he learns to flatter himself that he can sin with impunity, seeks indulgence without fear, and grows utterly lawless in iniquity. This can be prevented but in one way, and that is by having an institution, where under wise and kind management, the juvenile criminal may be reclaimed. That this can be done has been most satisfactorily proved by the experience of Boston, New-York and Philadelphia. The houses of Reform in those cities have saved thousands of boys and girls from ruin, and kept those communities safe from the countless moral and economical evils of training up within their own borders bands of educated rogues. Again, houses of Reform are of incalculable benefit as a means of *prevention* as well as of reformation. Parents,—for instance a poor widow, or one of the hundreds of deserted wives, whose so named husbands have gone down the river, might apply to these authorities to put a disobedient profligate boy, who had outgrown all reverence, into this school of moral discipline. Or, again, a master who found an apprentice wilfully plunging into a career of vice, might seclude him for a while from his vicious acquaintances. Many a poor boy, who now becomes a curse to himself, a disgrace to his friends, a pest to society, might, in a house of Reform, grow up in self-respect, habits of usefulness, integrity and honor. In all our great cities this growing evil of a vicious juvenile population should be at once effectually stopped by the establishment of houses of Reform.

THE

WESTERN MESSENGER.

Devoted to Religion and Literature.

Vol. VIII. FEBRUARY, 1841. No. 10

BROWNSON ON THE LABORING CLASSES.

NO. II.

In a former number I examined the nature and tendency of Mr. Brownson's first essay on the laboring classes. Since then I have met with his second essay on the same subject, in which he attempts to explain and to vindicate the subject matter of the first. This second essay it is my purpose now to review.

Mr. B. complains that he is not fairly dealt with, because persons criticise his late essay, who have not read all which he had previously written. If this is a good plea, I too am guilty; for I have not read much of what Mr. B. has lately written. But is this a good plea? Mr. B. writes an article on a particular subject. It is written in a very clear, lucid manner, and the propositions contained in it are expressed with great perspicuity. In it there is no reference to any thing which he has formerly said or written. He publishes it, not only in his periodical, but, as I am informed, in a pamphlet form, to give it a greater circulation. And now, does it become him to complain that others have judged of his essay as he has published it, namely, by itself?

The article now under consideration is written in a less offensive manner than the preceding one. It is free from that

gross abuse of the clergy which disgraced the latter; and the general tone of it is somewhat less intemperate. For the rest, however, it is still the same arrogant, authoritative spirit. Mr. B. will not that there shall be any class of men set apart or authorized, either by law or fashion, to speak to us in the name of God;* and yet we find him constantly speaking in the name of God, and making himself the interpreter of Heaven.† It is true, he allows that those may speak in the name of God, who feel themselves moved by his spirit; but I think Mr. B. will hardly attempt to justify his own language under this plea. Whatever diversity of opinion there may be as to his motives in writing the essays under consideration, I am sure that no one who reads these bitter productions, can mistake them for the effusions of a *holy* spirit.

But let us proceed to examine Mr. B's explanation, vindication or apology, (I know not precisely what to call it,) for his last article partakes strongly of all these characters. Mr. B. has, for the sake of perspicuity, divided his subject under several distinct heads, and I shall consider these in the order in which they occur, commencing with the second, the first relating to party politics.

OPPOSITION TO CHRISTIANITY.

Mr. B. says, that he is charged with proposing to abolish Christianity. This charge he declares to rest on a perversion of his language. Now, in this case, I believe that the perversion is on Mr. B's. side. The charge brought was not that he *proposed* to abolish Christianity; but that he proposed plans that would naturally tend to injure or destroy it. Mr. B. tells us, that ten years ago he announced his conversion to Christianity,—that since then he has neither had or expressed any doubt as to its truth, and that, during that period, no one in the community has preached or written more in its defence. How severely might Mr. B.'s own language be retorted: "The word of God never drops from the priest's lips;" but I do not wish to judge him as he has judged others. If I am rightly informed he began with being a believer. He afterwards became enveloped in the clouds of doubt and unbelief. About ten years ago he returned to the faith of his earlier days; and now, if I am to judge from appearances, his dark hour is again coming over him. But suppose Mr. B. to be as firm a believer as ever laid down his life for the faith, this would not in the least tend to do away the charge brought

*B. Q. R., p. 386. † B. Q. R. See particularly 433, 434.

against him. That charge, as I have observed before, lies not against his *intention*, but against *the tendency of his measures*. This, I beg the reader to bear constantly in mind. The former may be perfectly pure, and yet the latter be in the highest degree injurious.

Besides, although Mr. B. did not, in so many words, propose to abolish Christianity, yet he proposed something very much like it, in regard to what he calls the Christianity of the Church; and I suppose that most people like myself, are so simple as to be acquainted with only one Christianity, namely, that which is taught in the scriptures. Now these scriptures are read every Sabbath day in all the Churches. They form the ground-work of all the teaching there. The minister may sometimes mistake their import; he may mix with their pure and simple doctrines, matters drawn from a Jewish or heathen philosophy; but still the simple essential truths of Christianity are there. We are there told of a God; of a Saviour; of a life to come, and of the means of attaining to it; and hence the doctrine taught us in our churches has appeared to us to be the doctrines of Jesus; and when it is proposed to do away the Christianity of the church, it sounds to us very much like a proposal to rob us of our religion. As to the distinction between *a Christianity of the Church*, and *a Christianity of Christ*, that is a piece of cant of too recent origin, to enter properly into the vocabulary of a popular writer.

Mr. B. avows his determination to do all in his power to abolish the church as it is now; and he justifies this determination by the declaration that Jesus never contemplated such an institution; and that it is the grave of freedom and independence, and the hot-bed of servility and hypocrisy. As to the first of these points I shall add nothing to what I said in regard to it in my former number. Mr. B. understands the scriptures differently from what I do. If the church is the grave of freedom and independence, it is rather surprising that the New Englanders, who are emphatically a church-going people, should have always been distinguished as the sturdy champions of civil liberty. And as to the assertion, that the church is the hot-bed of servility and hypocrisy, I think that while its sacred desks are occupied by such men as a Channing, a Ware, a Greenwood, a Gannet, the Peabodys, and others like them, a man might well have saved himself the dishonor of bringing a charge like this.

The charge of attempting to destroy the religion of the community, was founded on the avowed purpose of doing

away our present religious institutions. The consideration of this point belongs therefore naturally to the present head.

Mr. B., however, with a tact which would do credit to one of the politicians of the day, has transferred the consideration of it to the head of hostility to the clergy. I shall not follow him in this, but consider this point under the present head.

In Mr. B.'s first article, he proposed to abolish all religious organization. There must be no *outward, visible* church.* If any man felt himself moved by the spirit, he was to preach the word "in the stable, the marketplace, the street, in the grove, under the open canopy of heaven, in the lowly cottage or the lordly hall."† Mr. B. now denies that he proposed abolishing public worship, and in proof of his not having done so, he refers to what he had said. This denial does no credit to his candor. When a man, who expresses his ideas with as much clearness as Mr. B. does, says, "*We object not* to the gathering together of the people on one day in seven, to sing and pray, and listen to a discourse from a religious teacher; but we object to *everything like* an outward visible church;" the plain obvious meaning is, that such *gathering together* does not enter into his plans, but that he does not think it of sufficient consequence expressly to prohibit it. Since Mr. B. wrote this first article, he has however, entirely changed his ideas on this head. He now proposes to substitute, for the present organization, another equally *outward* and *visible;* and, as I freely concede to Mr. B. the right of altering and amending his plans, I shall consider what this new scheme is, and what would be its results.

Mr. B. proposes to constitute every parish a church; that at the public expense, a convenient meeting house be erected in each parish; that all should repair there twice a week for religious edification; and that all should sit in silent meditation, unless some one was moved by the spirit of God to speak. Such is Mr. B's. scheme. Let us now enquire how it will work. He would have us believe that these meetings would be essentially similar to those of the Quakers; but I think we shall find, that they have nothing in common with these, except that both are held in buildings similarly shaped.

Good men have thought that they did a good service to the cause of religion by dissolving the connexion between church and state. Mr. B. thinks differently, and proposes not only to unite them in the closest manner, but to render them absolutely identical; so that every member of the com-

* Bost. Quar. Review, p. 385. Ibid 387. †Ibid, p p. 458, 459.

munity, whatever may be his religious opinions, and whether he believes anything or nothing at all, shall be a member of the church. All these are to meet in one house, and, what is more, all these have the right there to express and advocate their several opinions. And what will be the necessary consequence? It will be that these meetings, instead of being a source of edification, and a means of religious instruction, will become the source of animosity, strife and bad feeling. There the Atheist and Believer; the Deist and Christian; the Roman Catholic and Protestant; the Trinitarian and Unitarian, will all advocate their respective opinions, and thus, what was intended to be the house of worship of Almighty God, will be turned into a debating club, and become the scene of angry disputation. From such meetings all good men will soon withdraw themselves in disgust, and thus all outward worship will come to an end; and, without outward, visible worship, the spirit of religion in the community will gradually decrease and ultimately perish. And now I would ask, whether it is for a crude, senseless scheme like this, that we are to sacrifice our present modes of social worship, and of religious instruction? If these modes are defective. or not as efficient as they might be, let them be improved; but, for God's sake, let us not destroy that public social worship which with all its imperfections has been to thousands the power of God unto salvation.

I have in my former number, noticed some of the deprivations which the working classes would experience from the destruction of our present religious institutions, and I shall not now enlarge on what I have there said. I would merely repeat the question: What possible benefit will that destruction confer on the laboring poor? It is true the French demagogue tells the *Sansculottes* of his country that it is a beautiful thing to be an Atheist; but I doubt whether the *Proletaries* of America are yet far enough advanced in this new system of philosophy to be capable of appreciating duly the beauties of Atheism.

OPPOSITION TO THE PRIESTHOOD.

Under this head, Mr. B. *now* denies that it is his wish to abolish the priesthood, and he says, that the inference drawn from what he has said against priests, is unwarranted.* If this be so, it must be confessed that he has expressed his ideas in the most unfortunate manner; for not only has he heaped upon

*Bost. Quar. Review, p. 436.

the clergy the most virulent abuse, such as calling them *tyrants, panders to the prejudices of the age, dumb dogs*, etc., and charged them with *demoralizing the people;* and with being necessarily *enemies to freedom;* but we find in his first essay, the following express declarations: "The remedy is first to be sought in the destruction of the priest." "We object to every thing that in the remotest degree partakes of the priest." "We insist upon it, that *the complete and final destruction of the priestly order, in every practical sense of the word priest*, is the very first step to be taken towards elevating the laboring classes;" and speaking of the protestant and catholic clergy, he says, "Both therefore ought to go by the board." Now, how with these sentences staring him in the face, Mr. B. can deny having proposed to abolish the clerical office, I must leave it for himself to explain. He afterwards proceeds to detail some of his objections to the clergy; and these I shall now consider.

Mr. B. objects to the clergy, because they are officers of the church, as a body distinct from the state; he would have that *Church* and *State* should be identical and have one common organization;* and, of course, that the officers of the state should be ex-officio, officers of the church also. To what I have said on this point under a former head, I shall add but one observation. We see by the book of acts, as well as by the epistles, that the apostles did everywhere organize churches distinct from the political organization of society, and that they appointed, or procured the appointment of officers over those churches. Now I think, that in this matter, the uniform examples of the apostles ought to have rather more weight than either the visionary theories, or the authoritative dicta of Mr. B.

As to Mr. B's attempt to support his scheme by the opinions and conduct of the Pilgrim Faihers, that is entirely illusory. It is true, many of these, with the narrow sectarianism of their age, (and which yet prevails in many countries) contended that no one could enjoy all the privileges of citizenship, who was not a member of the predominant church; but no one ever dreamed of advocating the converse of this proposition; for that would have conferred the elective franchise, and the elegibility to office on women, for these too were members of the church. The fact is, the Pilgrim Fathers never confounded *church* and *state* so as to consider them identical. Each of these had its distinct organization. Each

* Bost. Quar. Review, p. 437.

of these had its distinct body of officers; and they would not have suffered either their Governor to administer the rites of baptism or the Lord's supper, or their clergymen to have convened the State Legislature, or a town meeting.

If I understand correctly what Mr. B. says on page 441, and elsewhere, he proposes abolishing the office of religious teacher, as a distinct calling or profession, and to rely on the voluntary services of the members of the community, particularly when moved by the Holy Spirit, to supply its place. Now it may appear at first sight, as if the effect of of this plan would be, merely to take away the ministry that now is, and to substitute another which we have not now, in its place. But on a more careful examination, we shall see that this view is entirely erroneous. That general ministry, which it is proposed to establish, exists already. The duty to promote to the utmost of our power, the spiritual welfare of our neighbor, is now as imperative on us as it can be made. We see this ministry too, in operation all around us, in the Sunday School; the Bible Society; the Tract Society; the Temperance Society; the public lecture, and the private friendly exhortation from man to man; and in the multitude of other means by which men have endeavored to improve the condition of their fellow beings. That this universal ministry is not now what it ought to be;—that men in general, are not sufficiently alive to the duties which they owe to their neighbor, is freely admitted. But will it render them more alive to these duties to have the ministry which exhorts and encourages them, taken away? Mr. B's plan deprives us of one of our means of moral improvement, without substituting another in its place; and it virtually involves the assumption, that we cannot be improved by the exhortation or teaching of the regular ministry; but that others may be improved by our exhortation and teaching; an assumption, which is certainly not very creditable to our Christian humility. As to the disorders which would unavoidably result from this universal license to preach, especially under this new organization of the church, of these I have already spoken.

Mr. B. proposes to abolish the clergy because he finds in the New Testament no authority for the support of such a profession. I have already stated that on this point I understood the scriptures differently from what he does. But suppose that, for argument's sake, it should be admitted that our present ministry is not of apostolic institution, it would not therefore follow that it ought to be abolished. Another previous question would then present itself, namely, whether the

institution be a useful one; and if it is so, then it ought to be retained. There are many things relating to the public worship of the sanctuary which are not matters of positive institution; and yet which it would be very foolish to abolish on that account.

Mr. B.'s next objection to the clerical profession is, that it is impossible for any man faithfully and honestly to fulfil its requirements.* If we translate this into other language, the plain meaning will be, that the clerical profession must be abolished because we are men, beings of limited powers, who are to fill it. But the same objection lies against every other calling and profession. Who would contend that he could discharge *to perfection* all the duties connected with the profession of the law or medicine; with the office of magistrate, or judge, or with the administration of the charitable or useful institutions of the country? And must all these be abolished, because the duties connected with them can only be discharged in an imperfect manner? Surely this is folly! And besides, will those, who under Mr. B.'s plan are to supply the place of the clergy, be better qualified to perform the duties of the clerical office? This will hardly be contended, except by those who hold that a total absence of all previous education and training is the best prerequisite to the proper filling of that office.

Mr. B.'s next reason for wishing to abolish the clergy is, because they are not all, or always under the influence of the Holy Ghost. That I may not be supposed to misrepresent what he says on this head, I shall copy his own words:

"We also object to the present constitution of the clergy because we hold that no man has a right to preach unless called by the Holy Ghost, and only when he is moved by the Spirit of God. God's Spirit is in the world; it moves in the hearts of men; it calls one here, and another there—one to this work and another to that; it anoints one with an unction from above, and fits him for the acceptable performance of the work to which he is called. They who are designated as preachers by God's Spirit, who are fitted for their work by the anointing of the Holy Ghost, and who therefore can speak with authority, and a word which shall be with power, we hold have a right to preach—but none others."†

The summary of all this is, that we are to act only when, and as, directed by the Holy Ghost, and not otherwise.

*B. Q. R. p. 443. †B. Q. R. p. 447.

Now although I firmly believe that the Spirit of God influences us for our good, yet I do not believe that that influence was intended to supersede the use of that reason which God has given us for our guidance; and I feel fully convinced, that when we abandon the latter to give ourselves up to the *supposed* guidance of the former, we open the door to the wildest fanaticism. It requires but a slight acqaintance with what is, and what has been, to convince ourselves, that, in regard to this matter of divine inspiration, men are apt to fall into the grossest and most fatal delusions. If it were not invidious, it would be easy to shew, by what passes around us, how often the workings of a distempered fancy, or a purely physical nervous excitement, are mistaken for the operations of the Holy Spirit; but I prefer referring to some well known historical facts. When, in the year 1650, Cromwell had invaded Scotland, he found himself in the greatest strait. From this he was delivered through the Scotch clergy, who, believing that they had received revelations from Heaven, promising them a certain victory, forced their General Lesley to give battle at Dunbar, where his army was totally defeated.* In this instance, thousands of lives, and even the temporary independence of the country, were sacrificed to this miserable delusion. Again, during Cromwell's last illness, both he and the ministers who attended him, believed that it had been revealed to them from above, that he should certainly recover.† Now, in both these cases, we have no reason to doubt the sincerity of the convictions of those who pretended to have received those revelations.

In the history of the Anabaptists, as related to us by Robertson, in his history of Charles V.,‡ we have a frightful picture of the excesses to which men will go, when acting under the delusion that they are guided by the Holy Spirit; and I think that after perusing it, the reader will agree with me in opinion, that it is better that our clergy should remain under the sober guidance of common sense, rather than that like a Matthias, a Bockholt, or a Knipperdolling, they should undertake to play the prophet.

Perhaps Mr. B.'s own case may furnish us with proof of how easy it is for men to deceive themselves in regard to this supposed divine influx. He tells us that none must preach *but when moved* by the Spirit of God. Whether this preaching be *viva voce* from the pulpit or the desk, or in writing, can

*Hum. His. Eng., vol. vi., pp. 205, 206. †Ib. vol. vi., p. 286. ‡Rob. vol. xi. p. 295, etc.

evidently make no difference. In both cases the object is to effect others by the communication of our ideas to them. Now Mr. B. has given us two long discourses in writing, on the clergy, the laboring classes and other matters. In the composition of these, he has either supposed himself to be under a divine inspiration, or he has not. If he has not, then he has clearly been guilty of a direct violation of his own precept. If he has believed himself to be under such an inspiration, he then presents us with a strong instance of the power of self-delusion.

The last reason which Mr. B. assigns for wishing to abolish the clergy, is, because they receive pay for their services. But is this a good reason? We do not object to it that lawyers, physicians, judges, teachers, and men of all other occupations, live by their several professions; and why clergymen alone should be excluded from this universal rule does not appear very clearly. That the clergy are necessary in order to uphold religion and promote piety, will be pretty generally conceded. To prove that they are thus necessary for these purposes, I shall not enter into any abstract reasoning, but appeal to experience. Sailors, the early settlers in a new country, and men settled in distant colonies, are commonly deprived of the stated services of the gospel; and I believe that it will be generally found that the religious sentiment is in a low and declining state among them. Those who, like myself, have been among the earlier settlers of the West, can speak from personal experience on this subject. But if a regular ministry be thus necessary to the spiritual welfare of society, how is it to be had? It must either be by obtaining the gratuitous services of those who devote themselves to the pastoral office, or by paying them for those services. Now which of these two modes is to be preferred? Mr. B. tells us truly, that most of those who embrace the clerical profession, are persons in very moderate circumstances. Now it is clear, that if such persons are to give their services without pecuniary remuneration, they can devote only a small portion of their time to their sacred calling. The rest will necessarily be absorbed by the labor of providing for their temporal wants and the wants of their families; and, what is worse, they will come to the performance of their clerical duties in a state of great unpreparedness, and with minds worn out and distracted with worldly cares. Experience also teaches, that for a man to succeed well in any calling or pro-

fession, he must devote the whole of his time and energies to it. To this rule the clerical office forms no exception. But if we wish that a man should thus devote the whole of his time and energies to his clerical duties, it is clear that the community must in return make an adequate provision to enable him to live. That, in such an agreement, there is nothing objectionable, rests on the highest authority. When our Saviour sent out the disciples to preach, he directed them not to make any provision for their support during their missionary tour; and, as a reason for this direction, he adds—"for the workman is worthy of his meat;"* and St. Paul, writing expressly on the matter now under consideration, tells the Corinthians, "Do ye not know that they which minister about holy things, live of the things of the temple, and they which wait at the altar are partakers with the altar? Even so has the Lord ordained that they which preach the gospel should live of the gospel."† Now I think that in matters relating to divine worship, the express directions of our Saviour and of the apostle Paul, ought to have more authority with us than the wild theories of Mr. B.

I have thus examined the several reasons which Mr. B. alleges, why the clerical office should be abolished; and I have endeavored to shew that these reasons are altogether insufficient to justify us in depriving society of so useful an institution. I shall therefore close my remarks on this point with a single observation. When, in his first essay, Mr. B. recommended the destruction of the clerical order, it was on the ground that that destruction was to promote the elevation of the laboring classes; but we were not told how these were to be benefitted by that event. In his second essay, he enters, as we have seen, into a detailed statement of reasons why the clerical order should be abolished, but still we have not a word to shew how this is to effect the laboring classes; and as there is no apparent connexion between the destruction of the one order and the prosperity of the other, we are almost forcibly brought to the conclusion, that even in Mr. B.'s mind, these were not connected—but that, having undertaken to raise a popular prejudice against persons possessed of property, he has, from ill will to the clergy, made a digression from his main subject, for the purpose of involving these in the same popular odium.

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*Matt. x: 10. †1 Cor. ix: 13, 14.

I shall now pass to the examination of the last head of Mr. B.'s essay, namely,

THE PROLETARIES.

Without stopping to inquire how much there is of truth, and how much of exaggeration there is in the picture which Mr. B. draws of the situation of the laboring classes, I shall pass at once to the consideration of the plan which he has sketched out for their relief, and for the regeneration of society. The principal outlines of this are as follows: Society is to be so remodelled, that all shall be proprietors; that none shall pay wages, and none receive them;* and that, as far as possible, an equality of wealth be introduced: that, to obtain this latter end, all shall be made to set out in life on a footing of perfect equality; that, to ascertain the just amount of property which each new beginner is to set out with in life, a general valuation of all the property in the Commonwealth is to be made; and that this aggregate is then to be divided by the number of the inhabitants, and the respective quotas thus ascertained: that, on the death of the persons now living, or of any that shall live hereafter, all their property *shall fall* to the state, and shall constitute a fund out of which every one, setting up in life, shall receive the sum found to be his share by the process before described; that all children are to be educated and supported at the public expense; and that, after they have been thus educated, and have acquired a trade or profession, they are to be set up for themselves in the manner before mentioned.† After they have, however, thus been made to start on a footing of equality, every one *is* to be left to his own fate, to reap the fruits of his own good or bad luck or conduct.‡ Such are the main outlines of this plan, which, whatever other features it may present, has at all events the merit of novelty.

Before I proceed to examine in detail a plan which thus overturns the whole present order of society, it may be well to inquire on what principles it is founded.

The first principle laid down by Mr. B. is, that a man's *natural* right over property expires at his death, and that his right to dispose of it by will is not a *natural* right, but rests altogether on social law.§ To establish these points Mr. B. cites quite a formidable array of authorities. As will sometimes happen, these doctors are not altogether agreed among themselves, some of them holding that the right of property is

*B. Q. R., p 467. †Ib. p. 495. ‡Ib. p. 496. Ib. pp. 488, 489.

a natural right; others, that it rests entirely on positive institution; some contending that the descent of property to the children is dictated by the voice of nature; others that it rests on expediency: but there is one point in which they are all agreed; and that is, that a man has the right to dispose of his property by will, and that where he makes no such testamentary disposition, it descends *of right* to the heirs at law. Now this is all that the community at large are interested in. Mr. B. alone contends that on the death of a man, his property ought, both as *a matter of right* and as *a matter of expediency*, to vest in the public. Perhaps a case—not an imaginary one, but one of every day occurrence—may assist us in deciding which of these contending parties is right.

A man purchases a piece of wild land. He moves on to it with part of the family, in order to improve it, while another portion of the children hire out, to earn money to pay for the farm, and to stock it. At length the farm is paid for and cleared. A substantial commodious dwelling-house has replaced the temporary log cabin; large barns and out-houses have been erected; an orchard has been planted; and this piece of land, originally purchased at two dollars per acre, has now, partly by the industry of its occupants, and partly by the gradually increasing value of property, come to be worth fifty dollars per acre. At length this man dies; and the question now is, to whom is this farm to go? To the public at large, says Mr. B. I suspect, however, that the common sense and common feeling of the community will make a different decision, and that they will not think it equitable that this man's widow and children should be turned penniless out of doors, in order that Mr. B.'s proletaries may divide the spoil. Where the right of primogeniture does not exist, the right of inheritance is never injurious.

The second fundamental principle laid down by Mr. B. is, that society has no law-making power; but that it is bound, as nearly as may be, to follow the laws of nature. Mr. B. cites no authorities in support of this principle; and I am sure that no respectable lawyer could be found to sanction it; for one more mischievous and destructive in its tendencies, it would be difficult to find. I have heard of a people adopting the Mosaic laws for their government; but this is the first time I ever heard it recommended to govern a civilized community by natural law. But let us see for a moment where such an attempt would lead us.

In the first place, it would destroy all security, both of person and property. The laws by which now both are

protected, are not of natural, but of social institution. Abolish them, and we are brought back to the natural laws of self-protection, and the ancient institution of the *Goel*, or the avenger of blood.

In the second place, the country would be overrun with crime. Most of the crimes known to our law-books, are transgressions, not against natural, but social law. These therefore would all be legalized.

In the third place, it secures impunity to the criminal. The right to enjoy life and personal liberty, is a natural right. According to this principle society has no right to take away the one or abridge the other, under any circumstances; so that a criminal may neither be put to death nor imprisoned.

In the last place, it would lead to the grossest sensuality. All the laws regulating the intercourse between the sexes, are social laws. The natural laws impose no other restriction on this intercourse than what results from the inclinations of the parties. This principle would therefore legalise a promiscuous intercourse between the sexes.

Such would be the consequences of the principle laid down by Mr. B. Let me not be understood as charging on him that he contemplated those results. I merely show that they flow from the principle he advocates; and that principle is necessary to his scheme.

Another fundamental principle laid down by Mr. B. is, "That all men are equal before God;"* and on this he founds that equal distribution of property which he proposes to introduce. The precise meaning of this principle is somewhat doubtful. There is a sense, in which it is true that all men are equal before God: and there is a sense in which it is not true. Thus the virtuous and the vicious are certainly not equal before him. The sense in which Mr. B. uses it, so far as I can gather it from his essay, is, that God wills that all shall enjoy the same advantages for the acqusition of property. Now in this sense, the principle is undoubtedly false. One is born with a strong, vigorous constitution, and another with a feeble one; one is blessed with parents who early train him up to industry and sobriety, and who develope his intellectual powers; and another is brought up in ignorance and sloth; one is born in civilized society, and another among savages; one is placed in a fruitful region, and under a genial sun, the other in a barren region and under a vigorous climate. All these circumstances have an influence on the acquisition of

*Bost. Quar. Review, p. 485.

property. Now if Mr. B. will, with the Atheist, contend that these are all the mere result of chance or aacident, then I have nothing to say; but if he believes with me, that these things all happen by the special appointment of Providence, it then follows, that it is not God's will that all should be placed in situations equally favorable for the acquisition of wealth.

I have thus examined a few of the leading principles by which Mr. B. endeavors to support his scheme; and I trust that I have shewn that these are false. Let us now inquire how that scheme would operate, and whether it recommends itself to us by its usefulness and expediency.

I shall not stop to consider the insuperable difficulties which this plan would encounter from the want of a general census of all mankind: and a general valuation of their property, so as to ascertain the precise quota to which each one would be entitled. With Mr. B., I will pass by this and many other difficulties unnoticed, and consider it as intended for a single State, say Massachusetts, and then see how it works.

I have no data from which I can ascertain the aggregate value of the property of that state. I am told, however, that it has been estimated at about three hundred dollars a head, of its population, and for argument's sake, I will assume that estimate to be correct. If, however, the committee of distribution under Mr. Brownson's scheme should assume this sum, or the one-half of it, as the amount to be paid to every one to set up with in life, they would find themselves most wofully deceived. In what does the property of the State consist? It is composed of lands, houses, cattle, machinery, ships, merchandise, furniture, stocks and cash. But most of these will at once be swept away by this new order of things. Stocks are specially proscribed. Manufacturing, commerce, and navigation, all depend on the system of capital and wages, and must fall with it. I have shown in my former essay, that the houses would soon be suffered to go to decay, and thus the wealth of the State will be reduced to the land, a few cattle, some household furniture, and the money in circulation. If we now apply to these the process indicated by Mr. B., we shall find, that the outfit amounts to about six acres of land; about five dollars in money; perhaps a cow, and a few trifling articles of furniture. Suppose now, any one to have received his outfit; what is he to do with it? That his five dollars are not enough to set him agoing on his farm, and to supply him with food till harvest, is self-evident; and the usual resource of the poor, that of hiring their labor for wages, is cut off by the new order of things. What then can the poor

man do? I see nothing which he can do, but to sell his outfit for what it will bring, and to live on it as long as it will last; and when this too is gone, there remains nothing for him to do but to beg, to steal or to starve.

As to the scheme of having all the children of the community instructed and educated at the public expense, that is evidently impracticable, if for no other reason, on account of a want of funds. What possible revenue could government draw from such a community of paupers as this system would create? Besides, who is to govern this community, and who in it are to act as teachers? Under the present order of things, those who devote their time to the public are remunerated by receiving an adequate salary for their support; but such remuneration is impracticable under the new order of things. It would be a direct violation of the fundamental principle respecting wages.

I have thus endeavored to analyze Mr. B's plan for the improvement of the condition of the laboring classes. The limits which I had to prescribe to myself have necessarily obliged me to pass by many points unnoticed, and to notice others only in a very cursory manner. Still, I flatter *myself* that enough has been done to shew that the principles on which that plan is founded, are unsound, and that its realization would be productive of nothing but confusion and misery. In what I have written, I have not been actuated by ill will towards Mr. B. With that writer I have no personal acquaintance. Neither have I written from a foolish fear that society might be induced to adopt his project. Such madness is impossible. Even Mr. B. admits, in his first essay, that they can only be introduced by physical force. But my motive in thus reviewing these articles, has been to prevent the laboring classes from being misled by them. I would save them from the misfortune of learning to look upon their employers, upon religion, and upon its ministers, as their natural enemies; I would save them from the misery of a discontented spirit; I would save them from the delusion of looking to social reform for the amelioration of their condition, instead of relying on the resources within themselves—industry, economy, sobriety and prudence; and I would save society from having formed within its bosom, associations of discontented, reckless men, who, under the influence of designing demagogues, might become dangerous to its peace.

I am not inclined to deny that our present social condition is in many respects defective. Thus, for instance, in seve-

ral departments, female labor does not meet with an adequate remuneration. The cause of this is, that female employment is not sufficiently diversified, and hence the few departments that are open to it, are overstocked, and a ruinous competition is thus produced. But it is vastly easier to point out social evils than to correct them. The man who should discover an adequate remedy for even the one evil which I have mentioned, would deserve the eternal gratitude of mankind. To devise means to improve the condition of the laboring poor, is a noble, a God-like employment; but it belongs only to men endowed with rare qualities of the head and of the heart, and with uncommon prudence. That reckless empiricism which throws every thing into confusion, is not calculated to do good. Whenever the ordinary operations of society are interrupted, the laboring poor are always the first and worst sufferers, by being deprived of their customary employment and means of support. H.

TIME'S HOUSE.

The stones of time's old house with pelting storms,
That on it long have beat from day to day,
Are loose; the door is gone, and smoke deforms
The boards within and walls of plastered clay;
Long have his children strove to keep it whole;
By many a wile he's taught them to make good,
The waste that creeping years have from it stole,
And long its walls the ruin have withstood;
But now within and out the storms assail,
Its beams rock to and fro with every gust;
And fears o'er cherished hopes at last prevail,
Nor longer to its threatening roof they'll trust;
But cease to patch each rent with jealous care,
And learn at last to live beneath the open air.

Jones Very.

It is plain from the omens of its childhood, that this nation and this hemisphere is destined to gain all the distinction it may ever acquire, not from the indulgence of pleasing dreams of superstition or delusion, but from the sober, clear, and rational voice, and day-visions of truth. Kinmont.

(From the New-York Observer.)

COWPER'S GRAVE.

1.

It is a place where poets crowned
  May feel the heart's decaying—
It is a place where happy saints
  May weep amid their praying—
Yet let the grief and humbleness
  As low as silence languish;
Earth surely now may give her calm
  To whom she gave her anguish.

2.

Oh poets! from a maniac's tongue
  Was poured the deathless singing—
Oh Christians! to your cross of hope
  A hopeless hand was clinging—
Oh men! this man in brotherhood,
  Your weary paths beguiling,
Groaned inly while he taught you peace,
  And died when you were smiling.

3.

And now what time ye all may read
  Through dimming tears his story—
How discord on the music fell,
  And darkness on the glory—
And how, when one by one, sweet sounds
  And wand'ring lights departed,
He wore no less a loving face,
  Because so broken-hearted;

4.

He shall be strong to sanctify
  The poet's high vocation,
And bow the meekest Christian down
  In meeker adoration;
Nor ever shall he be in praise
  By wise or good forsaken,
Named softly as the household name
  Of one whom God hath taken.

5.

With sadness that is calm, not gloom,
  I learn to think upon him;
With meekness that is gratefulness
  On God, whose heaven hath won him;
Who suffered once the madness cloud
  Towards his love to blind him,
But gently led the blind along,
  Where breath and bird could find him.

6.

And wrought within his shattered brain
  Such quick poetic senses,
As hills have language for, and stars
  Harmonious influences;
The pulse of dew upon the grass
  His own did calmly number;
And silent shadows from the trees
  Fell o'er him like a slumber.

7.

The very world, by God's constraint,
  From falsehood's chill removing,
Its women and its men became
  Beside him true and loving!
And timid hares were drawn from woods,
  To share his home-caresses,
Uplooking in his human eyes
  With sylvan tendernesses.

8.

But while in darkness he remained,
  Unconscious of the guiding,
And things provided came without
  The sweet sense of providing,
He testified this solemn truth,
  Though frenzy desolated,—
Nor man, nor nature satisfy
  Whom only God created.

INSPIRATION—SPIRITUAL LIFE.

We insert the following extract from a sermon of Dr. Priestley, at the request of a highly respected friend. It supports the view of spiritual influence generally received in the Unitarian denomination, and with all that clearness of understanding and amiability of feeling by which the writings of its author are characterized. We connect with it an article on the same subject, written from a very different point of view, and in a different spirit,—an article which excited, we have been told, quite a holy horror when it appeared in the Register, because it expresses convictions not generally admitted by Unitarians. Will our readers examine the two pieces in connection, and determine for themselves which contains the most truth? For ourselves, we far prefer the cloudy raptures of the mystic to the dry clearness of the philosopher. A time will come, when the partial truths of these opposite views will be swallowed up in the brightness of a grander truth, which includes them both. But in our day there is the greatest need for an earnest assertion of the *reality* of inspiration. These mystics are the gleams of a coming morning, the songs before the dawn of an eternal day. Oh! for a prophet—a True Man. W. H. C.

We are instructed to pray that God would give us, day by day, our daily bread, and it is from God that we do receive our daily bread; but it is only in the natural course of things, and by the use of proper means for procuring it for ourselves. We are authorized to pray that God would create in us a clean heart, and renew in us a right spirit; and if we have a clean heart, and a right spirit, we ought to ascribe that to God also, and not as the heathen stoics did, to themselves exclusively of God. But God gives us good dispositions of mind as he gives us our daily bread, in a natural, and by no means in a supernatural manner. It is by the help of means adapted to impress our minds, and never without them. The language of scripture is uniform and exactly similar in both these cases, and therefore is certainly to be understood in the same manner.

If we admit any other interpretation of such language as this, we shall ascribe moral evil to the immediate divine agency, as well as moral good. For God is as expressly said to harden the heart of Pharaoh, as to open that of Lydia; whereas there does not appear to have been any occasion for a miracle to harden the heart of Pharaoh. He acted just as other bad men, blinded by their passions and by their interest, in similar circumstances, still act; and his hardness and obstinacy answering the most important purposes in the plan of divine providence, it was for that end no doubt permitted to take place.

In sickness we always do, and ought to pray for health; but we never expect that God will interpose by miracle to relieve us. When limbs are to be amputated, and other operations in surgery are to be performed, we look up to God, but at the same time we never fail to have recourse to the hand of a skilful surgeon.

Even when the Divine Being has addressed himself to the mind of man in a supernatural manner, as in the gift of prophecy, it does not appear that such communications have ever affected the moral character of those who were the subjects of them, any farther than such communications tended in a natural way to produce that effect. Balaam was a bad man, though he was a prophet; and though Saul was for a time among the prophets, his character was not altered, but he continued the same man to the end of his life.

The apostle Paul was converted to Christianity by the miraculous appearance of Christ to him; but it does not appear that his temper of mind was changed by it, otherwise than as a full conviction of the truth of Christianity naturally and necessarily made a change in him. He still possessed the same vehemence of temper, the same zeal and ardor of mind, though in a different cause. He became, no doubt, a much better man upon the whole, than he would have been had he continued a Jew, but it was in consequence of being actuated by better principles, and of being subjected to more favorable influences. It should be considered that, instead of inflaming the hatred of men by the practice of persecuting them, he would have the best opportunity of improving in meekness, patience, and a love of the brethren, in consequence of being himself persecuted along with them. Thus would his superior virtues naturally arise from his being in circumstances peculiarly favorable to the acquisition and growth of them.

The cure of madness, called in the language of Scripture, the casting out of demons, (to the malignant influence of which that disorder was usually ascribed,) and also the gift of tongues, were miracles that immediately respected the minds, or the mental faculties of men, but they were not of a moral nature. It no more followed that a man, restored to the use of his reason, would be a good man, than one that was restored to his health, or the use of his limbs. Paul expressly supposes that a man might have the gift of tongues, and yet not have charity; and not only to those who were the subjects of miracles, but even to some of the workers of them, our Lord himself assures us he will say, "I know you not; depart from me ye workers of iniquity.'

Prayer for good dispositions of mind, is proper on the idea of God being the real giver of all the good we receive, though in the usual course of nature, of which he is the author; and also, more especially of his realizing to us that character of *parent* and guardian, which he has condescended to assume. And if he has provided that our reasonable requests shall actually be granted, it is the very same thing to us, whether this be brought about by his mediate or immediate agency. *He is still the giver*, and the only difference is the manner of bestowing the gift. It is to God that we ought always to look for the supply of all our wants, corporeal or mental, and to him should our gratitude be expressed; for the Gospel and all its effects, as well as for food and raiment. And we actually receive blessings of both these kinds, viz., spiritual and temporal, in the same manner. It is always through the channel of some natural means, and never, at least in this age of the world, by miracle.

Let us therefore look up to God for every thing, but always in the use of proper means; and let us beware of deceiving ourselves, as too many do, by expecting any end whatever, especially a proper temper of mind, necessary to qualify us for future happiness, without the diligent use of such means as he has prescribed for that purpose. If God had thought proper to work, and gain this end by miracles, there would have been no occasion whatever for preaching, for the gospel itself, or even for the practice of virtue, which is the end of the gospel, and the preaching of it. For, as I have, indeed, observed already, could not the Divine Being change the hearts of the most profligate men the moment they were to enter another world, and fit them as completely for the enjoyment of heaven, as if he had made them go through all the difficulties, trials and discipline of a virtuous life? But as

we are well assured that God *will not* do this, though he is certainly able to do it, we may be equally assured that the hearts of none will be miraculously changed in an instant, as many suppose, at any period of life. A real change of character, from vice to virtue, is only to be effected in a natural, and consequently in a gradual manner.

If this doctrine be true, (and the whole tenor of Scripture and reason confirms it,) the doctrine of *instantaneous conversion* is altogether a most dangerous delusion. Buoyed up by this vain hope, men continue in sin, fancying they can be converted at the very hour of death; and though they are even brought to the gallows by their crimes, even from thence they pretend to be sure of going to heaven.

But if there be any such thing as an *established course of nature*, if our minds be subject to any regular laws and influences, and if changes of mind are made in no other manner than *by the natural influence of the objects presented to them*, and by the circumstances in which men are placed, (which certainly corresponds to fact,) time must be requisite to form any character. A *character* is a thing of slow growth, but of firm constitution. The rudiments of it are formed early, while the mind is sensible to impressions of all kinds; but when once it is formed, it is with great difficulty indeed, that it receives any material and lasting change.

Ministers therefore, should bestow their labor chiefly on the young, instructing them in the principles of religion, inculcating good maxims, forming them to good habits, and making every thing in religious discipline familiar to them. This is bending the oak while it is pliable, and while the task is not difficult. But, with respect to persons advanced in life, all that we can hope to do is to palliate excesses, and prevent enormities. The character, the general temper, and turn of mind, are fixed, and can no more be made to bend to our efforts than an oak of some growth and standing.

I shall conclude with observing, that there are two things that we should principally attend to, with respect to God, and both are of the greatest importance. The first is, the consideration of the universal presence, and his constant, uncontrolled agency; and the second is, his acting by natural means, or in a regular manner. We must, in the first place, endeavor to see God in every thing, and to see every thing in God, that is, in its relation to him. We must habitually look beyond all second causes, considering them in no other light than as instruments in the hands of God, the only cause of all, and employed by him to accomplish, in the best manner, his excellent purpose.

But, in the second place, it is almost of as much importance that we consider God not as a Being incapable of foresight, and acting as particular occasions and emergencies require, but as foreseeing every thing that can ever come to pass, and adapting means to ends from all eternity; as acting by general laws, and established rules, without ever deviating from them, except for great and extraordinary purposes; and then in such a manner, as that his interposition shall be publickly known and acknowledged, so as to have the effect of proper miracles. Now, that God has sufficiently provided for the instruction and reformation of mankind by the gospel, we are to consider the age of miracles as over. And if we are not to expect miraculous interpositions in the external world, similar to those that were exhibited in the times of Moses and the prophets, or those that attended and promoted the first promulgation of the gospel, much less can we expect any miraculous influences on the minds of men, which in a moral sense, *do not appear to have ever been the subject of miracles in former times.* Indeed, in this sense, they would have been a very improper subject of miracles, on many obvious accounts.

Not to respect the general presence and agency of God, is *practical Atheism.* It is *living without God in the world;* and to expect his miraculous interposition, and not to consider him as acting by general laws, is to encourage an enthusiasm and a delusion, that are in some cases almost as dangerous; leading men to neglect the natural and only efficacious means of improving their characters, and to depend on certain supernatural impulses and feelings of vague and uncertain description, and that cannot have any relation to moral virtue; which consists in a supreme reverence and love of God, and an entire devotedness to his will, in doing and suffering, a disinterested love of his creatures, and our brethren, and a just self-government equally favorable to both.

On the whole, the doctrine of *divine agency* and *divine influence*, respecting things spiritual, as well as temporal, is true, and in the highest degree important. Our characters approach to perfection in proportion as we keep it in view, and they are debased and bad, in proportion as we lose sight of it. But the doctrine of a proper *supernatural* (that is, *immediate*) influence on the mind, is false; and though, like most other false principles, it may be very innocent, not, in fact, superseding the use of the natural means of religion, it is always delusive, and in some cases highly dangerous.

Let this doctrine, therefore, teach us, as *individuals*, to cultivate above all things a spirit of habitual devotion, founded on the belief of the divine presence with us, and upon all things. This is that *faith* which is the only sure anchor of the soul in a tempestuous world; or, rather, it is the wings on which we rise above the world, and approach to a state of union with God.

But let us carefully avoid indulging the vain and delusive imagination of an *immediate and supernatural* communion with God, which is always the foundation of spiritual pride, and the bane of humble devotion and virtue. For there is no true devotion without the deepest humility, and what is sometimes not improperly called *self-annihilation*.

PRIESTLEY.

MAN is the seed of God; he blossoms here to ripen in the skies. The Infinite is in us. Time is not till we live it. The future is within man, not out of him. We are the age, we are virtue, power, Truth. The soul is the all, the Eternal. From the illimitable past, life streams on through us into Immortality. The spirit in ourselves shapes our destiny, and is one with the providence of God. The highest thought in each child of the supreme love is but a portion of the Divine mind. The perfect virtue in the humblest soul, is part and parcel of Infinite holiness. Yet evermore men slumber in the senses, and defeat their noblest nature. Educated to be satisfied with a lower life, everywhere we see the Godhead partially revealed in our being, and we console one another in our infirmities by consenting daily to the imperfections we should outgrow, and sensible of our degradation, mutually stifle in the narrow compass of a conventional piety, the aspirations of the true soul after the full career of Heaven for which it pines. Thus from age to age, the true Messiah has been crucified and sepulchred anew. Heaven, in which we should now live, daily, has been postponed into the future. And the portals to the tomb are sighed for as the only gate to Paradise. We will not comprehend our powers. We fear to know ourselves lest we profane God. The oracles within our own bosoms, we suffer to be silenced by the voice of a priesthood who give us traditions for the law of God, and feed us with commentaries instead of the true word, the Divine Scripture, which is one with the soul, which is the living Christ with God in all generations. Hence it is that the Christianity of Jesus has not been spoken forth and lived out for man. Hence the literature of the church has not kept in

steady advance of the soul. Hence Genius has not uttered itself to the ages in religion as in the arts. And while Raphael and Angelo draw forth the homage of successive generations, since the saviour of men, the world has seen no high artist in the soul! Verily it is not true that man can long be fettered as he has been to the poor limits of ordinary worship. The claim the Divine in us hath to its Infinite exercise, must be reverenced. Nor robes nor rites shall dare insult the famishing spirits of God, when they cry out for bread of Heaven, and pray for the sincere milk of the word, that they may grow and be glorified thereby. For eighteen centuries, progressing humanity has been longing for a higher grade of virtue than it has ever reached, and sought in reform what it can only find in regeneration. The genius of the present age demands for its salvation that full utterance of the soul; it will not be satisfied with the suppression of the highest verities. Men are not willing that the principle of religion in them, which ever is seeking union with the Supreme Truth, shall be kept back from its infinite, or outstripped by the culture of inferior and secondary instincts. Once risen to the realization that the perfect and infinite is within their grasp, they will spontaneously spring over every barrier that would detain them within a finite compass, and resolve to worship the Father in Spirit and in truth, since he seeketh such to worship him. The ordinary life to which habit has reduced the aspirations of our loftier nature, the true soul always seeks to surmount. In its most precious hours of Divine study, it grows conscious of the possession of powers far more grand and Godlike, than it has ever yet exercised, as in holy rapture it contemplates its inner depths, and gazes with unsealed eye into the illimitable heaven of its own prophetic Being, it catches bright glimpses of an universe of worlds within, the faint rays of which alone have yet shot into the atmosphere of daily life, as the more distant stars only reach this planet in the course of ages, and for this universe with earnest voice it will demand a fitting orbit and a full revolution! And with the want will come the fruition truly. For God will not leave his children comfortless. They shall be filled. The higher faculties of the inward life, which are as much our own as the commoner powers of daily experience, although we submit ourselves to live in a thankless scepticism of their existence, and strive vainly to drown their cravings in inglorious living, will yet rise in their heavenly majesty and claim ascendancy in our being. We can no more annihilate them than Him who hath bestowed them.

We may go down into our graves as others have gone before us, unconscious that we ever possessed so glorious a birthright. Yet still these portions of the Infinite in his children will live and grow till they become domesticated, and written out daily in the world. The true soul in all its splendor must dawn upon the ages, because it is its destiny and mission, and it must be accomplished. Every noble thought to which the highest mind has ever arrived, every moral height to which the loftiest saint has ever towered; every religious idea, every Godlike sympathy, and all the Divine truth which Jesus felt and lived, shall become a portion of the universal experience of humankind. It is true the world and the church do not acknowledge it, and minds on whom the blessed truth has indistinctly dawned, are afraid to own it, or declare that the world is yet unprepared to receive the prophetic knowledge, and fear, therefore, to declare the whole counsel of God. Yet is it as certain that the soul will live out the full circle of its infinity as that it exists at all; it is as sure that the Divine in man will become perfected as that God is perfect.

The reason why so little of the interior greatness of the human spirit has yet exemplified its fruits in the world, is because men everywhere have been taught to limit their aspira- to the feeblest infancy of their thought, to shorten their introvision by the partial survey of their imperfect beings, because they have been satisfied with only faint glimpses of their own nature, and not risen by the daily and progressive contemplation of the divine mind into a clear consciousness of themselves. They have been instructed from their earliest years to look out of themselves for truth, and not within. They have been pointed to a Messiah in the past, and not to the perpetual Christ in their own souls; they have imbibed from holy lips and loving counsels the insane belief that their own spirits were to be changed and crucified, and not to grow spontaneously into perfect mirrors of the Divine Christ. Thus the cross has been of none effect, because men have only looked on Calvary, and not also on the holy mountain of God within the heart. Life, therefore, has been made a conflict, and not flowed on like a river from the eternal soul. We have been separated from God, from our very childhood, by the thought that we had nothing in common with him, and therefore we have let go his hand in the wilderness and cry in vain to find him amid its interminable and tangled mazes. Had we kept within us the consciousness he gave at first, that he was within our own souls, and that we could not

leave him any more than we could fly from our own identity; had we still believed that he was to be known best through sympathy, and worshipped best by imitation; that salvation was inward character and not an outward consequence, had we early and always listened to the Divine Word to which all heaven and nature responds, uttered from the depths of our own want and hope and being, we should not now be estranged from ourselves and God, but one with him as Jesus was one. Every true Christian realizes at some times the consciousness of the possession of nobler impulses of thought and action than the highest of men have ever obeyed. This is fully seen in the ideas of the Future life, which all believers in Immortality hold in general. We all at once agree that the capacities of an archangel are folded up in the germs of every infant soul, we all agree in our faith that these germs will expand into a full harvest. Why then should we fear to realize that these infinite capacities, of whose existence we are so sure, should put forth in time as well as wait eternity? Is not all our hope of education based upon the belief that culture will mature the mind? Is not our trust in the value of the institution of the church and its sacred influences, wholly founded on the assurance and experience that by these aids our souls will become ripened in the knowledge and obedience of God. Then why should we be so reluctant to understand ourselves in the character of the Infinite; why should we fear really to be what we seek with such earnest endeavor, and fervent prayer? If the culture of the already known and acknowledged powers of the soul be desirable and practicable and successful, why should we be startled at the thought, that our Infinite nature possesses faculties more noble and glorious and Godlike than we have ever dreamed. If a partial progress in Divine wisdom, if an imperfect advancement in spiritual knowledge be precious to our hearts, why should we tremble to behold the unfathomed depths of the soul into which the future must inevitably bear us? If our ordinary worship of God be dear to our piety; if the growth we have already attained in the gospel of Christ be beyond expression blessed, why should we falter in the upward way? The outstretched Infinite is ours—why should we fear to spring into its unseen spaces, or swoop below while we may soar above! The world has been growing wiser for ages in its knowledge of things material. The domain of nature and its secret mysteries have been constantly possessed by men anew every hour. Each department of science has been pressing matter into the service of the mind, and the whole universe seems

constnntly being educated into spiritual life. And shall the soul, whose quick eye has thus explored the outward, be always sealed from beholding its own greatness, exploring its own recesses, possessing itself of its own jewels? Is God and the Spirit of man, the knowledge of which is the only worthy wisdom, to remain the only occult science, while the lower world of matter is teeming with the fruits of insight and discovery? Are there no truths unlearned in the spiritual life, that far transcend all fields of human thought? Shall no Genius arise to prophesy of the mechanism of the worlds within, or pourtray the nature of the Infinite Creation, as Cuvier and La Place have illustrated the visible heavens and earth? Is it not ungrateful and impious to believe that God will cause no light to stream upon the empire in our souls, when he has shed such radiance on the lesser world? Who that has observed the mutual light which the sciences shed upon each other, and their tendency to preserve an equilibrium, does not see in the advancement made in the knowledge of the laws and affinities of matter, an indication of a corresponding improvement in our understanding of the soul? And may we not even extend the view and regard the power of mind over matter already gained as an earnest of our union with the Omnipotent, when the power of God shall flow through our spirits as through its native channel, identifying the human person with the Divine life?

Chiefly then let us consider that by deep self-scrutiny and research, we become more and more filled with the Divine Spirit; for indeed we never truly commune with God till we realize his actual presence pervading all our thoughts. The Eternal glasses himself in the serene fountains of every pure mind as he is no where else imaged on earth. It was during such rapt visions that his holy spirit has wakened the oracles in the hearts of his prophets since the world began. Thus God appeared unto Moses, while on Midian's hills he communed with nature and his own soul; thus to Elijah, when with his face shrouded in his mantle, with all the world shut out, the still small voice within him became animated with the Divinity; and thus on Judea's mountain and on Galilee's lone shore did Jesus commune face to face with the Great Spirit of Spirits. S. D. R.

When I feel the hand of power lie heavy on my brow, I care but little to know who oppresses me; and I am not the more disposed to pass beneath the yoke, because it is held out to me by the arms of a million men. De Tocqueville.

DEATH.

Men live and die in secret; none can see
When going out or lighting up the flame,
Save the all-seeing eye;—frail mortals, we
Call death and life what are but so in name;
Death is that shunning Him who bids thee die,
Which thou but disobedience learnst to call;
Words cannot hide thee from the searching eye,
That sees thy corse beneath their sable pall;
And life the lifting up that thou dost feel,
When thy feet follow where he bids thee go;
A life beyond disease, or severing steel,
That nought but him who gives it, fears below;
This be thy life, and death shall flee away,
For thou hast learned for ever to obey.

Jones Very.

THE BIRTH-DAY.

The birth-day of the soul, how sweet its dawn!
It comes to me, and yet it ever is;
Upon the skies its colored form is drawn,
The green earth says 'tis hers, the sea 'tis his;
The voice of feathered tribes, thick-swarming, tell
The day is come, to fields and waiting grove;
The meadow's hush, and forest's rising swell
Are heard in song by winds that o'er them rove;
'Tis music all; but higher song than these
Bear nobler witness to the day's glad birth;
They but the ear of sense a moment please,
The hymn I hear is not of sense or earth;
A strain too low for earth's loud tongue to raise,
The voice unheard of God's eternal praise.

J. V.

Without common belief no society can prosper—say rather no society can exist; for without ideas held in common, there is no common action, and without common action, there may still be men, but there is no social body.

De Tocqueville.

LIGHT AND SHADE.

"WHAT a wonderful contrivance this Post-office is, prominent among all the wonders of civilized life, enabling friends to hold these paper talks across the highlands, unndeafened even by the roar of Niagara." As I seated myself by my table on which lay several unopened letters from distant parts of the country, I glanced upon this remark of a friend. And what a wonderful contrivance is the mind, which, by means of these little signs of thought, can recal past scenes, live over again days of gladness and sorrow, and people a solitary room with images of friends long absent and far distant. Worthy of its Divine Architect! but like him, past finding out. All we know of it is from its effects. Summoned to action instantly, it annihilates distance, and recals days and years, which, as with the wings of an eagle, have hastened away. Almost involuntarily speaking thus, I proceeded to open my letters: and the various character of their contents deeply interested me, as an illustration of some of the lights and darker shades of life.

The first was an invitation to a party. It had been long on its way, and the event was passed. Immediately however, my thoughts reverted to the crowded and gay scene. Familiar faces were there. The young, clustered in groups, were happy in the exhuberance of joyous spirits; the elder, in excitement and sympathy, were losing through an evening the gravity of age. Men of business and politics dropped their usual care-begetting thoughts, and in merry glee circulated the joke, inuendo, or repartee. All was life, light and gaiety. And what was the influence of this scene? God designed that it should strengthen and purify as well as exhilirate the mind. He gathered that little circle, that kindly sympathies might be awakened, the golden links of human brotherhood be closer drawn around human hearts, and the grateful offerings of praise be enkindled. Yet how few perceived his purpose! How few returned from the house of joy to a home made happier by the voice of praise! How many gathered around the fireside to scan the dress, manners and words of a neighbor, and amuse themselves, or indulge a despicable vanity by endeavoring to amuse others with severe criticisms upon some whom they had professed to meet as friends.

I opened another letter. It was from one whose spirit delighted in gladness, but sympathised also with sorrow; in

whose character light and shade, cheerfulness and sobriety, are beautifully mingled. It was penned in a sick chamber. "It is now midnight; and I am watching the cradle of our little boy. He lies very low, and the doctor thinks there is a narrow chance for life. My affections fasten strongly on this little one; and I would not murmur if he is taken from us; yet I am not able to say from the heart with cheerfulness, 'Father, thy will be done.'"

* * * * * *

Within a few days I have been convicted of the truth that we do not know how to be thankful for the blessings we enjoy. The last week has been a very cold one. One bitter cold day I went out in search of some of the suffering poor. I entered one house in which lived several families, and by my hands and feet crawled up a narrow staircase, each step not being more than half as wide as the length of my feet. I knocked at the door, and entered. There was a woman with four children, the youngest two years old. She was without a stick of wood, with no fire, and had had none for several days. The little children's bare arms were blue and cold as ice could make them. I came out sorrowing that there was so much misery in the world, and rejoicing that I am surrounded by so so many comforts.

I went further on, and entered a house in which there were only three rooms: in two of them most of the glass was broken out of the windows, and boards were nailed up before them. This of course made the rooms quite dark. A woman lighted a candle, and went into the third room, which, although it was the middle of the day, was perfectly dark, every pane of glass being broken out, and boards nailed up. Around the partition and walls the wet frost glittered bright. Here, close to the frosty partition, in a pine box, lay a human being, a girl about thirteen years old, very sick and feeble with a most distressing cough. We soon got her out, and made things a little more comfortable for them.

I will give you one more scene. I had returned home and was seated at dinner, when I was requested to visit a family. I found them in a plain, boarded cell. Here was an old and a young woman, the latter, mother of two bright and beautiful children, and a young man, twenty-six years of age. The poor man was worn with the hip complaint. Years of sickness had wasted him to a skeleton. I never saw a more emaciated figure than this man, as entirely helpless he was lifted from his chair to his bed. There the sufferer sits or lies down, from morning till night, with no friends to amuse or

sympathise with him. I intend to go in every day, and read and talk a little with him. Yesterday a friend accompanied me. He conversed and prayed. While he was praying I observed one of the little girls weeping. When the prayer was ended, the child of sensibility turned away her face to conceal her tears. My heart was subdued within me. I learn many lessons from daily scenes like these.

Yes—these are the places to 'learn lessons'—lessons of contentment, gratitude, benevolence and piety. The affections are more often attuned for heaven in the house of sorrow than of joy.

My next letter was from a young friend, a Christian brother, before whom life was unfolding its fresh and fairest scenes. It breathed a spirit full of gladness and anticipation. Christian faith added brightness to visions, which Providence seemed to unfold with promise of usefulness and happiness. And after dwelling for a few moments on the bright prospects and the present and future joys of my friend, I broke the remaining seal. It read thus:

"God has again visited me, and removed from me my little babe. The anguish of my heart I cannot describe. Oh how earnestly did I plead that my little Rebecca might be spared to this widowed heart! Dear object of affection! She just opened her eyes upon this earthly scene, and left it before she had known its transient joys or felt its sorrows. Better, far better I know, than to be with me; for 'of such is the kingdom of heaven.' Who can doubt it? Yet I miss her, and cannot but grieve. I have hours of deep, painful wretchedness. My mind goes back to one little year. Then I was blessed with all that could make man happy. Now, my home is desolate. Strangers supply the places of those who were dearest to me. I wish in my hours of sorrow or joy, that I could pour my thoughts into your bosom, where I know they would meet with something that would bring back consolation to me. You will say, I must look above. True: but still it relieves the heart of half its distressing load, to pour out its sorrows to a friend on earth."

Would that I could speak words of sympathy to you, my friend. But what are human words in these hours of the soul's agony? Absolutely nothing. And yet I have often been surprized at the soothing efficacy of a few feeble words on a bosom heaving with distress. What has done this, I have asked; and a voice whispered, 'the power that by a few words calmed the stormy sea of Galilee:' "It is not ye that speak, but your Father that speaketh in you."

This letter recalled to my mind a long train of reminiscences. While in the discharge of ministerial duty, several years since, I formed an acquaintance with this family. There was something of romance in their history. They had lived together as children. Attending the same school, and joining in similar plays; where one was found the other was usually near. They early found pleasure in contributing to the happiness of each other. Thus they were schooled for life's companionship.

They had been married a few months when I first met them. And seldom have I been more impressed by a picture of domestic felicity. The bride was beautiful through an expression of goodness and happiness. An expression of satisfaction, of joy, leaped out from every feature of her countenance. We parted. And in the course of events which Providence often remarkably directs, in a few years they again came under my pastoral care. The first sight of the young wife, now a mother, told me the sad tale that the earthly union of this family would soon be severed. It was my privilege,—always a sad, yet when Christian faith and resignation prevail, a happy one,—to walk down with the departing angel, as near to the shadow of the dark valley as loving friend may go, and to stand by the side of the bereaved husband, and whisper such consolation as the gospel, through its servants' lips, imparts. Painfully did I sympathise with this sorrowing father of a motherless child. I had seen his strong manly frame, almost broken down by grief, fasting and watching. Still one object bound him more strongly than others to life. This was the child of mutual affection; and this is now taken away. I am confident it was true, when he said, "I have hours of deep, painful wretchedness."

Such were the contents of the letters which I found this morning upon my table. Gathering them up, it occurred to me that here was an epitome of human life; health, prosperity and gladness; destitution, sickness and suffering; prospects, bright and flattering; hours of happiness, even felicity; hours of 'deep, painful wretchedness;' life and death—*light and shade.* If the latter is mingled more freely in the picture, than the former, is not the picture more faithful? A few happy and prospered ones, may think it too dark. Hours of "painful wretchedness" are seldom, perhaps never, theirs. Life to such is all light, while to thousands, the light comes only in occasional gleams. They live in the shade. But is God then partial? Is happiness dealt out with stinted hands? Is life a curse? No—assuredly not. Suffering itself, is the fruit of God's love. The poor, afflicted one, whose heart God hath

touched with sorrow, and who hath been brought by it to lean upon God; whese intellect, conscience and affections have been quickened into life—a life, that, like God and Heaven, is eternal—will say even from the depths of poverty, and the swelling waves of bereaved, sorrowful feeling,—"It is good for me to be afflicted." But I have not written this paper to illustrate the uses of suffering, but the nature of human life. It is variable—uncertain. Temporal things, those which are seen, are passing away. Spiritual things, the unseen, the intellect, conscience, the affections, are eternal. Let us all, the rich and the poor, the happy and the sorrowing, live wisely for these. H. E.

THE DWELLINGS OF THE JUST.

I saw the dwellings of the Just,
  No sun was in their sky;
Nor candle lit their rooms by night.

They walked upright, as fearing none,
  Each step so sure they trod;
They moved as those who had been taught
  The perfect law of God.

All day they labored, yet at rest,
  As in His sight who lives;
Who to each one his rightful place,
  And rightful portion gives.

And shadowy night was blessed to them,
  As His who gives the day;
And sweet the sleep it brought to these,
  Whose joy was to obey.

Jones Very.

Over every true poem lingers a certain wild beauty, immeasurable; a happiness lightsome and delicious fills the heart and brain,—as they say every man walks environed by his proper atmosphere, extending to some distance around him.

R. W. Emerson.

THOUGHTS ON PRAYER.

A misconception of the nature of prayer, has arisen in some minds, it would appear, from not attendiug to the *real* distinction between prayer as an act of devotion and the *principle* of devotion itself, which is the state of mind with respect to God. Similar is the distinction, often overlooked, between devotion as a part of religion and the principle of religion taken as a whole; and from blending things which are thus specifically distinct, objections are often brought, which in truth are altogether irrelative to the case. The essential principles of true religion are summarily comprised by our Lord in these two great commandments: 1st. "Thou shalt love thy Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." 2d. "Thou shalt love thy neighbor as thyself." Thus religion in its full sense includes both devotion or piety *and* morality—our regards and duty to God and our regards and duty to man, as well as to ourselves. That true, genuine piety or devotedness to God, will influence, improve, strengthen and perfect our morality, or our various duties and obligations we owe both to ourselves in the formation and improvement of our characters, as well as to society,—and quicken and purify our motives to a faithful and cheerful performance of them—will not be questioned; but we must not confound the one with the other, or substitute the one for the other. Devotion, piety, is not morality, nor is morality either piety or devotion.

In like manner devotion includes contemplation, meditation—the engagement or exercise of our affections towards God, and corresponding actions proceeding from them, as *direct aspirations and addresses* to the object of worship as our Heavenly Father—which is *prayer;* but prayer is as *distinct* from the former as devotion is from morality.

Contemplation then, although essential in preparing the mind *for prayer*, is not itself prayer. For "the perpetual exertion and recurrence of a pleasing affection towards a Being infinite in power, knowledge and goodness, and who is also our Friend and Father, cannot but increase and strengthen all our joys, and alleviate all our sorrows—the sense of his presence and protection will restrain all actions that are mischievous and hurtful—support and encourage all such as are beneficial and excellent, and infuse such peace and tranquillity of mind as will enable us to see clearly and to act

uniformly."* Thus contemplation may *precede*—it may *succeed* prayer, but it is distinct from it. "It is one thing to contemplate a blessing, and desire it—quite another to *ask* for it; and it is plain that the promise of God is given to those who *ask*, not to those who *desire* merely; to those who employ petition, not to those who are content with contemplation."† "There cannot be a more fatal delusion," says a Christiau philosopher, "than to suppose that religion is nothing but a *Divine philosophy in the soul;* and that religious affections may exist and flourish without being cultivated by devout exercises and expressions." In fact, "no internal dispositions can remain long in the mind unless they are nourished by proper associations."‡

What then is *Prayer*? Prayer, as I conceive, is the homage of our affections—the genuine aspiration of our souls, addressed to the divine being in a *direct manner:* it may be in contrition, in penitent confession, in prostration of soul under a sense of its failures and faults, and seeking forgiveness; in petition for light, guidance and strength, under consciousness of its own ignorance and weakness, and its entire dependence upon Him whose wisdom and power preside over all: it may be in grateful emotion and aspirations for blessings received, and of unreserved confidence in the paternal compassion of its Heavenly Father—in earnest desires after spiritual good and succor in temptation. "He who truly prays,§ feels during the act a sense of God's presence, authority and love—of His own obligations and unworthiness; of his need of being better. He feels grateful, humble, resigned—anxious for improvement. He who prays often, often has these feelings, and by frequent repetition, they become customary and constant. And thus prayer operates as an active, steady, powerful means of Christian progress.

Thus is prayer the very nourishment of the devotional life, and is the highest privilege that a human being can enjoy.

Prayer may be divided into two primary parts:

1. As it respects individuals, or private prayer;

2. Prayer expressed in public, either by one person, as by a minister, or by several alternately, which may be termed social prayer.

Private prayer may be considered under three heads:

1. As merely *ejaculatory*—secret, silent aspiration or emotion, directed to the object of prayer, without being clothed

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*Dr. Hartley. †Hen. Ware. ‡Dr. Hartley. §Hen. Ware.

in words. "Our hearts may be turned to Him in the greatest confusion, as well as in silence and retirement".*

2. Secret aspirations, but clothed in words *mentally* expressed, not *orally*. Words become indispensable in secret prayer, with but few exceptions, from the associations of ideas and feelings which are transferred upon them.

3. Aspirations of the soul, *expressed in words, orally*, yet in private. "We *think* in words," as well as "*express* our *thoughts* in words."

And now of public and social prayer. All our social affections are cherished and strengthened by the expression of them, and thus acquire ardor and permanency. The interchange of reciprocal sentiments refreshes and invigorates those sentiments, whatever may be the nature of them: words, by the associated feelings which they excite, kindle the fervor of affection, and transfuse it from heart to heart; and thus where there is a real response and a cordial sympathy, the sentiment of the speaker becomes that of the hearers: and, if this is the case with our social affections and moral sentiments, so is it also with our devotional feelings and sentiments; for they differ only with respect to the objects to which they are directed: they are essentially distinct, because their objects are distinct; but their growth, expansion and purity equally depend upon *assiduous cultivation*.

Again, Prayer is not only a vital element in Christian progress, and a source of the highest enjoyment, but it is a *religious duty*. The Scriptures direct and command us to pray—to "pray always" and "in every thing to give thanks." And our Saviour exhorts us to pray, even with *importunity*, and has given us the assurance that our Heavenly Father will regard and bestow his blessings upon those who *ask him* for them.

And, turning to the Old Testament, we find similar injunctions and similar encouragements. As the *hearer of prayer*, God is emphatically addressed as the proper and exclusive object of human worship. Thus, "O Thou, *who hearest prayer*, unto Thee shall *all flesh come*." Language such as the following is also frequent: "Trust in Him at all times, ye people; *pour out your hearts* before Him." "He heareth the prayer of the righteous." "His ears are open to their prayers." "The prayer of the upright is his delight." "They shall call upon me, and I will answer them." And one charge

*Dr. Hartley.

against irreligious men is, that "*they have not called upon God.*" "Thou hast restrained prayer before God."

One remarkable case is upon record. When God wa pleased to foretell the restoration of his people Israel to their own land, and to enumerate the many blessings which he promised to bestow—giving them the *most positive and solemn* assurance of them—he annexes this declaration: "Thus saith the Lord God, *I will yet for this be inquired of by the house of Israel to do it for them.*"

Such authority is sufficient to supersede any scruples on account of "the infinite nature and majesty of God," and our own insignificance in his sight. "We have the confident assurance that we have the privilege to pray, to express all our wants, desires, joys and griefs to our Creator, as our Heavenly Father, and that he will hear and help us."

But it is objected with respect to social prayer, that "it is impossible for one individual to know the particular state of another's mind and feelings, and therefore what *one* might express would not be applicable to others." True; but there are *common wants* which may be expressed—*common failings* and *errors* which may be deplored—*a consciousness of faults, common to every candid, truthful mind,* for which *forgiveness* needs to be sought—a sense of *common dependence,* which *ought* to be *acknowledged*—a deep feeling of *gratitude* for blessings and mercies *common* to all—*desires* after spiritual good and increased attainment of it, which *ought to be common to all*—a need of increased light, strength faith and succor—the homage and adoration which, all are bound to pay to that infinite Being, who alone is the proper object of it, and a spirit of resignation to his will.

Here then is a broad basis upon which social prryer may be raised, not to the *exclusion* of secret, private prayer, but calculated to *aid* it. Public prayer on special occasions, may may also be classed under this head.

But another objection is also made to the manner in which meetings for social prayer are frequently conducted: the loud vociferations—a redundance of verbose effusions, and a too great familiarity of expression, which are indulged in by some persons. These may be admitted to be very censurable—even to disgust and *abuses;* but by no means do they affect the principle, or arise from it necessarily, but, like all other abuses, may be traced to their proper source, and placed to the account of human inconsistency and inferiority.

It is also urged against prayer in times of public calamity, that, as the Divine dispensations are conducted in wisdom,

and his purposes fixed, he knows what is best, and will carry on his designs without regard to the entreaties of his creatures. It may therefore be deemed presumptuous in us, to ask him to alter his appointments—as in pestilential diseases, threatening convulsions of nature, &c.

But in reply it may be said in truth, that *we know not* what the designs of the Divine Being may be, in such cases, any farther than present facts exhibit them to us. For instance: If a contagious epidemic begin its ravages in a city, we know not with certainty that it will continue, or how long. In this state of blindness, therefore, as to the future, are we placed; and hence the propriety and the religious duty of prayer, in deference to the ruling dispensations of a perfect prescience, and the discipline of Fatherly compassion and mercy, in this as in all other cases. T. M.

THE BEEHIVE.

The hive the honey-bee has found,
With loaded wings and heavy sides,
Stands in the garden fenced around,
Where she, called Industry, resides.

In and out her menials fly,
On their journeys one by one,
As she sends them far and nigh,
Telling each what must be done.

Are there flowers on crag, in dell,
Overladen with their sweets;
Quick the humming insects tell
Heard within their wild retreats.

Do they bloom on the open field,
Or the sheltered plots of men;
Not the smallest is concealed,
There her messengers have been.

All the day in quiet haste,
Thus they do their mistress' will;
Suffering not a drop to waste,
That may go her hive to fill.

Jones Very.

EDITORIAL CORRESPONDENCE.

"*Northumberland*, (*Pa.*,) *August* 22*d*, 1840.

"My Dear Friends: Would to God that I could excite sufficient interest in the minds of our friends here to induce them to patronize your efforts in the cause in which you are, and all who value our views of truth as they ought, are engaged. This is the last earthly residence of Dr. Priestley. Here his last voice from the pulpit went forth; and it would be but fair and natural to expect that here a brighter zeal would burn in a cause, which he, with all his fame as a philosopher and man of science, deemed the only subject worthy the best powers of his mind. But, though it cannot be said that the truths he taught, have died here, we cannot say that there are many amongst us who are disposed to rate them high enough to sacrifice much worldly convenience for their support. I rejoice to witness the manifestation of a better spirit in the conduct of your periodical. There is a vitality in it which Unitarians here are not yet able to appreciate. You have, I think, broken through the frozen region of a *material* philosophy; and I hope that the Creator of the soul of man will give you more aid in convincing your fellow man that he is something more than mere *earth*. Truly, 'the greatest revelation yet to be made to man, is to reveal him to himself.'

"Yours in Christian affection,

C. WOODS."

At the annual meeting of the First Unitarian Society of Chicago, held on the evening of the 9th January, 1841, the following resolutions were unanimously adopted:

Resolved, that the earnest and heartfelt thanks of this Society are due to our brethren of the East, who, during a period of great pecuniary embarrassment, and at a time when there were many urgent calls upon their benevolence, so liberally contributed their aid towards the erection of the First Unitarian Church in this city.

Resolved, That this Society gratefully acknowledge the kindness of the several Clergymen in Massachusetts, Rhode-Island, New-York, Brooklyn and Philadelphia, who so warmly espoused our cause, and tendered the use of their pulpits to our Pastor.

Resolved, That this Society retain the liveliest gratitude to their worthy and respected Pastor, the Rev. JOSEPH HARRINGTON, Jun., for his zealous, laborious and efficient exertions in procuring the amount necessary for the completion of our house of worship.

Resolved, That the Secretary cause these resolutions to be published in the Christian Register and Western Messenger, and that he furnish the Rev. Mr. HARRINGTON with a copy of the same.

A true copy of the Records. Attest,

EDWARD K. ROGERS, *Sec'ry.*

[From the Dial.]

PÆAN.

SING songs of joy by the foaming tide,
Beings of beauty who sit on the shore!
Let the sweeping winds and waves that glide,
Bear your sweet notes the wide world o'er.
Stag and faun through the forest bound;
Children are laughing with merry sound;
Sunlight is flashing all around;
Lovers are sitting holy and still;
The old man wanders at his will;
Gold! Gold! is all I can say,
For all is golden on this happy day.

The rushing river is molten gold,
The wealth of the trees could ne'er be told;
The bank is framed of golden ore,
A hundred golden-rods wave on the shore,
The laugh of the children, the lover's glance,
The motes, that mid the sunbeams dance,
The songs of the birds and their eyes of joy,
All are of gold without alloy.
E'en the old man's thoughts, like butterfly's wings,
Are woven of gold, and he too sings,
"Joy! oh joy for this golden day,
I know it shall never pass away!"

Z.

APPEAL FOR LIBERTY OF CONSCIENCE

AND

CHRISTIAN UNION.

We have been requested from many different quarters, to publish the correspondence, which, as it is well known to our whole community, has passed in relation to the attempts, recently made, to exclude Unitarians from active aid in the Young Men's Bible Society. We have determined at length to do so, although unwilling to exhibit any of our brethren, particularly when those brethren are esteemed for amiability in private life, and honored for their usefulness in public station, in so unworthy a position, as it appears to us, the Fifteen Ministers have assumed. Were the interests of our own denomination alone concerned, we should have passed by this unkindness in entire silence, for we remember the words of the Apostle, "who is he that will harm you, if ye be followers of that which is good?" But it has seemed to us, that the great principles of Liberty of Conscience and Christian Union are outraged in this treatment of ourselves; and therefore we have felt called upon, as friends of Freedom and Peace, to defend them from assault. Especially have we been anxious to direct the minds of our brethren of all denominations to a consideration of *the true grounds on which Liberty of Conscience and Christian Union are founded*, because this attack upon these cherished principles, is hidden beneath the plausible pretext of opposing heresy. We know well the honest prejudices which have been diligently inculcated against Unitarians, and see how easily sincere but ill-informed minds, in their readiness to oppose what they think dangerous error, may be led to sanction in this case a spirit of persecution, which, under any other circumstances, they would be the first to condemn. As individuals and as a Society then, we shall gladly forgive and forget this act of injustice, and go on in the simple performance of our Christian duties towards each other and towards this community,

ready in future, as we have been heretofore, to co-operate with these ministers and with all our brethren, in every work, which promises to elevate and bless mankind. Our object in publishing this correspondence is not therefore personal or private. We place it before this community only because we think it right they should know that an attempt has been made, and we doubt not, from conscientious motives, to introduce a *system of exclusion*, which we sincerely believe to be hostile to the spirit of Christianity, to the temper and habits of our social state, and to the best interests of man. Where Liberty of Conscience is infringed in the case of any individual without remonstrance, there a precedent is established for unchecked spiritual despotism. Where a majority ef believers is by public sentiment tolerated in the defamation of a minority, of different persuasion, there does the spirit of persecution punish opinion by moral penalties, no less cruel and no less hard to bear than the branding iron or the stake, which the laws forbid. Where one body of Christians is allowed to arrogate to itself infallibility, and to condemn other bodies as heretics, there is sectarianism admitted with its evils of bigotry and unkindness; and the minds of men are turned from holiness and charity, to angry theological contentions. Where members of one denomination are permitted to exclude their brethren of other denominations from those enterprizes of Christian Reform, which are of common obligation and of common interest, on the assumption of superior soundness in doctrine, or superior sanctity in life, there are dissensions sown among the followers of the Prince of Peace, who in honor should prefer one another.

As friends of Liberty of Conscience and of Christian Union then, which we feel have been violated in the late treatment of ourselves by Fifteen ministers of the Gospel, of this city, do we, in behalf of the Unitarian Society, claim candid attention to the following

Statement of Facts.

In the autumn of the year just closed, (1840,) the Executive Committee of the Young Men's Bible Society, one member of which is, and always has been, since the formation of the Society, a Unitarian, determined to make a direct appeal to such of their

fellow citizens as were friendly to the objects of the Society, for the purpose of increasing its funds; and for this object the city was divided into fifty-two districts, two of which were explored by one who is usually classed with our denomination. At the Anniversary meeting of the Society, this gentleman was invited to be one of the Speakers, and offered the following resolution:

"*Resolved*, That no wealth can enable a man to dispense with the Bible, and that no poverty can fail to be enlightened by it; that through that only can a man be kept pure from the world, true to conscience, just and kind in all his dealings, as a Christian in mind, heart, conversation and life."

Efforts to distribute the Bible, and by word and example to recommend it to universal respect, can be productive only of good, one would think, when made by members of any denomination; and it would be difficult to imagine any evil that could follow from the union of all sects of Christians to do honor to that Book, which is their common standard of faith and duty. You may conceive then our surprize when we learned that this occasion had been used by six ministers of the Gospel in our city, to send a letter of remonstrance to the Young Men's Bible Society, announcing that they could give them neither countenance nor support, so long as they allowed Unitarians to be officers of their Society and speakers at their meetings. Place yourselves in our situation, and you will understand the feelings of just indignation, excited by the news of such an unparalleled and unauthorized attempt to shut out from a most important work of Christian charity, a body of men, who, however erring and imperfect, are still desirous to advance the reign of Truth and Love, and who, as faithful according to our light, would claim from our brethren of all denominations that respect and sympathy which we rejoice to reciprocate. But we took no action upon the subject; for we were also informed that the Young Men's Bible Society were resolved to abide by the grand principle of Christian Union, which the Parent Society has always followed, and had taken steps to induce these six gentlemen to abandon the unworthy position they had assumed. We were willing to abide the result of this effort to produce peace. Our reasonable hope, however, that a more just and conciliatory spirit would be awakened in their minds, was disappointed; and at the end of December we were pained to learn that a second letter, reiterating

the remonstrance against the admission of Unitarians to all active aid of the Bible Society, except perhaps by subscribing to its funds, had been sent, signed by nine other ministers besides the six who had signed the first remonstrance. A meeting for consultation was at once held by the Unitarian Society, who, after full consideration, appointed a Committee to correspond with the fifteen ministers, with the view of bringing them if possible into a more just, kind and wise position in relation to the union of all who profess and seek to be Christians. A more *just, kind and wise position* in relation to us, as professing Christians, we say, because we could look upon this remonstrance only as the first step in a new course of action. We could regard this letter in no other light than as a declaration of a determination on the part of the ministers, to cut off all whom they considered heretics, from all participation, except as before said, by pecuniary aid, in the great Christian reforms of the day. The writing of this letter was to our minds raising the *banner of exclusion.* For where a majority, and a large majority, demand that a minority shall be shut out from all active aid in enterprizes of associated Christian effort under the penalty of withholding from them their support and influence, are not that minority virtually and actually excluded? Our letter was as follows, addressed to *each* of the fifteen ministers, who had signed the second letter.

"*Cincinnati, January* 1, 1841.

"Rev. and Dear Sir: The Undersigned, a Committee of the Unitarian Society, have been informed that, in connexion with other ministers of the Gospel, you have signed a letter to the Young Men's Bible Society of this city, announcing that you can give them neither countenance nor assistance, so long as they allow Unitarians to be officers of their body and speakers at their meetings. We regret that, from reasons which we presume seemed strong and right, you should have felt yourself called upon to take this step; for we are sure that in so doing, you have given a precedent for such proceedings as would inevitably disturb the peace of this religious community, and retard its progress in benevolent reforms; and at the same time have treated your brethren of our denomination, individually and collectively, with great injustice. We request you therefore candidly to reflect upon some considerations, which we think you must have overlooked, before deciding upon this course.

"First, then, we ask, whether the same view which led you to require the dismission of Unitarians from all prominent aid of the

Young Men's Bible Society, would not necessarily lead you to require their dismission from all enterprizes in which members of other denominations might unite for the rescue of men from vice, ignorance and misery? Are you ready to take the ground that Unitarians should be expelled from all associated plans of benevolent action? Do you think it just to exile us from all those grand moral and religious movements, which are the glory and promise of our age? Again: If evil will follow from your associating with Unitarians in philanthropic undertakings, the same evil must attend all social intercourse with them. If we are unfit to meet you in the church, the lecture-room, or hall, where men are assembled to benefit their fellow beings, we are equally unworthy to be received into the same private circle with yourself. In a word, if the rule of exclusion, which you have sanctioned by signing the letter to the Young Men's Bible Society, should be consistently followed out, it would at once banish us from all religious, moral and social union with our brethren of other denominations, and place us beneath the ban of universal excommunication. We cannot believe, except upon your admission, that in a land and age sacred to spiritual freedom, in this liberal community, and yourself a member of a denomination which has protested against ecclesiastical tyranny, you can desire to introduce persecution. Surely you cannot have considered the position in which this exclusive system would place Unitarians. You cannot have contemplated the consequences which must attend its application. We earnestly request you to survey again, from this point of view, the ground which you have assumed.

"Secondly, we wish to inform you of what we must presume you to be ignorant, that the faith and principles which we have adopted, from a conscientious study of God's revealed truth, lead us to regard efforts for the elevation of man as a peculiarly urgent duty. The first grand commandment of love to God, necessarily, we think, involves the second, which is like unto it, of love to man. Piety, it appears to us, demands charity. We cannot therefore shew our grateful obedience to our Heavenly Father, except by treating and regarding all human beings as brethren; we cannot faithfully manifest the love we feel for our Lord and Saviour, Jesus Christ, except by observing in our conduct towards our fellow men, his new commandment, "Love one another." In a word, we can be true to our own consciences, only by earnest, varied, and persevering labors for the recovery of men from sin, temptation and all degrading influences. Surely you cannot deliberately wish to restrain us in rendering obedience to the Christian law of love! And yet the inevitable consequence of the exclusive system which you have encouraged, would be to shut us out from many important and interesting fields of Christian philanthropy. We request you sincerely to determine whether you are ready thus to hinder us in the discharge of our duties of charity.

"Thirdly, we think you must have misunderstood the ground on which Unitarians are willing and desirous to unite with their breth-

ren of other denominations. We regard them as fellow Christians, although we certainly do and must believe that some of them are in great error, as to the doctrines of the gospel. We are perfectly willing that they in turn should think, as indeed if sincere, they must think, us to be in great error. We are painfully conscious of fallibility in ourselves; we presume all others to be equally fallible, and therefore would we use and demand tolerance. We claim as a trust from Heaven, which no man may violate, the right of following our own consciences in interpreting God's Word; and we cheerfully accord to others an equal right—giving and claiming respect and sympathy for every manifestation of desire to seek the truth. But it is not on the ground of opinions that we wish to unite with others, or ask them to unite with us. The *test of discipleship* which we adopt is contained in these words of our Master: "By this shall all men know that you are my disciples, if ye have love one to another." Charity, not creeds, duty, not doctrines, is the ground on which we ask and offer union. Is it not a Christian ground? In this spirit we shall now and ever cordially rejoice to co-operate with you, and invite your aid in the sublime work of laboring to advance the kingdom of Heaven. We consider ourselves and you, responsible to God alone, for the exercise of that liberty of conscience, which he alone can give or take away. And we will cheerfully *recognize* as Christian brethren, all who in character and life manifest the spirit of Christ.

"And now, with the hope that you may be induced, by these considerations, to withdraw from a position, which, if maintained, must necessarily produce strife and unkindness among the Christian denominations of our city, and with the request that we may receive from you a full and frank expression of the principles by which you intend to be governed, we are respectfully

"Your friends and brethren,

W. H. Channing,	E. Phelps,
John R. Child,	Edw. P. Cranch,
Thos. Maylin,	Nathan Guilford,
William Greene,	George Carlisle,
Chas. F sher,	Jos. S. Sampson,
Jno. C. Vaughan,	Wm. Goodman,
T. Walker,	Geo. S. Stearns,
John B. Russell,	Robt. Hogue,
John Lea,	E. Greene,
Thom. Bakewell,	Rowland Ellis,
W. T. Jones,	Jno. W. Hartwell,
Chas. D. Dana,	E. Channing,
Calvin Fletcher,	E. Allen,
Lewis Hunt,	Wm. P. Rice,
Th. Newell,	S. R. Coolidge."

To this letter we received the following reply:

"*Cincinnati, Jan. 12th,* 1841.

"To Messrs. W. H. Channing, and others.

"Gentlemen: Our reasons for declining to associate officially in the Young Men's Bible Society of this city, with those who deny the Supreme Divinity of our Lord Jesus Christ, are briefly set forth in our correspondence with that society. To that correspondence we respectfully refer you. The same reasons which operate in reference to the Bible Society, would of course prevent us from holding public official association, in any strictly religious enterprize, with those who openly and professedly deny any fundamental doctrine of the gospel.

"In common with yourselves "we claim as a trust from heaven, which no man may violate, the right of following our own consciences in interpreting God's word;" and, according to our interpretation of that word, it forbids us to recognize or countenance, directly or indirectly, by religious association or otherwise, any essential doctrinal error.

"Allow us to assure you, that towards yourselves as gentlemen and fellow citizens, we entertain no unfriendly feeling, and are disposed to treat each of you with all due courtesy and respect.

"We remain yours &c.

J. L. Wilson,
John Burtt,
J. T. Brooke,
Henry V. D. Johns,
E. W. Sehon,
Wm. Herr,
Thornton A. Mills,
John C. Steele,
J. L. Grover,
Maxwell P. Gaddis,
Isaac Ebbert,
Samuel W. Lynd,
L. L. Hamline,
Charles Elliott,
Leroy Swormstedt."

As we wish the public to be as fully apprized, as we are ourselves, of the ground which these ministers have seen fit to assume; and as, after repeated applications, we have succeeded in obtaining copies of the letters referred to, we give them below, with the intention of allowing our friends to define their own position.

"To S. P. Chase, Esq., *President of the Young Men's Bible Society.*

"Dear Sir: We, whose names are subjoined, beg leave through you to present to the Young Men's Bible Society of Cincinnati, our respectful remonstrance against the practice of admitting as your anniversary speakers and officers, those who deny that cardinal doctrine of all evangelical Christians, the Supreme Divinity of our Lord and Saviour, Jesus Christ; a doctrine so dear to us, that we dare not directly or indirectly, consent to any association, which may bring it under any liability to be injured or undervalued.

"In entering this remonstrance, we beg to be distinctly understood as not desirous of questioning the motives of those who differ with us on this fundamental truth, or as being wanting in kindness and courtesy towards them: or as claiming any right to interfere with the great principle of religious freedom; but as obliged by a sense of duty to our Lord and Master to take the ground contemplated by this communication.

"And in so doing, we wish you to be informed that we are acting on what we believe to be the usages of the American Bible Society, who have never, so far as we know, allowed any who deny the Supreme Divinity of our Lord, to act as their officers or speakers; usages in our opinion necessary to be observed, and vital to the continued prosperity of the Bible cause.

"And we beg leave to ground this remonstrance solely and entirely, not on any disposition to interfere with the arrangements of the Young Men's Bible Society, but on our past patronage of it before our several congregations, and on our wish to be enabled to do so hereafter."

(Signed by)

J. L. WILSON, *Pastor First Pres. Church.*
J. T. BROOKE, *Rector Christ* *do.*
HENRY V. D. JOHNS, *Rector St. Paul's* *do.*
E. W. SEHON, *Pastor M. E.* *do.*
S. W. LYND, *do. Ninth St. Bap.* *do.*
JOHN BURTT, *do. Pres.* *do.*

"*Cincinnati, Nov. 30th,* 1840.

"REV. AND DEAR SIR: At a meeting of the Young Men's Bible Society of this city, held at the Bible Rooms on Thursday, the 26th inst., a letter was read, addressed to the President, and signed by you and five other respected clergymen, expressing disapprobation of the course of the Society in selecting a portion of its officers and speakers from the Unitarian denomination, which letter, having been fully discussed, the following resolutions were, on motion of Mr. N. SAWYER, unanimously adopted.

"'1. *Resolved,* That the course hitherto pursued by the Society in the particulars animadverted upon, having the sanction, and being recommended by the example and authority of the Parent Society, some of whose principal auxiliaries are represented and officered in part by Unitarians, and some of whose members having the right to meet and vote with its Board of Managers, are also of that denomination, and being in our judgment in full harmony with the fundamental maxim of the Society, to circulate the Scriptures without note or comment, ought not to be now departed from.

"2. *Resolved,* that a Committee of three, of whom the President shall be one, be appointed, with instructions to communicate the foregoing resolution to the respected gentlemen, who have signed the letter just received, and to express to them an earnest hope,

that the action of the Parent Society, whose views they seem to mistake, will be regarded by them as sufficient warrant for our course, and that they will continue to extend to us their cordial and important co-operation, both as Honorary members of the Board of Managers and as Pastors of Churches, in the great work of circulating God's Holy Word.'"

"Having been appointed the Committee referred to in the last resolution, we beg leave to submit both to your consideration. If you will consult the last Report of the American Bible Society, you will discover that the President and Vice-President of the Massachusetts Bible Society, a large and important auxiliary, are both Unitarians, and that at least one and probably more Unitarian ministers are members for life of the Parent body, and ex-officio entitled to meet and vote with the Board of Managers.

"You will, we trust, at once perceive the impropriety of an attempt on our part to establish rules of exclusion which the Parent Society disregards; and we indulge the hope, that the course of the Society will form no obstacle to your co-operation, but that you will accept the position of Honorary members of the Board, and give us the benefit of your counsel, your influence and your prayers, in the great work in which we are all commanded by our Lord to engage. Very respectfully and truly

"Your friends,

S. P. Chase,
Jno. S. Merrill,
F. A. Waldo."

"To S. P. Chase, Esq., and others, { *Committee of Young Men's Bible Society of Cincinnati.*

"Brethren: In our letter of the 12th ultimo to your Society, respecting the practice of appointing as your officers and speakers those who deny the Supreme Divinity of our Lord Jesus Christ, the principal grounds of objection stated were the following:

"1st, That such a practice exposed a cardinal doctrine of our common faith to a liability to be injured or undervalued; and

"2dly, That, so far as we knew or believed, it was contrary to the usages of the American Bible Society.

"As the resolutions of your Society and the remarks of your Committee in reply, bear chiefly upon the second ground, allow us to state it more fully.

"In intimating that your practice was contrary to the usages of the American Bible Society, we meant to say, that so far as we could learn, the Parent Society, though obviously careful to recognize every body of Christians, had not thought fit, during an existence of twenty years, to elect into her Board, or to invite to her anniversary rostrums, individuals who openly and professedly denied the Supreme Divinity of our Lord Jesus Christ. This very significant course of the Parent Society, we deemed decidedly fa-

vorable to our position; nor do the facts and reasonings of your reply, in our judgment, affect the essential force of the precedent.

"The mere non-interference of the Parent Society with the practice of the Massachusetts Society, to which you refer, we cannot think materially relevant to the point at issue. The *example* of the Parent Society surely is certainly against the Massachusetts Society; and her example in such a case is the most that we should expect.

"You also refer to a provision in the American Bible Society's Constitution, which admits to the office of a Life Member, or Life Director, any individual who contributes a specified amount. This we believe to be a common feature of our religious and benevolent associations; and we cannot consider the casual admission of a few individuals under such provision, as a fair indication of the sentiment of the American Bible Society on the present question.

"The essential point, so far as respects the practice of the American Bible Society, we conceive to be this: Why has she never *elected* into her Board, nor *invited* to her speakers' stand, those who deny the fundamental doctrine referred to? We know of no probable answer which can be given to this question save one, and that defines the very position which we have taken, viz.: Because those who have been at the helm of the Parent institution, have felt that by giving post and prominence in a great religious enterprize, to those who openly and professedly denied the Supreme Divinity of our Lord Jesus Christ, they would be aiding an influence adverse to essential Christianity.

"That the general course of the Parent Society is with us we have no reason to doubt; and even if it were not, we should find it hard to rid ourselves of the conviction that the practice against which we have remonstrated, has a plain tendency to injure the cause of evangelical religion in this community. Nothing but such a conviction, deeply rooted, would have induced us to place ourselves in our present attitude.

"With respect and Christian affection,

"Yours in the bonds of the Gospel.

JOSHUA L. WILSON, *Pastor First Pres. Church.*
J. T. BROOKE, *Rector Christ* *do.*
H. V. D. JOHNS, *do. St. Paul's* *do.*
S. W. LYND, *Pastor Ninth St. Baptist* *do.*
E. W. SEHON, *do. M. E.* *do.*
JOHN BURTT, *do. Fifth Pres.* *do.*

"The undersigned, having examined the remonstrance to the Young Men's Bible Society of this city, referred to in the foregoing correspondence, would respectfully express our entire acquiescence in the sentiments it contains.

THORNTON A. MILLS, *Pastor Third Pres. Church.*
JOHN C. STEELE, *Pastor First S. R.* *do.*
ISAAC EBBERT, *M. E.* *do.*
CHARLES ELLIOTT, *Sen. Editor, M. Book Concern.*
L. L. HAMLINE, *Junior Editor, &c.*
WM. HERR, *Pastor M. E.* *Church.*
J. L. GROVER, *do* *do.* *do.*
LEROY SWORMSTEDT, *Ass. Agent M. B. Concern.*
MAXWELL PIERSON GADDIS, *Pastor M. E. Church.*"

With these letters, so far as they were intended to influence the operations of the Young Men's Bible Society, we have, of course, no concern. That Society is composed of men, competent to decide upon a just and wise course of conduct, in the light of their own consciences. We can only express a hope, that they will not allow a sectarian character to be communicated to that cause, in which, all friends of the Bible may, and should unite hand in hand. We are interested in these letters, only in so far, as they throw light upon the *principle* by which, the ministers intend to be guided. This principle is, if we understand it aright, that they will in no way appear to countenance or tolerate, what they have determined to be heresy. We trust that we state this principle with distinctness and with fairness; and we will now proceed to suggest in relation to it, some considerations which seem to us to be important.

In the first place, we remark, that if this principle is consistently carried out, it must necessarily extend through the whole circle of religious, moral, and social relations; for a Christian must act as a Christian everywhere. Indeed, we understand, that the ministers have, by their silence, in reference to this suggestion, as urged in the first head of our letter, entirely assented to the justness of the inference which we have there drawn. The expression, therefore, used in their letter, as to "holding public official association in any strictly religious enterprize" with us, has either no distinct meaning, or none which is relevant to the point now in debate; and whatever limitation it may seem to mark, for the exercise of the exclusive system, is quite done away by the expression afterwards used, that they will neither "directly or indirectly, by religious association or otherwise, recognize or countenance" what they have

decided to be our "essential doctrinal error." To these ministers, therefore we are Samaritans, with whom they have no dealings. We never asked, that they should unite with us in what are usually denominated *religious services;* not because we should not rejoice thus to interchange with them our deepest sympathies, but because we know, that the Christian world is not yet ready to break down and sweep away, once and for all, the partition walls which sectarianism has reared. Happy indeed, will be that day, when all Christians, fully recognizing their own imperfections and each other's sincerity, shall meet freely to gain and to give, whatever truth they may have severally attained. But alas! that day is not yet. All that we ever asked, all that we now ask of these ministers, or of our orthodox brethren generally, is that they should unite with us on the *grand common ground of Christian charity.* And we assert, unhesitatingly, that there is no danger, by so doing, either that we shall encourage what we think to be the "essential doctrinal error" of Trinitarians, or that they will encourage what they think to be the "essential doctrinal error" of Unitarians. By each *other,* by the public, by the world at large, it is perfectly well understood, that *as Theologians* we differ. But in one thing, we do, and must agree, and that is, our mutual obligation to obey the *law of love.* In the name of God, and of Christ, of the church, and of man, let not our *differences of opinion* prevent our hearty co-operation, in rendering to each other and to our fellow men, the best services which the spirit of Christian philanthropy shall dictate.

We remark, secondly, that the position assumed by the ministers, is untenable, except upon the ground of their *infallibility;* and we must be allowed to say, that we cannot understand the tone and spirit of their reply in any other light than *as a claim to infallibility.* Without the slightest qualification, they condemn us of "openly and professedly denying a fundamental doctrine of the Gospel." Do they mean to say that we knowingly and wilfully do this? Surely, they dare not take it upon themselves thus to be the "judges of their brethren;" surely, they will grant that to "our own master," who is also their master, "we must stand or fall;" and that we are no more answerable at their bar, than they are at ours.

As interpreters of the Word of God, we stand as equals. God only knows, he only can know, the degree of sincerity which they

or we, have brought to the great work of learning his revealed truth. Let no man presume to condemn his brother of hardness of heart, or contempt of God's word and commandments, because his opinions are different, because the doctrines which he has drawn from the Bible, are unlike his own. These gentlemen must know, all must know, that according to our conscientious interpretation of the Scriptures, this doctrine, which they assert to be a fundamental one, is not to be found there. We might, therefore, with equal propriety, condemn them of "openly and professedly" introducing a false doctrine into the Gospel. But we do not do so, will not do so. Because, though sincerely convinced, that the New Testament teaches no such doctrine, we still grant our own fallibility, and the entire honesty of those who differ from us. Both parties cannot be right; *but we can, each, be wrong; and we probably are, both of us, partly right and partly wrong.* Whatever truth either party possesses, is, in all probability, but a faint approximation to the whole truth. "Now, we see through a glass darkly, but then,—face to face; now, we know in part, then, shall we know, even as also we are known." And we end this head with the spirit-stirring words of the apostle: "Now abideth Faith, Hope and Charity, these three; but the greatest of these is Charity."

And now, in closing these remarks, we wish our Christian brethren of all denominations, fully to understand the principles upon which we think it right for each sect to ask and offer *Christian Union.*

1. Theologically, sects differ greatly from each other; and perhaps there is no difference which at present seems so radical, as that between Unitarians and Trinitarians. To the best of the Unitarian's understanding, Trinitarians have added several speculative dogmas to the simple religious doctrines of the Gospel. To the best of the Trinitarian's understanding, Unitarians have overlooked, on the contrary, fundamental and most solemn doctrines of the Gospel. They cannot then agree in their *interpretation of the word of God;* and no two sects can or do wholly agree in their understanding of the Bible. Now the principle which we think should be universally adopted in relation to these theological differences, is this—that all and each, that each and all, should be considered *equally free* to adopt, maintain and teach such doctrines, as they, on each side, conscientiously think are the doctrines of the Bible; and still farther, that each and all, that all and each, are *equally entitled* to mutual respect, sympathy and honorable encouragement in thus exercising the Liberty of Conscience.

For ourselves, we rejoice to call our orthodox friends by the name of Christians, and to extend to them our Christian sympathy; not because we think them correct in their intellectual theories, but because we believe them to be spiritually correct—sound in heart, pious, pure, and faithful to their light. We cannot but feel regret, not for our own sakes, but for theirs, when these our brethren do

not feel and exhibit the same justice towards us. So far as opinions are concerned, then, the principle for Christian Union, which we would use this occasion to inculcate, is *respect for the consciences of all men.*

2. As to the next principle of Christian Union, which we think every denomination should adopt, there can surely be little difference of sentiment. All Christians, however they differ in opinion, may take each other by the hand, in doing honor to the "NEW COMMANDMENT," which as his last bequest, our Saviour so earnestly enforced. Surely we can "LOVE ONE ANOTHER." "The whole world lieth in wickedness around us;" can we not, as disciples of Jesus Christ, stand shoulder to shoulder in this grand common duty of reclaiming, elevating, refining, blessing man? Here are the poor in their degradation, surrounded by temptations; here are the young, in their ignorance amid polluting influences; here are the friendless and thoughtless, falling into the dens of destruction, yawning to catch the unwary; here are prisoners, uncomforted, unwarned, unencouraged, in their cells; here are the down-trodden and oppressed, crying for justice; here in our midst are great and growing evils, demanding our instant, persevering vigilance; and shall we not lend each other our best prayers, counsels, means, time, and efforts, to advance the coming of the Kingdom of Heaven?

And now, to define fully and clearly, once and for all, the position which we have heretofore maintained, and intend in future to maintain, towards our brethren of all denominations, whatever course they see fit to adopt towards us, we give the Resolutions, which were unanimously passed by the Unitarian Society, at their meeting for consultation.

"*Resolved*, 1. That it is the Heaven-given right of every man to seek the Truth of God in the light of his own conscience; and that we claim from our brethren of all denominations, what we accord to them, respect, sympathy and tolerance, in the exercise of this inalienable prerogative.

"*Resolved*, 2. That, adopting as our *Test of Christian Discipleship*, the words of our Master, "By this shall all men know that ye are my disciples, if ye have love one to another," we believe that all Christians may and should unite in efforts to redeem man from vice, ignorance and misery.

"*Resolved*, 3. That we shall ever rejoice to aid, and cordially invite to our aid, our fellow Christians of every name, in elevating the religious, moral, intellectual and social condition of this community."

"Grace be with all who love our Lord Jesus Christ in sincerity."

W. H. CHANNING,
In behalf of the Unitarian Society of Cincinnati.

Jan. 25th, 1841.

THE

WESTERN MESSENGER.

Devoted to Religion and Literature.

Vol. VIII. MARCH, 1841. No. 11.

DEATH AND NEW BIRTH OF THE CHURCH.

[This Sermon, delivered on August 2d, 1840, and written out from memory, by a friend, may not be out of season. The frosty Winter of Orthodoxy is yielding, we trust, to the Spring of Love. W. H. C.]

The words which will guide our thoughts this morning, my friends, may be found in the 1st Epistle of John, the 4th chapter and 11th verse. "Beloved, if God so love us, we ought also to love one another."

Where shall we find a sentence which can more appropriately guide the conduct of the members of a Christian church? Where shall we find the peculiar characteristic of our faith presented in a manner better calculated to point out our duties to each other and to the world? Where shall we find better set forth the paternal character of the Deity, and the mutual relations in which we stand to Him and to each other, growing out of this fact? What more weighty sanction could be given to the great duty of Christian love, than in thus alluding to the love of God as its basis; and what stronger incitement could be presented to us, in the great work of carrying out this principle into universal action, than thus proposing to us the character and providence of God as the model for our imitation?

The train of thought suggested by the words to which I have requested your attention, is peculiarly applicable to our Society at the present time. Those who were present at the last Thursday evening meeting, will remember that the subject then under consideration was the adoption of a constitution under which the members of this society may form themselves into an association

of Christian Brethren, for the purpose of promoting the growth of Christian piety and charity among each other and in the world. We have many of us felt, I trust we have *all* felt, the want of such a bond of union among us; we have all felt that something is wanted by us as *a church*, and that it is not enough to come here week after week, with no more warm and personal feelings of interest than we may feel as persons occupying pews in the same building, or as listeners to the same lecture. It would therefore be to me a most gratifying reflection that I had been able to effect a closer union among you—that I had been able, while dwelling here, to introduce a way for a better state of things in this Society. Let it be your determination to carry out the *spirit* of this movement, let heart unite with heart, and hand with hand, in the great work of promoting *Christian union* among yourselves and in the world. Let every one *realize* that he is called to the exemplification of *Christian friendship*, and of friendship not coeval with the present life only, but with the life of the soul, which is everlasting. Look upon your connexion with each other, not as an acquaintance of a day, but as an acquaintance which shall continue *forever*, an *acquaintance for eternity;* and assist *each other* in every work of good among yourselves or for the world around you. Persevere in this spirit, and your labors will be indeed a blessing. I am thus anxious that you should carry this matter at once into execution, because I believe that only through the agency of such an association can your influence be brought to bear, as it ought, upon the world.—The age in which we live is one of great and stirring interests, and it is because I see in it a *deep want* of just such action on the world around; that I am so desirous to set before you in the strongest lights, the necessities which call for this step on your part. And I hesitate not to say, that this *deep want of our time*, this *urgent necessity which does exist* for a broader, deeper, more pervading spread of Christian principle, must be met, if it be met at all, by a body of Christians, of which some plan like the present one is the life. For myself, I am compelled to declare, that I cannot discern among all the religious bodies around us, *one single movement* that promises to meet the exigencies of our day. Doubtless this assertion may seem very strange to our brethren of these denominations; but though I would not be understood as intending the least harshness or unkindness towards them, I am unable to restrain this utterance of my belief, that if there be any hope for our times, it must come from the energetic carrying out of Christian principle by the members of a body casting off all bonds of existing sects. I know that to our brethren of other bodies, the case appears far different, and that they believe that in what they are attempting, though they may not fully carry out their attempts, they are doing what is needed; and that the very *attempt* in which they are engaged, is *the means*

by which the regeneration of the times is to be brought about—But the very means which they employ, appear to me to tend precisely *the other way*. *What men need* is not a creed, is not a set of dogmas, is not an implicit adherence to articles of belief, or to certain set forms of ecclesiastical rule,—but that living, inward faith which works by love, which shall purify them from the paltry jealousies, the avarice, the selfishness, and the indifference of the world; which shall teach them to reverence *each other* and *all men*, as the workmanship of one Infinite Creator, the children of one Infinite Father. Could but this universal, eternal brotherhood of man be *realized* everywhere, and by all minds, what a complete reformation would it work in every heart from the meannesses, the pride, the hardness, and the apathy of the world! How completely *lost* would be all these poor cares and petty distinctions of life! Breaking through the narrow bounds of self, men's whole soul would expand in affectionate disinterested sympathy towards all around, and they would learn to regard each other, not as *fellow-beings* merely, but as *co-heirs* in the glorious inheritance of Heaven! And *nothing*, my friends, will, I believe, work out this change for us, but the grounded and settled conviction in *every heart*, that religion is the culture and perfection of *the whole being*.

I come now to the consideration of what must, I think, strike all reflecting minds as the most obvious phenomenon of the moral world of our day; I mean the present retired and secluded position of Religion. Where do we now find her? Where are the marks of her presence that should be apparent in every department of life?—where the effects of her influence that should pervade every heart, and be visible in every ramification of society? From the domains of art, from the higher walks of mind, from the transactions of commerce, and from the social intercouse of daily life, *Religion is withdrawn*. Above all, in the political world, is the absence most plainly apparent. *Where* in the Senate, or in the Congressional body, at the centre of government, or in the different States themselves, do we see *Religion?* Not that its influence has not *indirectly* modified the action of men's minds on some particulars and to some degree, in all these departments, but where do we find religion recognized as the basis of all that exists, as the essential truth in every developement of life, upon which all are founded, and of which each is a part? Such a practical recognition of Religion is *nowhere to be found;* and I say boldly, and I challenge any man to contradict the assertion, that in politics especially, this absence of religion is discernible; there is not a statesman in either party, there is not a little leader of a gang of politicians, there is not *one single man* any where, who professes to point those under his sway to *religious principle* as their rule of action. This arises from a state of things which has grown up among men, gradually, and in direct opposi-

tion to the spirit of the earliest efforts of Christian action, and in which our religion having ceased to *appear as a social principle*, it has lost its hold on the hearts of men. Were the opinions and habits of the earliest Christians to be now held up as models of faith and practice, a universal outcry would be raised. Were men invited to lay aside prejudice and party spirit, and exclusiveness of every kind, and to recognize *in every human being a brother*, the charge of "fanaticism" would be immediately brought forward.—Yet who doubts that in its first and brightest days, the only period of purity which our religion has yet seen, *all* Christians were brethren? If we were to speak of such a thing as a community of goods, the cry of "agrarianism" would instantly be heard.—Yet who does not know that the first Christians "had all things in common?" Undoubtedly there is a wide-spread assent to the opinion that the institution of Christianity *is a good thing;* and accordingly much show of outward respect is paid to some parts of what is supposed to constitute religion, and men are willing to allow that some form of religion is needed. Not long since one of the most distinguished men in our country asserted what was his feeling as regarded religion; "that he believed one form of it to be just as good as another, and that he attended the Episcopal Church simply because his family connections were in the habit of doing so." Unhappily *this opinion* is very generally entertained by men at the present time. "Certainly," they say, "religion is a good thing, and we will support it," and accordingly they choose some church, either because their parents or their connections attend it, or because they like its government or its rites—they contribute towards its support, and they attend its services more or less regularly on the Sabbath. Religion is with them as a little nook in the broad field of life, whither they occasionally resort—an oratory in the midst of the house into which the inmates occasionally retire, and where at stated times, set apart from the rest of life as *sacred*, they go through certain forms of devotion;—in the meanwhile the house is not a temple, nor is religion *the spirit of the life.*

That Religion has ceased to be recognized as *the essential indwelling spirit of human existence in all its details*, is to be attributed, in a great degree, to the influence of priestcraft; and this state of things, unfortunate as it is in every respect, has yet grown up very naturally from the tendencies of the human mind. Men are everywhere prone to exalt some from among themselves to a place of dignity, to make them the repositories and the guardians of truth, and then to receive from them, as from oracles, their canons of belief. This state of things accords with that sentiment of reverence in the human mind, which leads men to entertain a high estimate of any order of persons, and any class of subjects which are in any way set apart from ordinary intercourse, or raised above the general mass; and the sacredness thus

attributed to the whole of this consecrated department, tends to divert still further the attention of the thoughtless; while the pretensions of its authorized keepers and expositors save the indolent from the trouble, and the timorous from the dangers attendant upon its investigation; and as Religion in the hands of a priesthood, is necessarily, and in so far, withdrawn from the daily observation and interest of the world at large, it ceases to be regarded as the private, hourly, all-pervading interest of every individual heart, and becomes a *distinct subject*, to be considered at stated times and under fixed regulations, and to be scrupulously guarded from the "unhallowed" association of the varied interests, pursuits and avocations of life. A grand principle is thus entirely lost sight of; viz: that *all* the works of God are *clean*; that in God's handiworks in all the departments of nature; in all the paths of science, which trace out and classify His handiworks; in all the arts, which body forth the relations of beauty, of harmony, and of power, which God has established among these works, and in every faculty of the intellectual and moral being which God has given us, that we may look abroad upon His work; sand see and understand and love Him in them; *nothing is unclean*. Is it not so? Is not *all truth* of God, and has He not made the human soul for *all truth*, *everywhere*, and should not *all* knowledge on *every subject*—the beautiful in every department of Nature---the *real*, the *intrinsic* in human experience in all conditions and in every age, be made to contribute their varied but harmonious results to the growth and cultivation, the support and nutriment, of the soul? Yet from what pulpit among the surrounding denominations will you hear the declaration of this simple but most important fact? What clergyman among all those bodies, would *dream* of making such a statement to his hearers? Only from the body to which we belong, perhaps, can any thing like the truth on this subject be hoped for; and even with regard to ourselves, are *we* prepared to take a right stand in this matter? Are we ready to take *all truths* from all the various departments of life, and thus to baptize them with Religion? And yet is not this the true way, and the only way, to rescue Religion from the seclusion into which the creeds and establishments of a long period of priestly tyranny have forced it? And here let me make one remark with regard to the constitution which was presented for your adoption a few evenings since, and the question growing out of which, (I allude to that touching the dismissal or retention of the name "Unitarian" by the association,) called out such a warm and animated expression of feeling on one side, and a corresponding warmth and earnestness of feeling on the other. Much was then argued, honestly and earnestly argued, on both sides of the question, and it remains for you to decide it, according to your best judgments, at some future meeting. But, one word I must say; although I do not

wish any opinion of mine *as such*, to weigh with any one for more than it is worth,—do not, I most earnestly entreat you, do not retain that name in the *Constitution* of your Association, whatever you may do with regard to the introductory preamble. The Constitution as it stands, prescribes no creed; it pretends in no particular, to dictate upon matters of belief; it is a simple pledge of cordial, active co-operation in the cause of Christian love, and is, I believe, as free in its spirit as the sun-light or the air; and so it ought to be. What have *we* to do with polemical disputations or antiquated creeds? What *to us* are the dogmas of a defunct theology, and why should we war with obsolete doctrines whose very shadows are departing? This is not *religion*. There have unquestionably been times when the cause of truth could not have advanced without strenuous opposition to popular errors; and when the advocates of Christianity in its simplicity and purity, were compelled at every step to do battle with the opposing powers of a false theology. But that time has passed. Much gratitude, assuredly, do we owe to God, and many thanks to the good men who have sustained the fight for us, and whose labors have brought us to where we now stand.—But must *we* still be hampered with the chains which they have broken off, or need we cope forever with difficulties which they have vanquished? We need not go out of our way to dispute with our Trinitarian brethren upon their favorite doctrines, "the glorious three," as I heard them called a few days since; viz: of the Trinity, Original Sin, and the Atonement. We have utterly discarded them; we have cast them altogether behind us; we have forgotten them; and can we not also forget the spirit of disputation, the heat of polemical warfare, and gratefully remembering that the toils of those who have preceded us have cleared and smoothed our road, and driven away the dark shapes of ill that lurked along it, shall we not forget the horrors and the conflicts of the past, and go joyfully forward in our onward, upward, ever widening, ever-brightening path? And is it not true that creeds are already numbered among the vanished things of a by-gone age? What have we to do with them? Their *influence* has passed away forever! Let not the Episcopalian, if he be present, smile in derision at what he probably thinks a presumptuous and mistaken assertion. I tell him plainly, that if he trust *in a creed*, he is resting (whether he knows it or not) on a foundation of sand, which is even *now* receding from beneath his feet.—"Mother Church" *is dead;* let her be buried—let her be embalmed if you will, in the memories of her children; but seek not to galvanize her; strive not to recall to lifeless forms the spirit which has passed out of them forever! We are all *tenacious*, and happy is it that our Maker has given us this tenacity, (for without it, society and all our dearest interests would be in constant and imminent danger,) and the mind will not give up at once, nor

without a struggle, that to which long habits and affection have accustomed it. These things which men have made venerable, not *for themselves*, but by the love, the deep reverence, and the many experiences of their own souls, which they have twined around and associated with them, are reluctantly abandoned.—Nevertheless, the change has begun, and forms and creeds, and all the barriers which have been raised around religion since it has been left in the hands of a secluded priesthood, are slowly but inevitably *wearing out*. The *forms* of these things still remain, but they are soulless, lifeless;—they remain in the world like the ancient trees along the banks of our rivers—the foliage has long since disappeared, the verdure has withered, but deep in the shelving banks the gnarled and lifeless stumps still lie embedded, protecting the soil for a time against the too rapid action of the stream, which is silently but surely wearing it away.

The fact that Religion, *as such*, has ceased to be *the social principle, the essence of all life*, (and this is surely as evident to your mind as to my mind,) has given rise to certain forms of thought among men; and to a few of the modes of action naturally growing out of this, and now extensively prevalent in the world, I would request your attention. As Religion stands aloof from the daily avocations, toils, and ways of life, men have ceased to expect its aid; and in their dealings with one another on all subjects of common interest, their conduct is regulated by principles of action avowedly independent of its influence. I ask you, my friends, to tell me if you can, on what ground we may meet the Infidel who urges upon us this known neglect of religion, among those who nominally uphold it? What shall we say to him in reply to such an argument as this, and it is one which is often urged, and which will always be urged, so long as the *facts* are what they are—"You blame me for not being a *Christian*, but I should like to know in what single particular your conduct is better than mine? In commercial transactions, are you less willing to take an undue advantage? In trade, are you less prone to cheat or to defraud? In bargaining, are you less willing to overreach? In social life, are you less tenacious of caste and fashion? Are you less prone to anger, to malice, to evil tempers of all sorts? In what single particular are you who call yourselves Christians, better than we who reject the name?" All this is perfectly true. Men see that religion is not, in this age, a social principle, and finding themselves in a world where all is selfish struggle, and where self-appropriation is the ruling motive, they determine to make war upon it in its own way, and to beat it with its own weapons. Such is, such ever must be, the result of taking Religion out of the hands and hearts of all men, and making it the business of a distinct class, who, themselves secluded from the stirring interests of human passion and pursuits which are everywhere hurrying men along, never do, and never

can, present it as the *essence of all life*, the *one necessary ever-living, all-powerful, all-harmonizing element, in every condition of society.*

Thus there is one class of individuals who see and lament this banishment of religion from the hearts of the people, and who endeavor to find a remedy for the evils whose existence they recognize everywhere in the world, by getting up a greater degree of superstitious reverence for the outer temples, the dogmas, the rites, and the ministers of what they deem to be *Religion*; by publishing canons and upholding creeds; striving to extend and strengthen the influence of "the church," by all the weights of temporal authority, and by unsparing promises of bliss or woe in a future state. They endeavor, by drawing a yet broader and more palpable line of demarcation between *Religion* and *the world*, to repair the mischiefs occasioned by the withdrawal of living, practical faith from the hearts of men; and thus do they, in a blind effort to find a remedy, augment indefinitely the force of the disease.

But there is yet another class of men scattered over all lands, on whom the perception of this fact of our age, falls as impressively, and *they*, too, with more or less definiteness of purpose, would find its remedy in the extension and increasing power of religion;—they would raise over the earth one vast temple, whose worshippers should be all mankind, whose canon *charity*, whose creed *the brotherhood of God's great family*, and whose priests the universal heart of man! This revolution, if it be brought about at all, must be by means of associated Christian effort; by the organization and effective operation of just such associations as the one which I hope will soon be established among yourselves. The necessities of the case have pointed mankind to the plan of *union among themselves*, in promotion of any work of moral or social improvement. A long course of experience has proved that in these enterprises for the good of the world, men have nothing to hope from the church. In every age down to the present, the priesthood has frowned upon all such attempts; and society has advanced in intelligence and in morals, *never* through the influence of the church, but uniformly *in spite* of it. Men have therefore ceased to expect its aid in works of general philanthropy, and are fully aware that in all cases of benevolent enterprise, they must rely upon *themselves*. Hence the rise and rapid increase in our day of large societies, in which men band themselves together, to advance special causes of philanthropic effort, which the church has never manifested any disposition to undertake. And here I would remark, that the best omen for the age, at least that which to my mind promises the most of good, is this very tendency everywhere apparent, to carry out the principle of associated effort. It is a sign that the idea of *brotherhood* is beginning to be better understood, and that men's

minds are being aroused to the importance of action for the general good. It also shows a growing determination among men, that when the intolerance of party strife will not suffer an *individual* to speak, or will not listen to him if he do speak, they will make common cause in the work of philanthropy;—that hand in hand, and shoulder to shoulder, they will stand against the tyranny of the world, and that *in masses* at least, the voice of humanity, of justice, and of right, *will speak*, and *shall be heard*. Of this class are the Societies for mitigating the sufferings which have disgraced prison discipline all over the world; the Temperance Societies, in which men have banded together to exterminate the hideous fiend who is carrying desolation through all lands; and lastly, the Abolition Societies. You will observe that I do not mention these Societies for the purpose of passing any judgment upon them, nor do I offer any opinion as to their character or aims; I simply allude to them as illustrations of the position I have laid down, viz: that the principle of association for the general good, is evidently beginning to be recognized in the world.

The advocate of individual effort will perhaps object that this united action of *the many* is no more than the result of the activity and mental power of *individual minds;* that in all these associations, the *few* guide *the many* to their resolves, and carry out these resolves in action; and that, after all, it is no other than *individual effort* by which the desired result is brought about. It is true, that in all these enterprises, as in society, *the few do* thus give impulse and direction to *the many;* but it is also equally true, that the few "leading minds" are themselves influenced by the circumstances and interests of the world around them, and take their tone from the influence of the place and time in which they live; they are but the mirror from which the predominant spirit of the age is reflected back upon itself.

There are moreover many obvious advantages attending the system of associated effort. No one mind grasps the whole of any truth in all its relations; each sees it with more or less perfectness and entireness, as it appears to his individual mind, and it requires the varied action of *many* minds, to develope the universal bearings of any truth upon the world at large. Again, when united together for the furtherance of the same object, men can venture upon a plan of action broader and bolder than the aggregate efforts of even a larger number of individual laborers could ever accomplish; and accordingly a success, which would be incredible on other principles, often crowns their efforts.—This action of many minds upon all questions of human interest, which is necessary to the full developement of any given truths, and the mechanical facilities which this plan of union affords in the practical carrying of them out, are among the greatest and most obvious of the advantages connected with associated effort.

Along with these advantages, however, we think we can trace

many tendencies which are wholly evil. In the first place, *bigotry* is an almost necessary attendant upon the action of these large organized bodies. They are all based upon a *creed*, and the spirit of bigotry inseparable from the holding of a creed which is considered to be the highest and only truth upon that particular subject, by those who hold it, inevitably comes in here.—In the next place, these Societies give rise to great *intolerance*—each Society holds its *own creed* to be the standard of truth and excellence, and those who approach it most nearly, will, of course, be held in the highest repute; while the character which is attributed to a man by those who are enlisted in these bodies, will always be unfavorable, in proportion as his views of truth and duty, with regard to each particular enterprise, differ from, or fall below, the standard of those engaged in it. Another of these disadvantages is the *limited duration* of these Societies.—No sooner is the contemplated end accomplished, than they are disbanded, and the association of effort ceases with the exigency which called it into being. Again, the tendency of these Societies is to produce a *distorted idea of truth and duty* in the minds of those who compose them, from the exaggerated importance which they attribute to the end at which they aim. Thus the advocate of the Temperance Society feels and speaks as though *nothing* conld save the country from utter desolation, unless the whole nation can be persuaded or driven into signing the Total Abstinence Pledge; while the Abolitionist believes and asserts that nothing but the universal adoption of *his* principle can preserve us from the direst horrors.

These various disadvantages are the natural, and, I think, inevitable results of these modes of action; and yet I look upon them nevertheless, as the one bright gleam of promise for our time.—What but *associated effort* can enable the friends of religion to withstand the obvious tendencies of the age to skepticism, anarchy and every form of selfishness? In order to avoid the evils which we have been considering, the associations which I would advocate, must be formed, not in the manner of the large bodies of which we have been speaking, but upon that simple plan of Christian brotherhood, in love and good works, to which your thoughts have been directed. I do not hesitate to affirm, that it is from the members of a Non-Orthodox communion, and especially from the liberal spirit of that body as concentrated in these associations, that the moral renovation of our time must come. In every town and village throughout the land, let these little bands of Christian brethren be formed, and from them let the spirit of true religion go forth; by libraries, by Sabbath schools, by the diffusion of general knowledge on all subjects, by the services of the sanctuary, by the labors of the minister at large, by the active untiring efforts of all good men in the cause of truth and humanity—let the spirit of Christianity be brought into every de-

partment of human interest, and be made to pervade the whole framework of society. In no other course can private happiness or public safety be found; nothing but *Christianity in the heart of every living man*, can secure a sufficient basis either for individual well-being, or for the stability of our political institutions. *Religion the social principle*, is the only, the all-powerful agent, on whose action the renovation of the world depends.

A TRUE STORY.

Now closing is the wintry day,
  And clouds have veiled the sky
So thick that not a single ray
  Can reach us from on high.

Nothing is seen below, around,
  As far as sight can go,
But snowy houses, snowy ground,
  And mounds of dusty snow.

The very air seems full of snow;—
  How comfortless the sight!
May Heaven especial pity show
  To the poor this bitter night!

If want and poverty are sad
  In the bright summer weather,
Oh! sadder still it is when they
  With cold are met together.

The scanty fire,—the tattered dress,—
  The broken window-pane,—
Cold couch,—and hunger's keen distress,—
  Oh, well may they complain!

How *can* the spirit thrive and grow
  Amid these chilling cares?
For the soul must sympathize, we know,
  In the ills the body bears:—

And do we not too often find
  That the rough rasp of life
Does grate so harshly, that the mind
  Seems ruined in the strife?

Too often—yet sometimes we see,
  (And it is beautiful,)
How midst it all the heart can be
  To charity still dutiful.

How kind, when outer things are cold,
  The heart's deep streams may be,
(Though the chilling world may freeze them soon,)
  If the *fountain's* warm and free!

Come, for a moment, come with me
  Into this humble dwelling,
For life is there,—and it may be
  Some living lesson telling.

An aged woman, pale and thin,
  Sits in an old arm chair,
And at her knee there stands a child—
  A little child, and fair.

And see, with eager, gentle love,
  The two are chafing a poor dove,
Which a moment since the child has found
  Lying frozen on the ground.

Old age and childhood! 'tis a sight
  Angels might love to see:
The withered and the dimpled hand
  Thus blended in charity!

Well may that little child in love
  Sooth and caress the frightened dove;—
Well may she hide the trembling guest
  In her little warm and loving breast:

For she an orphan's grief has known,
  Left friendless, shelterless, alone;
And sad, in sooth, had been her lot,
  If the grey-haired dame had found her not.

Poor, very poor the dame indeed,
  Scarce for herself sufficed her crust,
Yet she had pity on its need,
  And took the child in love and trust.

How many rich in worldly gear
  Have frittered wealth and life away,

Whose deeds of mercy come not near
  This poor old woman's act that day!

She took her home, her *all* to share;—
  With generous love unseen, unheard,
She bears the burthen; yet can spare
  Kind pity for a hapless bird!

For love and kindness, day by day,
  Deepen and widen as they live;
The more of *these* we give away
  The more we still shall have to give.

Surely our sympathies should be
  Toward all God's things a flowing stream,
Reflecting *all*, star, flower, and tree,
  In the clear water's loving gleam!

Blessed, thrice blessed human love!
  Oh, would that thus thy power might bind,
Like the broad bounty from above,
  In charity all human kind!

Would that the poor could feel how much
  Of truest wealth there is,
Which even Want need never touch,
  In life's sweet charities!

Would that the rich could feel how poor,
  How worthless is their part,
If 'mid their treasures be not found
  These riches of the heart!

And would that all men everywhere
  Could *realize* the fact
That *we are brethren*, and would dare
  Upon this faith to act!

Then would the sighing Earth rejoice,
  And radiant gladness robe her form,
And melody attune each voice
  Like small birds warbling after storm.

And life, whose brow so often lowers,
  Would find a joyous heart and sing;
And the cold Winter's dreary hours
  Be followed by a smiling Spring! A.

TRINITARIANISM & UNITARIANISM CONTRASTED.

The following Compendium has been drawn up, and is presented to the Public, with a view to repel the erroneous impressions which have been made on the religious community against a body of professing *Christians* known by the name of *Unitarians.*

Such has been the clamor of denunciation against them by Ministers of what *is called* the Orthodox faith, and such the terror excited in the minds of their hearers, that even the reading of their books, or the entering their places of worship, is represented as endangering their eternal salvation. The very name of Christian is denied them, and they are ranked with *Infidels*, and even *Atheists.*

It is not the design of the writer to *assume* that Unitarianism is the true doctrine of Revealed Religion; but merely to present a fair statement of the leading views both of Trinitarians and Unitarians, and by placing them in contrast, to afford reflecting, conscientious readers, the means of determining for themselves, as individuals accountable in the sight of God, for the exercise of their judgment.

It will be seen, that the *allegation* which Trinitarians *affect* to bring against us, viz: that we appeal to *human reason and not to Scripture* to support our own opinions, is not only *untrue*, but that it fairly reverts upon *their own creed.*—For we have stated our Unitarian faith in the *very words of Scripture*—(and we wish it to be particularly remarked, that no one text has been quoted whose sense is disputed.) We have long, carefully and earnestly sought for Scripture language in which to express *theirs;* but it has always been *in vain.*

TRINITARIAN VIEWS.

1. That there are three Divine Persons, *each* of whom *is the true God*, namely, the Father, the Son, and the Holy Spirit; and yet *there are not* three Gods, but *one God.*

2. God, *as the Father*, is conceived to be a sovereign, whose justice is inexorable, and therefore cannot admit the extension of his mercy to the least violation of his righteous laws, until a full equivalent be made to their demands—unless the threatened punishment be inflicted on, or borne by the offender, or some surety for him.

3. God, *as the Son*, is conceived to possess an overflowing compassion, which prompts him to undertake to become the *sinner's surety*,—to assume the *sinner's guilt*—and in consequence to sustain the punishment, which otherwise would have been inflicted upon the *actual* transgressor; and further, by taking upon *Himself human nature*, condescended to be considered as a *Creature*, that in that character he might yield a perfect obedi-

ence to the law of his *Creator!* to be placed to the sinner's account—less than which Divine justice could not accept.

4. God, as the Holy Spirit, is conceived to undertake to accomplish the *actual* reconciliation between God and Man, by revealing to the guilty mind its totally ruined and lost condition as an offender against the Divine Law, and the *impossibility* of favor or remission being extended to him *on his own* account; as *sin*, being committed against an *infinite being*, incurs an *infinity of punishment;* but, that God the Son, having fulfilled all the requirements of the broken law, in the character of Mediator, and suffered all its penalties, God the Father has condescended to accept this on the sinner's behalf, and to be *reconciled to him*, and that *now* mercy and forgiveness can be extended to the transgressors, consistently with the most rigid justice.

This representation is supposed to be made by the *special agency* of God, as the Holy Spirit, on the sinner's mind so affectingly and so overpoweringly, as to induce him to accept the terms on his part—to repent of sin, and to be reconciled to God.

I think it must be evident to every candid reflecter, that these views embrace an exhibition of *three Divine Minds*—or otherwise, a *change* in the *unchangeable Mind.*

UNITARIAN VIEWS.

The term Unitarian is intended to designate one who believes in the *Unity* of the *Divine Mind*,—in one undivided, eternal, unchangeable, purpose of PURE *and perfect love* in the One infinite "Father, the only true God"*—incapable of being *alienated* or *diminished*, much less *extinguished*, by any creature's obliquity, perversity, obduracy, or depravity, or by any other obstacle whatever. "God is love."† "I am Jehovah, and change not."‡ ‖"The first of all the commandments is—Jehovah our God is one Jehovah." "The Father of lights, with whom there is no variableness, nor shadow of turning."§ "Justice and Judgment are the habitation of His throne; Mercy and Truth go before his face."¶ "Jehovah, Jehovah God, merciful and gracious, long-suffering, abundant in goodness and truth, shewing mercy to thousands, forgiving iniquity and transgression and sin."** "If we confess our sin, *he is* faithful and just to forgive us our sin, and to cleanse us from all unrighteousness."†† "*If ye forgive* men their trespasses, your heavenly Father *will* also forgive you."‡‡ "There is One God, who will have all men to be saved and to come to the knowledge of the truth,"‖‖ and who "hath now commanded all men every where to repent."§§ "And one Mediator between God and Men, the Man Christ Jesus, who

*John 17: 2. †1 John 4: 8. ‡Malachi 3: 6. ‖Mark 12: 29. §James 1: 17. ¶Psalms 89: 14. ** Exodus 34: 6–7. ††1 John 1: 9. ‡‡Matt. 6: 14. ‖‖1 Tim. 2: 5—4. §§Acts 17: 30.

gave himself a ransom for all,"* and "through whom is preached the forgiveness of sins."† "To us there is but one God, the Father, of whom are all things,"‡ and of whom the whole family in Heaven and Earth is named,"‖ "and one Lord, Jesus Christ, by whom are all things."§ "One is your Father, who is in Heaven, and one is your Master, even Christ, and all ye are brethren."¶ "One God and Father of all," "who so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but should have everlasting life."** "The Father sent the Son to be the Savior of the world."†† "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ."‡‡ "God was in Christ reconciling the world to himself, not imputing to them their trespasses."‖‖— "Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God."§§ "If ye, then, being evil, know how to give good gifts to your children, how much more will your Father in Heaven give his holy spirit to them that ask him."¶¶ "Not every one that saith to me Lord! Lord! shall enter the Kingdom of Heaven, but he that *doeth the will* of my Father who is in Heaven."*** "He that hath my commandments and keepeth them, he it is that loveth me; and he who loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."††† "This is my commandment that ye love one another."—"By this shall all men know that ye are my disciples, if ye have love one to another.‖‖‖ "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit."§§§

Unitarians consequently believe that the great *law of love* is the only *true test* of obedience to God, and of Christian discipleship, as well as the only true bond of Christian union.

Taking then the Scripture for our guide and authority, WE *cannot*, without *contradiction* and *absurdity*, believe in the Trinitarian Hypothesis, which not only *essentially* requires *three* distinct *minds*, or *such a* CHANGE in the infinite mind as would be equivalent to it—but also presents such unworthy and degrading views of the *perfect and unchangeable* character of our Creator; derogatory to the unsullied purity of his paternal, universal, and inalienable love—and effectually saps the *vital principle* of human brotherhood, as taught and enjoined by Jesus Christ—"*One* is your *Father* who is Heaven, and *all ye* are brethren."

Our Orthodox brethren, indeed, charge us with drawing deductions from mere reasoning, and thus deducing our opinions.

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*1 Tim. 2: 5—6. †Acts 13: 38. ‡1 Cor. 8—6. ‖Eph. 3: 15. §1 Cor. 8: 6. ¶Matt. 23: 8, 9. **Ephe. 4: 6, and John 3: 16. ††1 John 4: 14. ‡‡Ephe. 2: 4, 5. ‖‖2 Cor. 5: 19. §§1 John 3: 1. ¶¶Luke 11: 13.— ***Matt. 7: 21. †††John 14: 21. ‡‡‡John 15: 12, 13, 34, 35. ‖‖‖Rom. 8: 1.

But it is not so. The simple fact is this—the *revealed truths* which we find recorded in the Bible, and especially in the New Testament, and which are herein stated as the basis of our faith, are so obviously in accordance with the *soundest deductions* of *reason*, so perfectly calculated to *harmonize* the dispensations of God's providence in relation to the *whole* human family, and so entirely in unison with the *manifestations* of the *Divine Character* in the *visible Universe*—that in the mind's contemplation of them, we may not always have been sufficiently careful to refer VERBALLY to their true *origin* in *the revealed word of God.*

Indeed it is not always *necessary* in appealing *to those* who *ought to treasure up* the contents of that Book in *their hearts.*

Another contrast I wish to present, relative to the principle of *Christian Discipleship.*

Our Orthodox brethren tell us that they "cannot unite with us Unitarians in any benevolent enterprise, or work of Charity," because we are unsound in *faith;* because we "do not believe in the supreme Divinity of Jesus Christ:" i. e. they cannot unite with us in labors of love and commiseration towards our fellow men—not even in extending the blessings of God's salvation, as revealed in "the Bible without note or comment,"—because we do not believe *in their interpretation of it.*

Now with all their *assumption*, unless they are INFALLIBLE, *it is possible* that *they may be in error.* But, admitting that *we* are in error in our faith, let us turn to Jesus Christ. He tells us that the first of all the Commandments is "*Love* to God" with all our powers of "heart, and soul, and mind, and strength," and the second, "Thou shalt love thy Neighbor as thyself." And in reply to the question asked of him, "Who is my Neighbor?" he related the parable of the man who fell among thieves, &c.—Luke x. 25, 27—and what is the result? That the man whose *heart* could *sympathize* with his *fellow man, when in need*—in distress—and *afford* him *relief*—he it was who realized the character of *Neighbor.* And to whom, in the estimation of our Lord, was this second Commandment applicable—although *his faith* was *faulty?* He was a *Samaritan*—which in the eye of a Jew was so heterodox, as to exclude all friendly intercourse between them; and still more—a Samaritan, of whom Jesus Christ himself said, on another occasion, "*Ye worship* YE KNOW NOT *what.*"

Two essential points, then, are clearly taught us by this authority of our Lord. 1st. That the man whose heart responds in human sympathies—in kind affections—towards his fellow men, he sustains, *irrespective of his faith*, the character of *Neighbor.* And, 2d. That to such an one, the Divine Command is—"*Thou shalt love him as thyself.*"

Query. *Do* our Orthodox brethren, then, obey this command of God, as thus illustrated and enforced by Jesus Christ, when

they refuse to unite with Unitarians in communicating and extending blessings to their fellow-men, because they imagine their *faith* is unsound?

Do they love them?

Finally, we would adopt the language of the Apostle Paul, when his allegiance to Christ was questioned: "If any man trust to himself that he is Christ's, let him of himself think this again, that as *he* is Christ's, even so are *we* Christ's." (2d Corinthians x. 7, T. M.

Cincinnati, 1841.

HIDDEN GRIEF AND FINAL PEACE.

The Rain fell on the Mountain-tops: and joyed,—as from the height, it looked over prospects glowing in the sun; it longed, with glittering cataracts that laced the rocks, to hurry to the plains, where rivers shone amid green meadows.

But the Rain mourned, when it sank among the dark crevices!

Slowly it trickled down, till in a cavern deep-hidden in silent rocks, it dropped, with tinkling music, into a crystal lake.—Beautiful to the Rain was that lone grot with its sparry lustres, where light through the chasms sparkled upon the pendant jewelry and foam beads on the water.

But the Rain mourned again and more bitterly, when it was drawn in through white pebbles in the bottom of the lake!!

Slowly, slowly it oozed through sandy beds, all, all alone, in subterranean night. But joy at last, what joy! Up through the golden sands, glistening in braided sun-light on the fountain's bed, amid bright flowers stooping to drink upon the fountain's brim, it burst at length. Up, up from night it broke in gushing purity into the smiling day, beneath the beaming blue.

As it swept on with kindred waters to the river, it mirrored in its clear face the morning cloud, the evening star, the blossom sailing on the wind, the flitting bird. And ever, as it glided onward to the sea, it sang: "Oh, well indeed, that the Unseen Life of all things led me,—not over frosty rocks, not through the dashing roar of cataracts, nor rapid streams that turn the mill, nor hurrying brooks beneath the dusty bridge—but in his own still, sure way of hidden sorrows to the plains of Peace."

And in a snowy mist, beneath the silvery moonlight, rose one night the rain to melt and mingle with the transparent Heaven!

THE PRACTICAL IMPORTANCE OF THE UNITARIAN CONTROVERSY.

COLOSSIANS I. 27, 28.—*Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.*

GALATIANS II. 4, 5.—*And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.*

Were some stranger to our religion inquiring what it is to be a Christian, there are two quarters from which he might derive his ideas of that character. He might draw near to him who is the only perfect expression of Christianity, and when he had sat at the feet of Jesus, listening with hushed heart, and then arisen and joined himself to the meek Prophet of Mercy on his way of Love, he might receive from Christ his impressions of Christianity and catch from the living Master the type of a disciple: or he might turn for information to the Christians of the day, selecting for examination the largest and most prominent classes, and so gather from the common specimen his impressions of their temper, their spirit, and their faith. Each of these modes of inquiry would produce a result of Truth; but the one would be a Truth of reality, and the other only a Truth of description; the one would present to us what we were seeking, the true idea of a Christian; the other would show with what degree of faithfulness Christians had preserved the spirit of the original, or whether in the copy, in the distant reflection, the features had been faded, marred, distorted; the one would furnish us with the great Master's idea of a Disciple, the other would exhibit the Disciple as a representative of the Master, and assuming to be his Image to the world; in a word, the one would be Christ's idea of a Christian; the other would be only a Christian's idea of Christ. Oh, thanks be to God for the *written* Gospel—for the epistles written on men's hearts, the living transcripts, give us no worthy ideas of Christ; and were it not for those silent witnesses which speak from a passionless page, and cannot be made to wear the garb of party, which reflect Christ's realities, and not man's ideas, the Image of Jesus had long since been irrecoverably lost!

Let us then for a moment place ourselves beside Jesus, and

learn from the Christ what it is to be a Christian. I hear him inviting the weary and the heavy laden to come and find rest unto their souls. I listen for that doctrine of rest, the faith that gives the sin-bound peace. I hear him speak of God, and they are indeed healing words of peace, intended to quell a superstition and a controversy: "God is a spirit: the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him."* I hear him speak of Duty: "The Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This is the first Commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. This do and thou shalt live." I hear him speak of Heaven: "Blessed are the poor in spirit, for theirs is the kingdom of Heaven. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of Heaven." "The kingdom of God cometh not with observation, neither shall they say lo! here, or lo! there, for behold the kingdom of God is within you." † I hear him speak to Sin, melted and transformed into penitence: "To whom little is forgiven, the same loveth little. Thy faith hath saved thee. Go in peace.—Sin no more, lest a worst thing come upon thee." I hear him speak of Discipleship: "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." ‡ "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his Lord doeth: but I have called you friends: for all things that I have heard of my Father, I have made known unto you." "By this shall all men know that ye are my disciples, if ye have love one to another."§

We turn now from the words to the life of the great Teacher, in the endeavor to get a more definite idea of Duty, Discipleship, and Faith. The character of Jesus is the best, fullest, and truest interpretation of the words of Jesus. His life is his own translation of his own precepts into the language of action. We surely cannot be far from the true sources of Christianity when we first drink his words into our hearts, and then follow him with reverent steps, and with gazing eyes, to watch his own illustrations

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*John iv. 23, 24.

†Luke xvii. 20, 21.

‡John xiv. 21; xv. 8, 9, 10.

§John xiii. 35.

of those words, to behold the spirit breathing in the life, and from the fulness of his character to learn the fulness of his precepts.—Surely Christ embodied and impersonated his own teachings.—Surely the life of Christ is undoubted Christianity. Surely his character is Christian duty; and his destiny Christian Faith.—Surely he knew and exhibited the practical tendencies of his own doctrines; and surely to set him up at the fountain-head of our moral being, as God's image to the conscience, and to strive in all things to be like unto him, "whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus,"—cannot be to preach "another gospel," or to mistake fatally the essentials of Discipleship. "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."* The definition of a Christian, when deduced from the words and the life of the Christ himself, thus comes out to be—one who TRUSTS himself in all things to that God of whom Jesus was the image; and who CONFORMS himself in all things to that will of God of which Jesus was the perfect expression.—"This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."†

Turn we now to a different quarter for an answer to our inquiry what it is to be a Christian; from the one Master to the multitude of professors; from the original image, distinct and bright, to the transmitted reflections, all claiming to be genuine copies; from the single voice, sweet and clear, to the confusion of jarring tongues; from the pure fountain to the impure streams; from Christ to Christians. I am entirely guiltless of the intention of satire, but it is quite impossible to avoid the appearance of it in any attempt to give the features of Christianity as they appear in the Christians of the day; in those, that is who claim to be Christians exclusively; for the tamest truth of description excites ideas of the true Christ, so contrasted, that it has, without intention, all the effect of sarcasm. Surely a stranger to the only true source of our religion, examining its actual forms as they exist in the world, and selecting its characteristics from that which is largest and most prominent, would not be guilty of misrepresentation, if he described a Christian as one who was shut up within the narrowest circle of religious ideas; who identified himself and his opinions with absolute Truth; who idolized himself and his sect as the only friends of God; who was so unconscious of a liability to err, that he breathed, unknowingly, an atmosphere of infallibility, and insulted the Rights of other men, not more fallible than himself, without perceiving the invasion;—one so used to arrogate to himself and to his own party, all excellence and all truth, that he starts in surprise, innocent of what can be meant,

*John xiv. 23. †John xvii. 3.

when he is told that he is pressing on the liberties of other minds, who, with as deep an interest as he can have in their own salvation, have searched into these things, and read differently the mind of God;—as one who regards a few metaphysical propositions, confessedly unintelligible, as the only hope of human salvation, and who, in the confidence of this faith, speaks to his fellow men as if he had secret counsel with God; assumes to be on "a religious level," nearer to the spirit of the most High, who, on that more elevated standing, drops more readily into his heart communications from Heaven;—and who, when he pays any regard to other men at all, looks down upon them from an eminence; assumes as proved their ignorance, their errors, and their sins; insults their opinions; treats with no brotherly respect the convictions of Truth and the dictates of Conscience which to them are Voices from the living God; denies that they have equal zeal for truth, or equal ability to discover it; scoffs at the idea of religious equality, and looks amazed when others tell him, though it be in Apostolic words, that they will not "give place by subjection, no, not for an hour;" and finally adds mockery to insult and wrong, by telling the men whom he so treats, that all this is Christian affection, and an interest in their souls.

It is painful to put last in order, not the true, but the untrue idea of a Christian, and therefore to set us right, I will present the original picture again in Apostolic words. "Hereby we do know that know we him if we keep his commandments."—"Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." "If ye know that he is righteous, ye know that every one that doeth righteousness is *born* of him." "Let no man deceive you: he that doeth righteousness is righteous, even as he is righteous."*

There is still another way of bringing into comparison the spirit of Christ and the character of that Christianity which assumes to itself to be the only fruit of his spirit. We can compare the existing state of the Christian world with the expectations of Jesus, with that state of things to which he looked forward as the Reign of his spirit, the Kingdom of the true Gospel upon earth. If the Christianity that prevails has not realized the expectations of Christ, then its practical tendency is evidently not in the direction of the true Gospel; it is, to the extent of the failure, a departure from the power and character of the original spirit.—Christ could not be mistaken about the proper operations of his own spirit; and the system whose operations do not fulfil his promises cannot contain a full and perfect ministration of his spirit. And this argument will amount to something like a demonstration, if we can show, first, that this system which has failed to realize the expectations of Jesus as to the condition of

*1 John ii. 3, 5, 29; iii. 7.

his Church, has, for large tracts both of time and space, been the prevailing influence of the Christian world, with nothing to obstruct it, so that it has had full and free scope to work its own works, and to manifest its own spirit; and secondly, if we can point to *the something* in that system, which manifestly has caused it to be destructive of those hopes, and to work counter to this expectation of Christ.

There is no sublimer idea of Christianity than its delightful vision of a UNIVERSAL CHURCH; the kingdom of the Gospel becoming a kingdom of Heaven on earth; uniting the nations by a spiritual bond; in every heart among the families of men kindling the same solemn ideas, and opening the same living springs; subduing the differences of class and country by the affinities of worship, by kindred images of Hope, of Duty, and of God becoming a meeting place for the thoughts of men; including every form and variety of mind within that spiritual faith which leads onwards to the infinite, yet presents distinct ideas to the heart of childhood, and feeds the sources of an infant's prayer; assembling in their countless homes the Brotherhood of man around the spiritual altar of one Father and one God, whose presence is a Temple wherein all are gathered, and whose Spirit, dwelling in each heart, meets and returns the seekings of all his Children.

Such was the Christian vision of the CHURCH UNIVERSAL, of the union of all good men in the worship of one God under the leadership of his Image, growing up into him in all things, which is the head, even Christ.

Such was the sublime idea that filled the mind of Jesus when he looked forward in Heavenly faith, to the reign of his spirit, the kingdom of his Gospel in the world. "Other sheep I have which are not of this fold; them also I must bring and they shall hear my voice; and there shall be one fold and one shepherd."* "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me." Such also was the magnificent and healing view that filled the hearts of the Apostles when they protested against burdens being laid upon Christ's freemen; rebuked the first manifestations of a sectarian Christianity; and would acknowledge no distinctions between those who were walking in the steps of the same master, and moulding their souls into the same similitude of Christ.—"There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God, and Father of all, who is above all, and through all, and in you all. But unto every one is given grace according to the measure of the gift of Christ. Till we all come in the unity of the faith,

* John x. 16; xvii. 20, 21.

and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love."*

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Such is the Christian and Apostolic view of the Church of Christ on earth. Turn we now to the actual Church. Is it a realization of this divine image of the mind of Jesus? Is there in it a unity of spirit in the bond of peace? Do the branches abide in the Vine? Do the scattered aud warring members make one spirit in one body? Alas! could there be a sadder mockery, than to pretend to seek in our prevalent Christianity any features corresponding to this divine conception?

Trinitarian Christianity is founded upon a principle directly opposed to the realization of this prospect and vision of Jesus. It declares that there shall be no unity but a doctrinal unity. It rejects that moral and spiritual union which is the bond of peace, and which, as subsisting among his followers, Christ looked forward to as the great proof to the world that God had sent him;—and it declares that there shall be no bonds but the bonds of Creeds. It breaks up the Christian world into distinct and mutually repulsive parties; each claiming—not to be disciples of the life of Christ—not to be one with him as he was one with God, in will, aspiration, and purpose of soul, but—to be in possession of the exact doctrinal ideas which constitute a saving faith, of a certain intellectual process of belief, through which alone God conducts the sinner into Heaven, and without which no soul, whatever may be its spiritual oneness with Jesus and his Father, can be saved. Now it is clear that a system such as this, requiring not a unity of spirit, but a unity of opinion, cannot be that primitive Gospel, which, according to the expectation of the Saviour, was to gather all the believers under Heaven into a universal Church. Trinitarianism, as a system, does not, and *cannot*, work out these fruits of the spirit of Christ. It does not gather, but scatters; it does not collect into one; but disunites, severs, and casts out. It disowns all harmony but the harmony of metaphysical conceptions. It has no wider way of salvation, no broader bond of peace, no more open road to Heaven, than a coincidence of ideas, on the essence of the Deity, the mysterious modes of the divine existence; a person in whom there are two natures; and then, again, a nature in which there are three persons; and this as preparatory to a moral process, in which a penalty is paid by substitution for a guilt incurred by substitution. I ask not now whether these ideas are true; whether they are real-

* Ephes. iv.

ities of God's mind; but I ask, Have they ever been, or can they ever be, bonds of union for a Church Universal? Are these the grand affinities towards which all hearts shall be drawn; and which, breaking down our minor distinctions into less than nothing, shall bind together the families of man in the fellowship of one spirit? You all know, every man knows, that a uniformity of opinion is an impossibility; that God has nowhere provided the means for producing it; that nowhere does it exist;—no—not in that closely-fenced and strictly-articled Church, whose bosom at this very hour is rent by heresies, even as, throughout all her history, they shattered the unity and split the bosom even of infallible Rome; and seeing, therefore, that there is no such doctrinal unity on earth, if Jesus understood his own gospel, this cannot be the oneness with his Father and himself, to which he looked forward as the Reign of his Spirit in the world. And yet the Trinitarian Church of England, one of whose Ministers when, on a late occasion, denouncing Unitarian heresies, took the opportunity to give the relief of expression to his horror of other heresies in the bosom of his own communion, and openly denounced as heretics ordained clergymen and dignitaries of his own Church,—this Church of England, notwithstanding all this, still claims to be the great bulwark, among Protestants, of the unity of the Faith, the dignified rebuker of schisms and sects; and still offers to the harassed and distracted, to the rent and divided body of Christ, a creed—and what a creed!—as the only bond of agreement and of peace.

Either, then, Christ miscalculated the workings of his own spirit, when he contemplated a Universal Church as its natural fruit; or Trinitarianism, when it destroys the spiritual union of the Church, a moral oneness with Jesus and with his Father, by its demand for doctrinal conformity, is, to the extent of this operation, an Antichrist, a departure from the healing and uniting spirit of the true Gospel. Let me, for the sake of distinctness, put you in possession of the exact difference between the fundamental principles of Unitarian and Trinitarian Christianity. To a Unitarian, the essentials of Christianity are;—that a man takes into his heart the moral image of Jesus, and loves it supremely, and trusts it absolutely as his example of perfection, and his leader up to God. If I was asked to define a Christian, I would say that he was one who took Jesus Christ as he is presented in the gospels, as his best idea of Duty, and his best programme of Heaven; the very ideal of the religious spirit and life; the perfect image of God; and the perfect model for man. These are a Unitarian's essentials of Christianity. To a Trinitarian the essentials of a Christian are these: not that he receive Jesus as his image of God, his model of Duty, and his type of Heaven,—but that he receive a certain metaphysical Creed, certain doctrinal ideas, which "except he keep whole and undefiled, without doubt

he shall perish everlastingly." Now, a union of all *hearts*, under the leadership of one Christ, and in the love and reverence of one moral Spirit, is a possible thing; but a union of all *minds* in the reception of certain metaphysical ideas which the minds of Milton, of Newton, and of Locke, could not find, either in Reason or in Scripture, is not a possible thing: and therefore my first assertion of the "practical importance" of the Unitarian Controversy, is to this effect:—that Trinitarianism, by its fundamental principle of a doctrinal conformity, a principle not known to the true gospel, is the originating cause of all religious disunion and strife; the creator of all schisms, sects, and heresies; the great and effectual antagonist of any realization of that sublimest and most heavenly conception of the Saviour—a Universal Church, cherishing the same Hopes, studying the same Models, trusting to the same Image of God to guide us to His presence—a union of all hearts, seeking to be one, even as God and Christ were one, in the fellowship of the same spirit. This is my heaviest indictment against the practice of Trinitarianism, that it destroys Christ's delightful image of his Spirit's Reign on earth, and creates in its place—what shall I say?—the strife and disunion, the fears of the weak and the arrogance of the coarse; the wranglings of creeds and the absence of love; the heat of controversy and the chill of religion, through the midst of which we are now passing.*

Trinitarianism has long been the prevailing influence of the Christian world; it holds all the religious power of these countries in its own hands; there is nothing external to prevent its

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*"The free and unprejudiced mind dwells with delight on the image of the universal church, or convocation of Christ, as it would naturally have grown 'into the fulness of the body' of its glorious founder * * *

"And what (let me earnestly and solemnly ask,) has hitherto turned this view into a mocking dream—a dream that deludes by images which are the very reverse of the sad realities which surround us? ORTHODOXY;—the notion that the eternal happiness or misery of individuals is intimately connected with the acceptance or rejection of a most obscure system of metaphysics; a system perplexing in the extreme to those who are best acquainted with its former technical, now obsolete language, and perfectly unintelligible to the rest of the Christian world; a system which, to say the least, seems to contradict the simplest and most primitive notions of the human mind concerning the unity, the justice, and the goodness of the Supreme Being; a system which, if it be contained in the Scriptures, has been laid under so thick and impenetrable a veil, that thousands who have sought to discover it, with the most eager desire of finding it, whose happiness in this world would have been greatly increased by the discovery, and who, at all events, would have escaped much misery had they been able to attest it, even on the grounds of probability sufficient to acquit themselves before their own conscience, have been compelled, by truth, to confess their want of success. Yet Orthodoxy declares this very system identical with Christianity—with that Gospel which was 'preached to the poor,' and 'revealed unto babes:' such a system, we are told, is that faith which, "*except every one keep whole and undefiled, without doubt he shall perish everlastingly.*'"

[Heresy and Orthodoxy by Rev. J. Blanco White.

carrying into existence its own ideas; and if in the day of its power it has not wrought the works and realized the hopes of Christ, it must be because it has worked in another spirit, and preached another gospel; adding to the primitive "glad tidings" of "remission and repentance of sins," other conditions which are not glad tidings, and which are not Christ's. Now not only can we point to the actual failure in proof of the absence of the true spirit, *but we can lay our finger upon the element of mischief*, and demonstrate it to be the parent of the evils we deplore, the frustrator of the hope of Christ. Trinitarianism, by demanding a doctrinal assimmilation, an intellectual instead of a spiritual union, and wielding, as it does, the prevailing influences of religion, has, in the day of its power, forcibly prevented the formation of that universal Church which Christ contemplated.—And until it drops from its essentials the doctrinal oneness, and substitutes in its place a spiritual oneness derived from obedience to God as he is manifested in Jesus, it cannot gather into one fold, and constitute the kingdom of Heaven on Earth.

Now let us suppose, for a moment, that this doctrinal conformity is required by Christianity, and that not TRUST in Christ, but belief of Creeds, constitutes acceptance of the gospel. Then comes the question, and a most perplexing one it would be, how can any one be sure that the creed he trusts to, contains exactly the ideas to which God has annexed safety? Supposing creeds to be the essentials of Christianity, then how can any Christian be sure that he has got the true creed? I can easily conceive with what fear, with what apprehensions of mind, with what a paralyzed intellect, and unconfiding heart, sinking the love of truth in selfish terrors, a man trembling under the conviction that his everlasting safety depended upon his reception of a doctrine, would come to the examination of the Scriptures; I can well conceive how his judgment would be gradually bereft of all calm and trustful independence; how his fears and passions would slavishly draw him over to whatever party predominated in intolerance, and in the confidence of their assumptions, frightening him into the belief that safety was with *them*, for that if creeds were the essentials of salvation, the more of creed the more of certainty;—but after all this sacrifice has been submitted to, after terror has wrought its work, and the intellect has surrendered to the passions—after the man in the pursuit of selfish safety has given up his Reason and his free mind, and stooped his neck to the yoke,—I cannot see how in any way he has altered or bettered his position; I cannot see how he has attained the end for which he has paid such degrading wages; how he is certain that he has got the creed which ensures salvation;—and after having sold his birth-right, parted with his free soul for the sake of a safety built upon doctrines, he discovers at last, *unless he is a Roman Catholic*, that he has no absolute certainty of these doc-

trines being the true ones; he is still left in doubt whether, after all, he is in possession of the particular creed that works salvation—whether, after all, he has not bowed down his soul for nothing. If God requires from men certain doctrinal convictions as necessary to salvation, then how can any man be sure that he has got the true convictions? * * *

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But I shall be asked, has Christianity no essentials, and may a man believe anything he likes, and yet be a Christian? I answer that the essential belief of a Christian is the belief that Jesus Christ is the moral image of God; that to be one with him is to be one with his Father, and become fitted for that Heaven in harmony with which his mind was made; and that any doctrinal ideas which a man can hold in consistency with this act of spiritual allegiance, he may hold, and yet be a Christian.

And yet we do not hold that all doctrines are indifferent, for we think that some are nearer than others to the great realities of God; that some, more than others, are in harmony with the mind of Christ; that some, more than others, give us solemn and inspiring views of the infinite Spirit; worthy conceptions of the mission and offices of Jesus, and elevating sympathies with his character; sublime and true ideas of Duty, peaceful yet awful convictions of the retributions of God; and therefore are more effectual to build us up in the oneness with his Father and with himself, which is the sublimest aim of Christ. Other views may operate powerfully on those who hold them; but as long as they do not accord with our best ideas of perfection, with our noblest views of the character of Jesus and of God, they cannot confer upon *us* that salvation which we take to be the essence of the Gospel, assimilation to the infinite Spirit, as we know him through his Image, perfect trust in our heavenly Father, as he is manifested in Christ.

To the Editor of the Western Messenger.

Nothing appears in the contents of the Messenger of greater interest to me, as an ardent friend of Liberal Christianity, than the accounts which we have from different and distant parts of the country of the progress of clear, rational, and scriptural views in Theology. Would that our friends throughout the West, could more frequently devote a leisure hour to the purpose of making known, through the columns of your periodical, the condition and progress of Unitarianism. That our cause is not retrograde, nor stationary, as some of our opponents would have the world believe, but progressive, we have the most abundant testimony in proof.

The correspondence of Mr. RENEAU in the last number of the Messenger, furnishes another fact to the constantly increasing amount of evidence, that the spirit of inquiry is abroad in the land; and that old, long-cherished, but erroneous notions in religion, are giving way before its rigid, scrutinizing investigation. The fact that two such individuals as Professors GIRD and WOOLDRIDGE, distinguished men in the Methodist Episcopal Church, have abandoned a time-hallowed Faith, and embraced the simple doctrine of the Divine Unity, shows that the strongest and best minds are yielding to the potent influence of the Spirit of Truth. I know not whether they receive all the doctrines, as they are commonly taught in our denomination, but that they have renounced the great leading dogma of the Orthodox Church; to wit: that which teaches that there are in the Godhead, or Divine Mind, three persons equal in power and glory, infinite in all their perfections or attributes, (amounting in our view to three Beings, and, if three Beings, three Gods!) is an event which should rejoice the heart of every lover of truth, as it will avail much in extending the light in the South and West. It is the star of hope, the light of promise, speaking of better things for that portion of the Union. The still more recent conversion of Mr. FOLSOM, a distinguished Orthodox Clergyman of Providence, R. I., with others that might be mentioned, marks a period in the history of Unitarianism of the deepest interest, proving that its spread is not confined to Boston, as is often asserted, but on the contrary, extending in every direction.

Such open renunciations of Orthodoxy, however, cheering as they may be, are not more so than are the less visible signs which appear in almost every village where the popular faith is promulgated. During the past autumn, travelling through the States of Missouri, Illinois, and Iowa Territory, I listened to sermons from Ministers of the different denominations, Methodist, Presbyterian, Baptist, and Episcopalian, in none of which appeared the rough edges and sharp corners of older Orthodoxy; or, as that quaint writer of the Presbyterian Church, Dr. Cox, would term it, Hexagonal Theology.

Our own little village is also sharing in this general progress towards a better Faith. Although some who once warmly espoused our cause, now say but little in our behalf, and seem rather leaning towards more popular views, yet the tone of Orthodoxy is changing, and much which we now hear is good Unitarianism, and would have been, a few years since, branded by the Orthodox themselves as the most dangerous heresy. No features of our religion are undergoing greater modifications than are the doctrines of "Total Depravity," and "Man's Inability" to do the will of GOD.

In proof of this, I would mention the fact, that in a sermon preached not long since in this place by one of the most talented

minister of this vicinity, it was asserted, the substance of which is constantly reported, though in somewhat different language, that every man has all the ability, every capacity necessary to enable him to obey the will of Heaven. And in his argument to convince his hearers of the truth of what he said, he told them that it would be the height of injustice on the part of God to punish them for their sins, if they had not the power to avoid sin—break off from their transgressions at once, and live virtuous and holy lives. This was good sense, good logic, and good Theology, but clashed somewhat with the Creeds and Confessions of Faith of a by-gone age, which declare that "man by the Fall lost all *ability* to observe the the commands of God."

It is true that many still adhere to the "Confession" as containing a synopsis of the Bible, but they in their exposition of Scripture, often find themselves in an attitude opposed to their Creed, and in attempts to reconcile the irreconcilable, plunge themselves into difficulties from which all the logical adroitness of a BEECHER, united to the metaphysical skill of a TAYLOR, is not sufficient to extricate them. At one time they tell us a certain thing is white, and then again with the utmost seriousness they affirm that they meant green; and, finally they go to work, *logically*, to prove that they are the same thing, viz: that white is green and green is white. Such is, and always will be the hard task of those who hold to the standards of fallible men, but whose minds are strong and active; there will always be a struggle between the claims of "Confession" and the mind striving for Freedom and Truth. Some of the strong minds and clearest heads, among almost every Orthodox denomination, are beginning to perceive this, and to feel the force of the truth that Creeds are insufficient to produce uniformity of Belief. A few have already acknowledged that they are not adequate to secure the good which has always been claimed for them, viz: to bind the Church together in peace and harmony. The condition of the Church of England, is at this moment a standing, living argument against such an opinion. The Thirty-Nine Articles are wholly incompetent to the task of holding together the diverging portion of that Church.

One part, in the form of Puseyism, is rushing back into the arms of the ancient Mother; another, satisfied with her as she is, oppose all advance or retreat; a third, believing that truth is to be found only in progress, is leaving her Creed to the lovers of old things, because they are old, and looking for light and truth where light and truth alone can be found, acknowledging "that he who is fit to be admitted to the sacred office, is fit to be trusted to preach his own interpretations." Look, too, at the condition of the Old Christian Church, that passionate lover of the Standards, with her New and Old basis. She presents a striking illustration of the insufficiency of Creeds to produce unity of Faith, or

to secure peace and harmony among her members. She is already rent in twain, notwithstanding the immense power supposed to reside in her long Formula, and one of these large divisions is now undergoing a second subdivision and separation.—President MAHAN and Professor FINNEY, of the Oberlin Institute, and their followers, not few in number, are held up to view as dangerous heretics, and the Church warned against their doctrines which have been submitted to the firery ordeal of an ecclesiastical tribunal, and pronounced "dangerous errors, contrary to the word of God, and opposed to the standards of the Presbyterian Church."* GERRIT SMITH, of New York, a distinguished member of the Presbyterian Church, has said; "A dozen years ago, and we were very much at ease with respect both to Methodist Conferences and Presbyterian power; but, now who that values Christian liberty and the right of man, can consent to wear the yoke of the General Assembly of the Presbyterian Church? or who that abhors the despotism of Popery, does not equally abhor the rival despotism of American Methodism."

I mention these things, not because it gives me pleasure to dwell upon the divisions and dissentions in the Church of Christ, but merely to show that there is a strong tendency among the more intelligent minds in all these sects, to break away from the bondage of Creeds, and the tyranny imposed by the decisions of ecclesiastical bodies, and to adopt the great, leading principle of Unitarianism, which is, that every mind should be left free, unshackled by Creed or Confession, to determine for itself what it must believe—that there is but one unerring standard for us to consult, from which we are to derive our Faith—the word of God. This principle must be admitted before discord will cease. The health of the Church cannot be restored until her members, throwing aside the prescriptions of fallible teachers, shall go, each one for himself, to the great Fountain of Truth and Love, and drink of its healing and life-giving waters.

Pardon the length of my letter. It was my intention, when I began, to write a few lines only, making some inquiries in respect to the "Western Agency" of the American Unitarian Association, but I have only space left sufficient to express my deep interest in the plan that has been proposed: in aid of which I enclose Fifty Dollars.

Yours truly,

GEO. SCARBOROUGH.

Owensborough Seminary, Ky., Dec. 2d, 1840.

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*See New York Evangelist for current year.

ARE UNITARIANS INFIDELS?

Two numbers since, we published an article on the Relations of the Bible to the Soul, for which we have been gently reprimanded and bitterly scolded, according to the taste of readers.—Friends thought it a very injudicious act to print such a piece without note or comment, because they feared that it would be received as an exposition of Unitarian views of the Bible, unless the fact was stated that only a few, *so few as scarcely to be a minority*, held such opinions. And accordingly an Episcopal Minister quoted from it largely, to prove the tendency of Unitarianism to utter laxity of opinion, and final infidelity, asserting at the same time, that the writer of the piece was a Judas, betraying his Master with a kiss. Now, for ourselves we do regret, that we should unintentionally have placed Unitarians in a false position, or have led any one to think that the principles of the writer of that article were the opinions of the Unitarian denomination. But then we deny, that any one had a right to infer the opinions of *a whole sect* from that article. Over and over again the Editor of the Western Messenger has said, that this periodical *is not the organ of a sect*. Let any one say, who thinks so and pleases, that the writer of that article is an Infidel, and that the Editor of the Western Messenger, who published the article, is an Infidel; for his views do coincide with those of that writer; but let them beware how they slander a denomination.

We commend to the consideration of all readers and especially to the candid attention of our friend, who signs with a Star in the Church Observer, the following extract from a late Sermon by Dr. H. Ware, Jr., who, as Professor in the Theological School at Cambridge, may with more justice be considered an exponent of Unitarianism. We take this occasion, however to say, that Unitarians have no Creed, and consequently that they have no authorized teacher of their opinions. They leave, or should leave, if consistent, every man to form his own Creed.

W. H. C.

"If Christ be the Head of the spiritual dispensation which God has set over us, then it follows, that, in all questions of religious truth, we are to be implicitly guided by his word. All that is said by himself and his Apostles respecting the "power that was given to him," "the wisdom of God that was upon him," "the spirit imparted to him without measure," all implies that he speaks from a divine fulness, with an authority from which there is no appeal. If we admit his claims, we may not go behind his declarations; they are divine and infallible. They are to be received, whether the grounds on which they rest, in

the nature of things, can be discerned or not; whether the human reason can or cannot verify them to itself by intuitive discernment or sagacious arguing. They are to be taken as truths because he proclaims them to be such. Now undoubtedly it happens, so consonant is all truth to the human mind, that whatever Christ has taught will in due time be *seen* to be truth by the scrutinizing reason; but I am as much bound to receive it before I thus see it by the light of my own reason as afterwards. My faith in him, as commissioned to declare it to me from the infinite source of knowledge and truth, requires it of me. I exercise faith in him, when I believe in the truth of his doctrine because I trust in him. There is no exercise of faith, if I wait to see it of myself before I will assent to it.—If it should be said, This may not be; because by this reliance on another I may be made to receive what is unreasonable; the answer is, Not at all; for I am already assured that he is from God, and therefore do not believe it possible that he should teach what is unreasonable. If I withhold my assent to his words, lest I should compromise my reason, I display distrust, not faith; I throw off my allegiance and deny my master; in form I acknowledge, but in fact I reject him. Let me rather implicitly surrender my weak and short-sighted understanding to his wisdom, on whom the Father poured the spirit without measure; satisfied with his assurance that what I know not now I shall know hereafter, and willing to wait though I may not comprehend.

If Christ be the Head of the spiritual kingdom, it will follow, that, not only in matters of doctrine addressed to the understanding, but in matters of precept addressed to the conscience and will, his guidance is to be implicitly obeyed. He announces to man his duty. He promulgates the commandment of God. He declares the law of righteousness. There is no course for man but to obey. The commandment of God is perfect right; perfect right is to be pursued without hesitation or deviation; and therefore without hesitation or deviation the precepts of Christ are to be observed. The question is not, are they reasonable; that point has already been decided by the admission, that he is a teacher sent from God. If from God, of course they are reasonable; we can have no so strong proof of anything being reasonable as this, that it is taught by God. Neither is it the question, are they expedient, and is it for our interest to obey them. If we are under the Divine government, these points have already been decided for us by the Sovereign Being in whose hand our destiny lies, and who has sent his Son to be our light. He alone knows what is well for us; we do not know. We may seem, by adhering to his laws of humility, meekness, self-denial, peaceableness, to expose our rights, and put in jeopardy our well-being. But this is impossible, so long as they are his laws; and therefore we betray both him and ourselves, when we prefer our own

judgment, and decide against those spiritual habits. We show that we have less faith in him than in ourselves; we are false to our professed allegiance to him as the Head of the spiritual kingdom on earth. As subjects of the Divine Government, we have nothing to do with the Divine Law; bu tto ascertain what it is and obey it. If it is to be ascertained from the teaching of Christ, one might as well proclaim war against the course of nature or the right hand of God, as presume to go contrary to his precepts; it were equally rebellion and folly, and equally sure to end in discomfiture and despair."

DOCTOR WALKER'S LECTURES.

I cannot give you an account, as I should like to do, of Dr. WALKER'S Lectures. He undertakes this winter to prove the subjective truth of what the Theist believes from *human nature*, instead of pursuing the English course of proving it from the evidences of design in the outward world. He stated in his first Lecture, that he took this course because the *posterior argument* involves as its basis an element of the argument *a priori*, or assumes the principle that every effect has a cause, a principle presupposed in the very act of seeking proofs of design in the outward world, or even among the phenomena of the mind. He averred that the argument, *a priori*, was the ground on which religion rests generally in the minds of men; although the majority of the believers were as unable to make a philosophical statement of the ground of their faith, as the generality of men would be to make a philosophical statement of the grounds of their belief in the external world, which however, they do believe in. To give the argument *a priori*, he further stated, was to disengage, by analysis of the complex state of mind of the believer, those Intuitions of the soul which are natural *Religion*, namely: the existence of God, human accountability, and a sense of immortality.

The second Lecture, was the Discourse before the Alumni of Cambridge, a little altered. It showed that Philosophy and Religion were friends. He took occasion in these two Lectures to show the defects in Butler's Analogy, Paley's Natural Theology, and the Bridgewater Treatises; and to show that Locke made the first step towards that denial of all Philosophy which resulted in Atheism in France, and a blight of Science and Religion in England. In the criticism on Butler, he quoted from Charles Elwood, naming its author "an able writer." He also endorsed Cousin and the other Eclectics of France; Kant, Schliermacher

and De Wette, of Germany, as Theists, and as having restored Europe to Religion.

His third Lecture was to ask, what in the intelligence of *man*, made him man specifically, allowing to brutes a mind with regard to outward things, a mind which often could observe, compare, reason, and meet emergencies. He at last clearly stated that man, beside this, had intelligence with respect to itself, it could think about thinking, and about the thinking principle, in short, it could make itself *objective to itself*. This power of self-inspection, involved by necessity, a sense of accountability. Because the mind can re-act on itself, it feels the duty of purifying itself when stained by sin or error. And accountability involves the moral necessity of immortality.

The fourth Lecture was the analysis of the Religious sentiment. Man, by the experience of life, is thrown back on himself, and he reflects. As soon as he reflects, Reason suggests to him God—the idea of God awakens a feeling of reverence—Reverence in a healthy mind impels to an act of worship. He proved that this development must take place in every soul of man, that lives to the age of Reflection. But only those who by effort concentrate attention, inwardly unfold and realize the religious sentiment. It must perpetually renew itself in its fountain Idea, which is ever to be found, and only to be found in the depths of Intuition. He took occasion to describe the difference between Discursive Reason, and Intuitive Reason; and showed how different it was to found Religion on Reason, from founding it on Reasoning which was the function of the Discursive Reason, shared with the brutes. He was very eloquent in showing that it was from the depths of Intuition the hero and martyr arose, incomprehensible mysteries to the worldly minded, however powerful in inference and induction, however versed in the weaknesses of human nature. The subsequent Lectures are to show verification of the analysis he made of Religious sentiment, in the history of worships.

To-night also our friend James F. Clarke began his new ministry. He proposes to organize a new Church in Boston, embodying, as he thinks, Jesus Christ's idea of a Church. To-night he preached on the text, "*What shall I do to be saved*," whose answer contains the essentials of Christianity. Next Sunday night he preaches on Justification by Faith, a doctrine which rightly interpreted, contains, as he thinks, the vital principle of Christianity; and his third lecture is to be on the Church, what it was in the Apostolic times, and what it ought to be, and can be now, but is not. His audience was full, notwithstanding Dr. Channing preached to an overflowing congregation at Warren Street; Mr. Briggs, of Plymouth, to another at Waterstons', and Braham was singing at the Melodeon. The audience had the best people in it. Eastern Correspondent.

POETICAL LITERATURE OF THE WEST.

The *true* Poetry is not written, carved, painted nor sounded forth. All art, even the highest, is but the reflected sun in the twilight heaven of memory, when the moment once livingly present has set in the Past. Life is the Poem; Man is the Poet; Soul embodied in true deeds, is the Creation of Genius. Yet dear to us is the imaged splendor of remembered Life. The Life-Poetry of this Western world, has been of a grander style, than we of this age oftentimes are aware of. Never yet, in civilized times, has Man been seen so free, so fearless, as in the Valley of the Mississippi, in the earlier days of the settlements. The bondage of old creeds, religious and political, still hung upon him, held dear like a familiar garment; but they scarcely impeded the movement of his strong limbs. The eye was keen, the head erect, the chest broad, the body firm and elastic, and arm and leg were pliant and sturdy. So with the mind equally, passions were full, thought flesh and quick, energy ready and constant, enjoyment keen and varied. Body and spirit, the old hunters and pioneers were manly; they were Poets in life; and breathed in the silence, the immensity, luxuriance and fresh beauty of forest and prairie, river and lake, as we do not, perhaps cannot. And a liberal courtesy, imbibed from the whole scene and atmosphere, clad them.

Not in vain, we trust, did those brave men and women build their cabins and rear their little hordes of white-headed savages. Their leaven of liberty still works;—and is destined, we *will* hope, to inspire the Western character with a large, strong, earnest spirit, that may yet make the American, what Providence intended him to be, and what he is not *now*, a Free Man. Meanwhile the Devil is busy as ever, sowing the thistle seed of *worldliness* with one hand; parceling off and fencing the broad lands with *Party Creeds* of all sorts, with the other.

We thank Mr. Gallagher for the various efforts he has made to keep alive, through Literature, this spirit of the Western Sires; and among these efforts we rank high his present labor of love. Here we have verses from thirty-eight western writers; and the fiftieth anniversary of western life, one might say, has just passed. We like Mr. Gallagher's Poems too; for they have somewhat of the western odor about them; which the most of these verses have not. If we felt inclined to be captious, we should criticise this collection as not being what the title of the book leads us to expect. Many of these poems are fine in tone and expression, but they might have been written on the banks of the Delaware or Hudson or Connecticut, or for that matter, in any student's attic in an eastern city, or even in Europe. The prairie freshness, the forest's massive richness, the stately river's

flow, they lack. But there are others truly instinct with the sweet breath of the Woods. Some of these we should like much to extract, and hope to do so in our next number. Meanwhile we think Mr. JAMES has given us a very pretty volume; and Mr. GALLAGHER a very readable one; and he is no western man who will not, even in hard times, have this book on his centre table, and writing desk. W. H. C.

THE CATHOLIC TELEGRAPH, STAR IN THE WEST, AND THE CORRESPONDENCE.

The Editors of these two papers take us to task for treating THE FIFTEEN, with *courtesy*. They do not like our "tame" "please don't" tone. Well! Sirs! we wrote the letter unadvised, and should probably do the same again; and hold ourselves nowise answerable to you or to others, for the spirit, or if you choose, want of spirit, with which we expressed ourselves.—*Perhaps*, the Telegraph, *perhaps* the Star would have conducted the Correspondence more wisely and well; perhaps not. We have never seen any thing in the style or tone of those papers which we thought particularly deserving of imitation, so far as *Controversy* is concerned. We allude to this matter again, then, not to defend ourselves from the *charge*, which our two editorial brethren bring against us, of being culpably courteous, for we do not consider them good judges or good models; but because we are glad of an opportunity to say a few words on two points, the first having particular reference to the "Correspondence;" the other being of a general nature.

We feel one regret, when reflecting upon our course in this business of the Correspondence, which is, not that we were not more pungent, and sarcastic, and indignant, &c. &c., but that we ever thought of the conduct of "THE FIFTEEN," a second time, or ever alluded to it in the pulpit and the press. It was too petty and trifling and childish a matter to demand a word. The mere act of "Remonstrance" was a sufficient exposure of the spirit and aims of its authors. And the signal rebuke which this puny effort of intolerance has called forth from all sides, from old and young, rich and poor, male and female, shows that this community have emancipated themselves from the tyranny of a priesthood, and are free to do their own thinking, without ministerial dictation. The only importance we ever attached to the publication was, that the occasion seemed a good one for teaching a lesson of *Liberality and Union*. And now it appears, that lay-Christians of all denominations, have already learned, and are ready to practise that lesson. The people are far in advance of

the Clergy. We regret, therefore, having wasted time about such frivolous matters. A man feels himself belittled by such boyish feuds. Ecclesiastical power is in some denominations dead; in others it is dying; and it is merely painful to see the last convulsive struggles. *Men will be men*, whether priests will give them permission or not: they will judge, feel, and act for themselves, whether this, or the other little Pope, sees fit to fulminate his bull of excommunication, or to withhold it from prudent weakness. They who have broken from the mesh of creeds and canons, and all manner of priestly entanglements, have then *better work* to do than to clear away the rubbish of the old Bastile of priestly exclusiveness. And this brings us to the second point, upon which we wish to speak. What is this *better work* now to be done?

It is to give up *Theological Controversies* once and for all, and turn heart and mind to a *religious and benevolent life*. Men are placed upon this earth amidst the glories of the universe, and the relations of society, for grander purposes than to quibble about speculative theories. The misery of the Church has been, ever since ecclesiastical power was first usurped, and the priest became something else than a *good man*, in seeking to be more, and lost the true influence of character and wisdom by clothing himself with pompous authority, that attention has been chiefly turned on *dogmas*. .One might as well hope to raise fruit and flowers from a rock, as to bring nobleness, and purity, and sweetness, and active kindness out of subtle sophistries. Yet this has the Christian world been always attempting. Ecclesiastical history presents to our view one long barren desert of controversies. *The world has been Christianized in spite of Priests, not by them.* The humble hearts who have imbibed from Jesus himself, his own lovely, earnest, tender and aspiring temper, have been the true preachers of the gospel. Lonely and unnoticed, like dews and gentle rains, their influence has fallen on the sands of the ecclesiastical world, watering its dryness with streams of life. And at last some greenness shows itself upon the edges of the waste. *Practical Christianity* is multiplying itself in thousands of hearts. At last, the simple distinction is recognized, at least in some degree, between truths addressed to the heart, and truths addressed to the head, between spiritual convictions and speculative theories, between religion and theology, between faith and doctrines. It begins at last to be felt, that Jesus appealed to something deeper in men, than their logical understanding, even to their intuitive reason, to something holier than their selfish hopes and fears, even to the disinterested law of right in the soul. Happy is it for us, if we have at length learned that Christianity is the Gospel to us, because it aids us to become *Men*, sets us free from bondage, and redeems us into liberty of soul, and leads us to that eternal life, which is God's spirit in our spirits.

Happy for us, if we have opened our eyes to the greatness of our destiny, to the nearness of our privileges, to the reality of a present God, to the hope of a heaven of goodness, to the respect for self, which comes from faith that a God *is* our Creator, and the respect for men, which regards every human being as an immortal, as an imprisoned angel.

Oh! brethren of the Ministry! lay aside your dogmatisms, your bigotries, your pride of intellect, your ingenuity of speculation, your prejudices of opinion, your metaphysical subtleties, and be baptized into the faith of a "Father" of infinite goodness, of a "Son" who comes to call you his friends and brethren in the eternal family of God, of a "Holy Ghost" ready now as ever to inspire you with purity and holiness, and the truth of a living soul.. W. H. C.

LICENSE OR NO LICENSE.

Agreeably to public notice, a meeting of the citizens of Cincinnati was held at the College Hall on Tuesday evening 2nd inst. The meeting being organized, SAMUEL LEWIS, Esq., from the Vigilance Committee, presented their Report, accompanied with verbal remarks, in substance as follows:—

That the ward committees have held frequent meetings for consultation, and that there have been eight general meetings of the whole committee. Many propositions have been discussed, and much time employed by the committee in laboring to enforce the laws against those who were selling in violation of them.

From the Mayor's statements to the committee, it appears that there have been fined for selling liquor without license from Dec. 26th, to Feb. 25th, in all 118 persons.

Total amount of fines assessed,	$2,489 00
Total of above collected and paid into City Treasury,	$1,443 00
Not collected, but in process,	832 00
Discharged by Council and Jail Committee,	$145 00
Committed to Jail,	15 00
Left the city,	20 00
Appealed,	65 00

That, at the time the committee entered on their duties, they found twenty-five drinking-houses licensed, fourteen of which were regarded as mere Coffee Houses under the name of Taverns. And that on the very night of the December meeting, while this Hall was crowded with citizens, anxious for the suppression of all public drinking-houses, five or six licenses were granted to such places, by the *City Council!*

The question now to be decided by the Cincinnati public, is, *License or no License.* It is an important one. Let every man give us his best thoughts on the matter.

1st. The purpose of licensing a *few* sellers, is to restrain the *general* sale of intoxicating drinks. The right to license implies, therefore, the right to limit the sale; therefore, to limit the sale indefinitely, or to prohibit it altogether. The licensing, is proof that the sale is *injurious;* else why prevent any from selling? Licensing then is self-condemned; and consequently, a city which licenses dram-drinking, publicly announces that it is willing to make profit from wronging its own citizens. What a mockery and a shame! If one says, "but the profit from licences goes to pay for the pauperism which the sale produces," he answers his own argument in favor of license, by proving that the city, which licenses, breeds the paupers, whom it afterwards supports, or pretends to. Worse mockery, worse shame!!

2d. But if the sale is injurious, why is it worse to sell a dram than a hogshead, a bottle than a barrel? If the renter of a cellar may not sell by the glass, without the city's *approval*, why may a renter of a large store? Is poison by wholesale safer to the community, than poison by retail? The only consistent course, is, either to license wholesale dealers as well as retail dealers, the merchant on your pier as well as the vinturn in your alley, or have no licenses. For one, I am ready to say, either prevent the large store-keeper from selling, as well as the keeper of a doggery, under the penalty of licenses large in proportion to profit, or have no licenses and no legislation upon the subject; except by making every man answerable for breaches of order which he occasions, and the supporter of every beggar family which he educates in crime.

3d. Suppose none of these high roads to ruin opened by *City permission*, but opened only under *individual responsibility*, and what would be the consequence? Necessarily that the business would excite the feelings it is naturally fitted to awaken. All minds would then be turned to the *true means of prevention.* Unless you can make homes happy, and learning attractive, and society pleasant; unless you can save young men and old men from seeking low enjoyments, from a craving for higher enjoyments which is not satisfied; unless you can instruct human beings in the knowledge of their true interests, raise self respect, quicken hope, surround them by pure influences, and engage their feelings on the side of good, you cannot destroy that demon of drunkenness, who now laughs in his lurking holes.

Meanwhile we say, *No Licenses.* Let not Cincinnati publicly brand herself with the disgrace of being a pander to vice, and of profiting by what she knows is cursing countless hearts and homes. *No Licenses.* And let us take the consequences.

W. H. C.

THE

WESTERN MESSENGER.

Devoted to Religion and Literature.

VOL. VIII. APRIL, 1841. No. 12.

THE PRACTICAL IMPORTANCE OF THE UNITARIAN CONTROVERSY.

(Continued from page 516.)

I have contrasted the fundamental principles of Trinitarian and Unitarian Christianity, and, without entering into their peculiar tenets, I have shown that the practical tendency of Trinitarianism is to disunite the Church of Christ; to lead to Popery as the only known provision for doctrinal certainty; and to preach "another gospel," which, to us at least, is no gospel at all, and has defaced the grace and glory of the original message. I have now to proceed to the particular views in which these principles respectively issue when applied to the examination of the Scriptures, and to contrast the practical tendencies of the distinguishing doctrines of Unitarian and Trinitarian Christianity. The Unitarians think that Trinitarianism, with all its dependent ideas, is not a system which the Scriptures would of their own accord naturally suggest to a free mind, examining them without prejudice or fear, in a spirit of confidingness in God and in truth; and that its peculiar set of notions are chiefly arrived at by inferences drawn from the Scriptures in the spirit of preconceived theories, and under the intimidation of priest-taught fears. We recognize nothing but the priestly spirit in all those systems whose cry is,

"unless you believe this, and unless you believe that, you cannot be saved;" and acknowledging no salvation but that of a spirit morally one with God and with his Christ, salvation from superstition, and salvation from sin, and salvation from unconfiding fears; and believing that all truth is one and from God, we confidently appeal, in confirmation of our Scriptural soundness, to that great and independent test of Truth which is furnished by the moral tendencies of doctrines. I shall aim to show that Unitarianism has more power both with the understanding and the heart; that the Intellect with Trinitarianism has no resource but to disparage, and the Reason at which I lately heard, doubtless not without good reasons, such melancholy scoffs, (for what can be more melancholy than to hear a man scoffing at Reason, and attempting to *reason* men into a contempt for Reason?) that this Reason, one ray of the divine mind, we enlist on the side of our religion and of our souls;—that the spiritual nature which Trinitarianism insults and scorns, we contemplate with trembling reverence as made for holiness and for God;—and that the personal holiness and love, the Christ-like spirit and the Christ-like life to which Trinitarianism assigns a secondary place, this holy living and dying we set forth as the very salvation of the sons of God, the very way of spiritual safety trodden by the Forerunner and the Saviour, even Christ the righteous.

I desire to be understood to affirm nothing about the actual characters of those who hold views which I think unfriendly to the soul. The tendencies of opinions may be counteracted: but still wherever there is error, that is, wherever there is any thing not conformed to the mind of God, *there* there is, to the extent of its agency, a principle of evil, or at least of misdirection, at the fountain of our life, though there may also be sweetening influences which are strong enough to neutralize its power. Trinitarianism does not produce all its natural fruits, though it produces some that are sufficiently deplorable, because it is kept in check by the better principles of our nature, with which it is now in alliance. It is vain to pretend that man's belief *has no influence* upon his life and upon his soul. The belief of a man is that which animates his sentiments, and peoples his imagination, and provides objects for his heart;—and if he bears no impress of it upon his character, it is only because it forms no real part of his spiritual existence, it is not written upon the living tablets of the mind. Believing then that our views of Truth, when they become a part of our living thoughts, woven into the spiritual frame and the daily food of the mind, *do* exercise a controlling influence over the whole being, it is our ardent desire to discover those views of the gospel which put forth most mightily this power over the heart, and we openly confess, that it is because we believe it possesses an unrivalled efficacy to save the soul, by bringing it into a holy and trustful union with God and Christ,

that we value unspeakably, and adhere to through all temptation and scorn, the faith that is in us. To us it is the light, as it is the gift of God, and we will not abandon it, so long as it points Conscience to the things that are before; leads us up to God through the love and imitation of his Christ; speaks with heavenly serenity of grand and tranquillizing truths in moments of trial: and true to our spiritual connexions with Heaven, suffers our sins to have no peace, and our virtues no fears.

I shall endeavor, briefly but distinctly, to bring out the prominent points of difference between Unitarian and Trinitarian Christianity, in their moral aspects.

And, first, Unitarianism alone puts forth the great view that the moral and spiritual character of the mind itself is its own recompense, its own glory, its own heaven; and that this harmony with God and with his Christ is not the means of salvation only, but salvation itself. Unitarianism alone receives the spiritual view of Christ that the kingdom of Heaven is within us; and works not for outward wages, but to make the inward soul a holy temple for the spirit of God; that through its purified affections Jesus, our best type of Heaven, may shed his own peace, and that he and his Father may be able to love us, and come unto us, and make their abode with us. Now you are aware that this qualifying of ourselves for Heaven through heavenly frames of mind, is so prominent a part of our faith, that it is actually converted into a charge against us. I heard the Unitarians charged with a want of gospel humility for regarding holy affections and a Christ-like life as the substance of the hope of Heaven; and I thought on the words of the Apostle—"The kingdom of God is righteousness, and peace, and joy in the Holy Spirit."* This is not the salvation so loudly vaunted by Trinitarianism. It assigns another office to Christ than that of leading men to God through a resemblance to himself. Jesus stands to Trinitarians not principally as the inspirer of virtue, the quickener of holiest affections, the guide of the heaven bound spirit; but as bearing on his own person the punishment due to their sins, and as performing in his own person the righteousness that is imputed to them, and being transferred, by an act of faith, makes good their claim to Heaven. Now these notions of Heaven regard it as so much property, which any person may purchase and transfer to another. Christ, by an act of self-sacrifice, becomes the purchaser of Heaven, and gives a right of settlement in the blessed land to every one who consents to regard his death as a substitution for his own punishment, and his righteousness as a substitution for his own virtues. There is no flattering unction that could be laid to the soul, no drug to stupefy its life, that could more thoroughly turn it away from the spiritual purposes of Jesus.† He lived that men might

*Rom. xiv. 17.

know their own nature, and work out its glory for themselves.—He lived that he might rescue that nature from low views of its duties and its powers, by showing humanity in the image of God. He bore his cross that men might look to Calvary and behold the moral heroism of the meekest heart when it trusts in God; with what serenity a filial faith can pass through the vicissitudes of severest trial, and take the cup from the hand of a Father, though he presents it from out the darkest cloud of his providence. He died, because Death crossed his path of Duty, and not to turn aside was part of his loyalty to the Spirit of Truth, "for this cause was I born, and for this cause came I into the world, that I should bear witness unto the truth;"—he died that earth and heaven might unite their influences on the human soul treading an uninterrupted path to God, that its light might come from beyond the grave, and its hope from the peace of a world that is never troubled; and yet, alas! for the perversion—men are found to stand beneath the cross, and so far to mistake the spirit of the celestial sufferer, as to appropriate, to transfer to themselves, by an act of faith, its moral character, and to call themselves the redeemed of Christ. Surely there is a "practical importance" in the Unitarian controversy, if it warns men against these notions of substitution, these unspiritual views of Heaven and Christ. The worst of all delusions is that which turns us away from the inward holiness, inward qualifications for Heaven, and holds out to our too-ready grasp some foreign, some adventitious, and intrinsic hope. It is right that we should rely on God, for his strength is our strength, and his mercy *our* supporting hope; it is right that we should love and look unto Jesus, for his influences are our spiritual wealth, and his path our bright and beaming way; but where in Heaven or earth are we to rest at last, but in what God and Christ do for us, in the formed character of our own souls?

And now shall I be told, that this is claiming Heaven on the ground of our own merits? And how often shall we have to repel that false accusation? If by this is meant, that we deem our virtues to be *deserving* of Heaven, the charge of insanity might as well be laid against us, as that infinite presumption; but if it is meant that, to a holy spirit, and to a holy life, to a supreme love for the Right, the True, the Good, *and to these alone*, God, with a love that is infinite, has attached something of the blessedness of his own nature; then we do hold this as the first and brightest of Truths, the very substance of the Gospel, the sublimest lesson of the Saviour's life, shadowed by his death, only to be authenticated and glorified by his resurrection and ascension. I know of nothing so deeply sad as to witness the ministers of Christ appealing for support to the lowest parts of human nature—the fishers of men casting out their nets, that they may take into the drag the most selfish passions and fears—bribing over to their side the terrors and the weaknesses, to which, except through

penitence and restoration, Unitarian Christianity dare not offer peace. Trinitarianism will not deal so justly and so strictly with sin. We are speaking of its tendencies; not of the forms it sometimes, nay we will say often, assumes in the higher and purer order of minds. It is true to the weaknesses of men; but false to their strength. It seems to many to save them *in* their low condition, not *from* it. It will not meet the soul, and tell it that there is no substitute for holiness, and that to move guilt from its punishment would be to move God from his throne. It takes that guilty soul, and instead of dealing with it truly, cleansing from sin, and pouring in the spirit of the life of Christ, leans it against the Atoning Sacrifice, and the Righteousness that cometh by imputation, an unhallowed and unnatural alliance, to make that glorious virtue an easy retreat for guilt, and the holy Jesus a "Minister of Sin."* "They have healed the hurt of my people slightly, saying, Peace, peace, where there is no peace."†

And if we value Unitarianism for what we feel to be the efficacy of its views in regard to the offices of Christ, we value it even more, for its views of God, and for the connexions it gives us with his spirit. Piety is the noblest distinction, the richest happiness, the purest fountain of the soul; and we love, without measure, the faith that nurtures it most strongly. We feel our affections to be drawn towards one God and Father with a singleness and intensity, that we believe would be impossible, if the heart was to be distributed among three objects, or distracted by a confused conception of a tri-personal God. We boast an undivided worship, and an undivided Temple, where all the soul's devotion centres upon one Father. His spirit was with us when we knew not the power that was exciting our irrepressible joy; and though He has led us through his ways of discipline, we knew it was the same hand that had guided our early steps; He has met our souls when they were abroad through Nature, and touched them with his breathing Spirit; He has pursued us into our solitudes, and, in our more solemn moments of penitence and suffering; He has made us to see light in darkness, mercy in trial, and to drink of the deepest fountains of life; His compassion has mercifully cooled the burning shame of our guiltiest confessions, and saved us through fear and weakness by heavenly hope; His peace has descended upon all our aspirations, and shielded their feebleness from blight and death;—and, throughout this varied experience, there was but one voice speaking to the heart; the pressure of one hand on the pulses of life; one God revealing himself to the spirits of his children. Whatever is delightful in the Universe, whatever is pure in earthly joy, whatever is touching in Jesus, whatever is profoundly peaceful in a holy spirit, are to us the splendors of one God, the gifts of one Father; bonds

*Gal. ii. 17.

upon the heart, uniting it to one spiritual and everlasting Friend. We do not profess that our Piety has glowed with the intensity of these mingling fires, but we feel that there is a power of motive drawing us to the love of one God, which no other Theology may lay claim to.

But the "practical importance" of our views of God consists not merely in that Unity of being, through which all the devotion of the soul is poured into one central affection; it affects also the unity of his Character, the moral perfections of the source of Piety. We reject that faith which represents the moral government in nature to impeach the Impartiality of our Heavenly Father. We believe that the same God who sends his sun and his rain upon the evil and upon the just, is willing to shed the dew of his blessing upon the hearts of all his children. We rejoice to overlook the vain and perishable distinctions of time; to believe that all the human family, partakers of one spirit, meet in the love of the universal Father; that God in heaven is no respecter of persons; and that the humblest and most neglected of his children may rise into hallowed intercourse with the infinite spirit. We protest with a strong abhorrence against the dreadful views which are given of God's inability to forgive, of the Justice of the Father horribly satisfied by the substitution of the innocent for the sins of the guilty. We profess to have no hope either in time or in eternity, but in the unclouded goodness of Him who sitteth on Heaven's throne and reigneth over all. And if these things may be, and yet God be good, it is a goodness we do not understand and cannot calculate upon, and the pillars of our faith are shaken in all the reliances of futurity. We do not enter now into the scriptural evidence for or against these doctrines—that will be done in other parts of this course; our present concern is with the question, which of these views is the most calculated to nourish piety, to kindle within us a warm, unselfish, and intelligible love of God. We meet in the world the children of one Parent, with the same souls, the same hopes, the same capacities for joy; with the same God to comfort their sorrows and to guard their happiness; breathing on them the same holy and inspiring influences; leading them to the same Saviour, and beckoning them to the same Heaven; and our love for God and our fellowship with man thus mingle intimately in the same heart and shed through it the serene and blissful light of a full, radiant, and unclouded Piety. The spiritual influences of Unitarianism thus lead to a supreme love and veneration for God by exhibiting the Holiness, the Forgivingness, and the all embracing Impartiality of the Divine Character, without a stain upon their brightness and their purity.

We believe that there is in the spirit of these views a peculiar power to excite an interest in the souls of our brethren; to give an expansive spirit of humanity; to make us feel that we are

bound by the holiest of ties; united in the purposes of one Father; children of the same God, and educating for the same destinies. Wherever we cast our eyes they fall upon God's everlasting ones. In the humblest we see the future immortal; and in the proudest we can see no more. We believe that God made every living soul that it might become pure, virtuous and blessed; we believe that his eye of watchful care is never removed from it; we believe that He never abandons it, that He accompanies it in all its wanderings, and that He will ultimately lead it by his own awful yet merciful discipline, in this world or in the next, in safety to Himself—and we dare not to scorn the spirit which God is tending and which He purposes ultimately to save.

And with this belief at our hearts, we wonder that there is not more heroism in the cause of the human soul; we wonder that the noblest of all philanthropy, that which seeks the realization of Christian states of character, is so rare among men; that there is so little of a strong and yearning love drawing us towards sinning and suffering man; that souls are permitted to slumber and die without an awakening voice; that our hearts are not stirred within us when we look to the awful and neglected wastes of human ignorance and sin, and reflect that through each guilty bosom, and each polluted home there might breathe the purity and the peace of Christ. We despair of none. We believe that the guiltiest may be turned from their iniquities and saved. We believe that God works by human means and expects our aid. We believe that the fire of heaven is still smouldering, and that a spark might light it into undying flame; and we are sure that the end of this faith is love unwearied, which ought to assume more earnest forms of interest for our nature, and to vent itself in purer efforts for its highest good. Others may defend themselves by casting the whole burden upon God; may point in despair to the hopeless condition of man's heart; wait for fire from heaven to come down and stir the sinner's soul; and having thus "looked upon" the moral sufferer may pass by upon the other side; but *with us* there is but one duty; to give to him, to pour the spirit of Jesus into his wounded heart, to lay upon ourselves his burdens, and to toil for his restitution as a brother immortal. The "practical importance," then, of Unitarianism as contrasted with Trinitarianism is in this—that it tends to penetrate our hearts with a deeper spirit of Christian love; to give us hope and interest in our nature; to call out the highest efforts of the spirit of humanity; and to supply us with lofty motive for emulating the self-sacrifice of Jesus.

We think, further, that in our views of God, of Christ, and of human nature, we have a peculiar encouragement for the personal virtues, a peculiar demand for individual holiness. We have already alluded to the force and distinctness with which we teach that the greatest work of Christ is in giving inward power, strength

of purpose to the soul; and that there is no salvation except where the purity, the freedom, and the love of Heaven are growing in the heaven-bound heart; but we also recognize peculiar claims *upon us* in the conviction which we hold so sacred that our righteous Father has created us with a nature capable of knowing and of doing His Will. Others may cast the odium of human sins upon human inability, and thus at last throw down their burdens at the door of their God; but as for *us*, we can only bow our heads in sorrow and ask the forgiveness of Heaven.—We believe that God has united us by no necessity with sin; we deny altogether the incapacity of man to do the will of God; we feel that there are energies within us which, if but called out into the living strife, would overcome all the resistance of temptation; we hear a deep voice issuing from the soul and witnessed to by Christ, calling us to holiness and promising us peace;—and with God's seal thus set upon our nature, and God's voice thus calling to the kindred spirit within, why are we not found farther upon the path of Christ, and brightening unto the perfect man?

For, alas! there is not only energy and holy motive in this lofty conviction, there are also the elements of a true and deep humility. If the glory of our souls is marred it is our own work. If the spirit of God is quenched within us, we have ourselves extinguished it. If we have gained but little advancement upon Heaven's way, we have wasted and misdirected immortal powers. Elevation of purpose, and true humility of mind, the humility that looks upwards to Christ and God, and bows in shame, are thus brought together in the Unitarian's faith, as they are by no other form of Christianity. I know it is said, with a strange blindness, that this doctrine of the incapacity of man to know and do the will of God is rejected by Unitarianism because it rebukes our pride; but no—it suffers man to be a sinner without hurting his pride; it transfers the disgrace from the individual to the race; and that, on the other hand, is the humbling picture which represents our sins not of our inheritance but of our choice, the voluntary agent of evil degrading a spirit made in the image of God, pouring the burning waters of corruption into a frail though noble nature, until the crystal vessel is stained and shattered. "Preach unto me smooth things, and prophesy deceits," is the demand of the less spiritual parts of man, and Trinitarianism is certainly the Preacher whose views of sin fall softly on enervated souls.

We cannot conclude without alluding, however generally, to the practical importance of our views of the future life. We believe that the fitness of the soul for Heaven, its oneness with God and Christ, will form the measure of its joy; and that the thousand varieties of goodness will each be consigned to its appropriate place in the allotments of happiness. We believe that the glory of Heaven will brighten for ever as the character is perfected

under the influences of Heaven, and that to this growing excellence there is no limit or end. We believe that even in the future there is discipline for the soul; that even for the guiltiest there may be processes of redemption; and that the stained spirit may be cleansed as by fire. We believe that this view of a strict and graduated retribution exerts a more quickening, personal, realizing power than that of Eternal torments which no *heart* believes, which no man trembles to conceive; where the iniquity which is to be visited with such an awful punishment becomes *a shifting line* which every sinner moves beyond himself; until Heaven itself is profaned, and all its sacredness violated and encroached upon by those who feel that it would be infinite injustice to plunge them into an Eternity so unutterably dreadful, but who have been taught to believe that to escape this Hell is to be sure of Heaven.

Now our present objection to this doctrine of eternal punishment is the practical one that it has no moral power. It does not come close enough to truth and justice to take a hold of the conscience, and so instead of binding and constraining, it is inoperative and lax. The fact is, it is not practically believed. It is too monstrous to be realized. Where, we ask, are the fruits of this appalling doctrine, which is everywhere preached? One would suppose that its dreadfulness would keep the tempted spirit in constant alarm. I know that it occasions misery to the timid, to the sensitive, to the feeble of nerve, that is, just to those who require the purer and gentler influences of religion to give them trust in God; but what sinner has it alarmed? what guilty heart has it made curdle with terror? what seared conscience has been scared from evil by the shriek of woe coming up from the depths of the everlasting torture? No; these are not the influences that convert sin. They are not believed or realized, and yet they displace from the thoughts those definite views of the future which would have power to move and save the soul. The righteous allotments with which God will award the joys and sorrows of the future; the character of the individual mind when it first appears for judgment; the value of every moment of present time in assigning us our first station in immortality; the exact righteousness in which every variety of character shall have its graduated place on the scale of recompense; the appalling thought of every separate spirit standing before God just as the last effort of convulsed nature dismissed it from the body;—the trifler in his levity, the drunkard with his idiot look, the murderer with the blood-stains on his soul—and the sainted spirit passing on the breath of prayer from the outer to the inner Court of God's presence;—these, the solemn distinctions of that awful world, are all lost, because of that common Hell into whose abyss unawed Conscience hurls her fears, and then forgets the infinite gradua-

tions of punishment that still remain to pour dread recompense on evil at the award of a retributive God.

These are some objections urged against these views of the practical importance of Unitarianism to which I must now give brief and emphatic answers.

1. It is said that Unitarianism generates no love to Christ: and the reason assigned is, that as we reject the primal curse of original sin, we have not so much to be forgiven, and consequently not equal obligation to love; for to whom little is forgiven, the same loveth little. Now in our view forgiveness is of God, in whom Trinitarians find no forgiveness, and Christ is the image of our Father in Heaven, and we love *him* who leads us into that pure and blissful presence, and in whose face we have the light of the knowledge of the glory of God, full of grace and truth. We love Jesus for what he is to our souls, and not for the theological fiction, that he took off a disqualification which our God laid on. We love all holy and good beings for the same reasons, that they strengthen in our nature the springs of goodness and unselfish love, and lift us into fellowship with themselves; and therefore we love God supremely, *and next to God, him* who through self-devotion and perfect filial trust preserved the moral lineaments of Heaven, of a mind harmonized with providence, against the weaknesses and through the temptations of this humanity, whose tremblings we know so well, and whose fallings away in ourselves from the higher impulses of God, have taught us the love and veneration for him who made it bear the likeness of Heaven, and, through its trials and its shrinkings, realized perfection.—The moral estimate that would proportion our love to Christ, not to his own fitness to inspire love, to the heavenly benevolence that breathed through his own life and death, but to the selfish measure of the outward benefits received, can be equalled in the confusion and impurity of its moral ideas only by another moral judgment pronounced upon the same occasion—that the guilt of the Jews, when they crucified Jesus, must be estimated and measured in proportion as Jesus was man or God. This certainly is quite consistent with the Trinitarian scheme, that guilt can be contracted unknowingly; but who will set right this utter ignorance of the primitive ideas of morality? What spectres of the thirteenth century rise before us when we listen to these conceptions—of God dying under the hands of his creatures; and of their guilt, by some process, (not moral, but metaphysical,) becoming infinite because the sufferer was infinite, though they knew it not, and believed themselves to be crucifying the man Jesus! It is only further proof that the Atonement and its allied ideas tends to confuse in the minds that receive it the fundamental perceptions of Right and Wrong.

2. It is said that Unitarianism leads to infidelity: and the proof assigned is that those whom Trinitarianism makes sceptics, find

with us ideas of Christ and Christianity with which they have sympathies. We intercept the minds whom they have driven from Belief; we present our serene and perfect image of Duty and of God to minds wearied and perplexed with views of Religion which are felt to be too coarse for their own nature and therefore infinitely unworthy of the spirit of God; but because they leave the Church, that Christian Jerusalem, and come to sit at the feet of Jesus in our humble Bethany, where at least he is loved purely and for himself;—then this is Infidelity, and we who stay the wanderer, and retain him within the fold, are called producers of unbelief. The spirit of Jesus said, "he that is not against us is for us." The spirit of Trinitarianism says, "he that is not for us is against us." It was said that the spirit of infidelity is the spirit of this age. I only ask, if this is so, could there be a more practical condemnation of that system, and of that Church, which sways all the religious influences of the country; and whose representations of Christ and of Christianity, the universally prevailing ones, have produced the religious character of these times? If there is Infidelity in the land, it is mainly the recoil from Orthodoxy.

3. It is said that Unitarianism encourages the pride of human Reason. Now I shall answer this very briefly, because any lengthened exposure would necessarily take the form of sarcasm. Whose Reason is it that we oppose when we reject Trinitarianism? Trinitarians say that it is the Reason of God. But how do they know this? Because they are sure that *they* know the Mind of God as it is revealed in the Scriptures; and they are sure that *we* are in error. Infallibility again! So that to oppose *their* interpretation of the Scriptures, is to set up our own Reason against the Reason of God. Now I ask, in all simplicity, Can they who say these things have taken the trouble to clear their own ideas? If there is any pride of Reason, on which side does it lie? They first identify their own sense of the Scriptures with God's sense, and then they charge other men with the pride of Reason, for not bowing down their minds to God, having first taken it for granted that *their* Reason and God's Reason are one and the same. Look again to the uncertain doctrines which they deduce from the Scriptures by processes of inference, sometimes technical and sometimes mystical, and say, does the world afford a more marked exemplification of the pride of human Reason, than the absolute confidence with which these doubtful conclusions are received, and not only that, but pressed upon men, as the exact meaning of God, at the peril of their eternal Salvation?—What do these divines rest upon when they deduce from the Scriptures their essentials of Christianity? Their own reasonings. And yet they will tell you, that to differ from *them*, is to oppose your own Reason to the mind of God. I ask, hereafter in this controversy, Should not this matter of the pride of human

reason be a weapon of attack in our hands, an accusation against Trinitarians, instead of a charge which Unitarians are to answer? We have too long, in this and many other matters, stood upon the defensive.

And now, in conclusion, let me say once more, that though we think Trinitarian views of man's connexions with God injurious to Christian perfection, inasmuch as they throw the minds which receive them out of harmony with the realities of God, and must therefore undergo future correction and re-adjustment, still our strongest objections to the Trinitarian scheme is the fundamental one that it is based upon principles of exclusiveness, upon the indispensable conditions of a narrow and technical creed, and that thus it is the parent and fomenter of all those dissensions and practical evils in religion which these times witness and deplore. How many has orthodoxy persecuted into a hatred for the very name of religion? In how many minds has it darkened, or mixed up with the most incongruous associations, the beautiful image of Christ, destroying its healing and persuasive power? O! why should it be, except for this Trinitarian scheme of an Exclusive Salvation, that Religion should be directing her whole energies to the support of creeds, instead of going about doing good, and with her heavenly spirit entering into conflict with the moral evils that afflict society, and degrade man, and rebel against God?—Why is it, that instead of this, we have a distinct class of sufferings, that go under the name of religious evils? Why is it that we are here holding controversy with our fellow Christians, instead of uniting our spirit and our strength to work the works of Christ? We wage not this controversy for the purpose of aiding a sect; but we wage it, to do what we can to expose and put down universally the sectarian spirit.

THE ORPHAN NOT FATHERLESS.

The golden sun was shining,
The flowerets bright and gay
O'er shrubs and green grass twining,
'Twas a glorious summer day.
The glad air, cool and free,
Made the forest leaves to quiver
As I hied me down the path
To the brink of the darksome river.
Right joyful then was I
'Mid these happy things to bide;
When hark! that voice, a sigh,

"Would to God I had died."
Ah! what unhappy one
Can wish this day to die;
When earth 'neath the bright sun
Sends forth such melody?
Down, down in yonder valley,
Under that old maple tree
Sits a fair young boy, and weeping,
'Tis a sight full sad to see.
Now tell me, gentle child,
Tell me, what aileth thee?
In these lone woodlands wild,
All things are gay but thee.
He raised his blue eyes mild
And looked so piteously,
Then said—poor orphan child!
"There's no one cares for me.
"My parents are in heaven,
"They've left me all alone,
"My heart it feels so lonely
"For I loved them, and they're gone."
Now tell me, my fair child,
Sure none would do thee ill?
"No, they're all kind to me,
"But yet I'm lonely still.
"I have no friend to love,
"Stranger, wilt thou love me?"
My heart I thought would break
To see him weep so bitterly.
I sat down by his side,
Took his small hand in mine.
Look up my boy to the blue sky,
See'st thou the bright sun shine?
Look! through the leafy boughs,
The rays pour warm and bright,
And birds and blossoms gay
Drink in, that gladsome light,
Who made those creatures small?
Who watches o'er their joy?
Will not the God who guides them all
Love the poor orphan boy?
Thou art not all alone,
Thou hast a friend above,
A father ever by thy side,
One whose blessed name is love.
"Yes, of a God in heaven
"I've sometimes heard them tell,
"Stranger, I do remember now,

"My father loved him well.
"To him I've knelt in prayer,
"Beside my mother's knee.
"But, say, with love as deep as mine,
"Will that great God love me?"
Ah yes, my child, far deeper
Than aught that thou can'st give,
That love for aye surrounds you,
'Tis the life wherein you live.
Then on the green turf kneeling,
Eyes raised,—in accents wild
He murmured, "Heavenly father,
"Am I indeed thy child?
"Oh father! only love me,
"And for thee my life I'll spend,
"Yes, now I know he hears me,
"Joy! joy! I've found a friend."
When we long for friends to love us,
With a love that passes measure,
When our heart's warm affections
Would pour out their golden treasure,
Earth has no room to hold them,
We must garner them above,
Then alone they're truly living,
For the spirit's life is love. M.

THE JEW AND THE CHRISTIAN.

A FRAGMENT.

——— "Christian," replied the Jew, "cease your vain endeavors to draw me from the faith of my forefathers. The God whom I adore, is one God—the great '*I am;*' yours is three Gods."—Here the Christian was proceeding to explain.——— "Listen to me," resumed the Jew. "Human knowledge reacheth not the throne of the Most High, neither can Jehovah be known but by his attributes. From his works, judge of the Architect.—Behold the globe which we inhabit. Here, wherever we turn our eyes, all is full of animation—the Earth, the Sea, the Air—all teeming with sentient beings of various shapes, forms and dimensions, from the great Behemoth down to the microscopic animalcule, fifty thousand of which do not equal the size of a mite. Not a spot of ground—not a drop of water—not a leaf of the forest, but what is swarming with millions of inhabitants, invisible to the unassisted eye; yet each formed with a mouth, stomach,

eyes and other organs for the performance of animal functions—all enjoying existence—all pursuing the various ends for which they were created.

If, from the manifestations of the infinite wisdom and intelligence displayed in the globe which we inhabit, we raise our view to those which are no doubt inhabited by other intelligent beings, we are overwhelmed, bewildered and utterly confounded by the vastness of the design.

The nearest world to our earth is the Moon. Viewed through a good telescope, a scenery nearly similar to ours presents itself. But the most conspicuous object for its brilliancy and grandeur, that more particularly attracts our notice, is the Sun—a body whose immense capacity could contain a million of worlds as large as ours. Around this luminary, the centre of our planetary system, revolve a hundred worlds, (including the Satellites and Comets,) many of them greatly surpassing ours in magnitude—Behold that bright speck, scarcely visible in the heavens. (Jupiter.) What is it? A majestic world, fourteen hundred times larger than ours, capable of containing, on its broad surface, all the multitudinous host of human beings that have existed on our Earth since the Creation of man, and a hundred fold more superadded! See Venus, the morning and evening Star, nearly as large as our earth, whirling round the Sun at the rate of seventy-six thousand miles an hour; and that other world still nearer the Sun, (Mercury,) flying through space with the awful velocity of eighteen hundred miles in a minute!

Such is part of our planetary system. And what is this system, this sun of ours with his hundred circumvolving orbs, when compared to that portion—perhaps only but a small portion—of Jehovah's works, which comes within the reach of human vision? A mere atom in the visible universe—a particle of creation so diminutive, that its total annihilation would scarcely be discernible to a spectator, whose visual range could grasp the hitherto discovered productions of the Eternal Mind.

Yonder small scintillation, scarcely perceptible in the firmament, (the Star Lyra) what is it? A Sun, fifty-four thousand times larger than ours.*—And at what an immense distance, too! At such a distance, that a cannon ball projected from the earth, and flying at the rate of five hundred miles an hour, would not reach the nearest fixed star in four millions of years!

Of such suns, at immeasurable distances from us and from each other, and of various magnitudes, upward of eighty millions have already been discovered by the indefatigable perseverance of Astronomers. And what can these suns be?—Gems to gaze upon? No. God createth nothing in vain. They must then be the respective centres of millions and myriads of millions of revolving

*According to Sir William Herschell's computation.

worlds—worlds inhabited like ours with sensitive and intellectual natures, of various orders and gradations—worlds to which, perhaps—after the termination of this our first stage of being, this dawn of our existence—our disembodied spirits shall be wafted—and these, undergoing new trials, and rising to still higher and higher scenes, as our intellectual and moral powers continue to advance nearer and nearer to perfection—we shall, at last, be enabled to contemplate the immediate presence of the Deity, and to repose in the peaceful enjoyment of never-ending beatitude!——"Great and marvellous are thy works"—(breathed forth the pious Jew, in adoration,)—"Great and marvellous are thy works, Lord God Almighty! Who can, by searching, find out God? Who can find out the Almighty to perfection?"

"And now, Christian," resumed the Jew, "is it possible for me to believe that the Eternal Mind, who willed into existence so many myriads of worlds, should vouchsafe to sacrifice a portion of his own God-head for the salvation of the inhabitants of this diminutive mansion of ours, which, compared to the universal creation, is no bigger than a grain of sand on the sea-shore?"

To which the Christian replied. "Descendant of Abraham, of Isaac and Jacob, I say not that Jesus of Nazareth was the very God. No truly enlightened and unprejudiced Christian will make such an assertion. Even Jesus himself never did—But I do say, that Jesus was the Messiah—the Messenger of glad tidings—the Revealer of those moral laws which God enacted when he created man, and which man had so miserably disgraced—and that he, and he alone who obeys these laws, as enacted by the Creator and revealed by Jesus—be he outwardly a Jew or a Gentile, a Mahommedan or a Heathen—is worthy to be called a follower of Christ—a Christian."

"THE GOD OF CHRISTIANS."

"The God of Christians, Father, Son, and Holy Ghost, the Eloihim, the Jehovah"—*Bishop Chase's Address to the Illinois Episcopal Convention, June*, 1839.

We had hoped that Unitarians had *lived-down* the stale slander that they do not worship "the God of Christians." It had seemed to us that a better spirit had sprung up in the hearts of our religious brethren, (alas! might we not say enemies?) who differ from us in opinion, as to the nature of God. We had flattered ourselves that the world began to think us Christians, and good practical Christians besides. At the east, the loud-mouthed

anathemas of the "Evangelical" had been hushed, perhaps as much by reason of our growing strength, as of any increase of their charity—and we supposed that we might now, without arrogance, humbly claim for our denomination the Christian name. But it seems that a little of the old leaven of uncharitableness still survives, and that the dignitaries of the Anglo-American Church are among those who either ignorantly or maliciously vilify us.

The Right Reverend Prelate who presides with so much ability over the destinies of the infant diocese of Illinois, in a late address to the Convention of that State, took occasion to refer to the Theological School lately founded by him at a place called "Robin's Nest," and in the course of his remarks, he stated the purposes for which the Institution had been founded. One of those purposes appears to have been to educate "persons of all liberal professions in the arts and sciences, provided they be willing to be taught the religion of the God of Christians, Father, Son and Holy Ghost, the Elohim, the Jehovah." This is surely a most catholic system of exclusion—the unhappy Unitarian youth of Illinois cannot it seems derive any benefit from this most potential "Jubilee College" (Phœbus! what a name!) because forsooth they are not willing to be taught the religion of "the God of Christians, Father, Son and Holy Ghost." Poor benighted outcasts! they are not worthy to set their unhallowed feet upon the consecrated grounds, "the large domain," belonging to the embryo College. We earnestly hope that Cambridge* will not feel bound to retaliate, and exclude from her classic halls those who do not worship the God of Christians, "one God, even the FATHER." We should deplore such a measure exceedingly, and we call upon the trustees of that venerable Institution, to keep cool on the occasion.

The ground assumed by the Bishop of Illinois does not evince any great advance of religious liberality. It strikes us that those who so often implore the Almighty to deliver them "from envy, hatred, and malice, and all uncharitableness," might be expected, at least in their public acts, to give evidence that the solemn prayer so often put up to heaven, is not mere lip-service.

We do not wish to magnify the matter in hand—it is perhaps a very small matter. "Jubilee College" is certainly nothing remarkable in itself—still less is it of consequence to Unitarians. It is the principle to which we object, and it is to be feared that the system of exclusion and proscription may be carried out in all its forms by the Episcopal Establishment in Illinois.

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* Cambridge University is not a Unitarian Institution, nor a Trinitarian one either, though efforts have been frequent, to make her so. Students attend at whatever Church of any denomination they choose. May Sectarianism never curse her.

We respect the Episcopal Church for many things. We honor the christian spirit manifested by their system of free Baptism. We respect their toleration of open communion—their calm and temperate method of teaching their doctrine—their opposition to wild and fanatical religious excitement—the courteous deportment and learning of their clergy. But while we cheerfully bear witness of their many virtues, we cannot overlook the several points in their system which appear to us objectionable. We dislike that arrogant, self-sufficient spirit which boldly asserts that the Episcopal Church is the only true and Apostolic Church. This savors of the old Romish claim to infallibility, and it does not appear altogether modest in feeble men to make such lofty pretensions. We dislike their aristocratic and arbitrary system of church government, and their exclusiveness in the pulpit. So much we may notice upon the surface of things. Their doctrines we cannot now discuss—but we will observe in passing that a Liturgy which styles "the God of Christians" "TRINITY," a name purely of human invention, and repudiated both by Calvin and Luther, embodies at least one absurdity.

But let us ask, *who is "the God of Christians?"* Is He "the God of Abraham, of Isaac, and of Jacob?" If so, he is one God. Is He "the ONE only living and true God?" Then is he one God. Is He "the God and Father of Jesus Christ?" We worship the same God. Is He, as the Bishop asserts, "the Eloihim, the Jehovah?" If so, he is, (we had almost said) *peculiarly* one God. For it is in the light presented by these terms that we recognise and reverence the Almighty. Unto us "the Lord our God is ONE Lord"—the Eloihim, the Jehovah—the same who was taught by the Prophets and revealed by the Saviour—the same whom the Jews of old worshipped, and who is still worshipped by the wandering remnant of God's chosen people. If the ancient Hebrews worshipped a "Tri-une" God, (O! most unscriptural and senseless word!) is it not rational to suppose that their descendants in a direct line, and who retain the forms of worship and religious belief of their fore-fathers *in the most* minute particulars, would have preserved at least some *tradition* of a circumstance so all-essential? Yet does there not exist even a tradition of any such fact, and the Jews of the present day worship the same Deity, whom Jesus and the Prophets adored, even the Eloihim, the Jehovah. If there be truth in the Bible, such is the God of Christians. The Scriptures do not once declare that he is "Father, Son, and Holy Ghost"—that he is "Trinity" or "trinity in unity," or "unity in trinity"—and surely we are not authorised to invest our Creator with attributes not taught in Scripture. Away with the doctrine which shall assert that the God of Christians is other than the God revealed in the Gospel. Admitting that the doctrine of the Trinity may be true, still, if we reject it, and worship the God revealed in the Scrip-

ture according to our honest understanding, we do emphatically worship "the God of Christians." We worship the mighty Being who created all things by the power of his will, we worship the good and merciful Parent who loves and saves us—and of a truth he is the "God of Christians" whether he be "Father, Son and Holy Ghost" or the ONE Jehovah.

It surprises us that Unitarians can bear so patiently the reproaches which ignorance and fanaticism so constantly heap upon them. It is not for lack of weapons that they strike not the avenging blow. How readily could the tide of invective be returned? Suppose for example, that we should assert that Trinitarians do not worship the "God of Christians"—that they worship Gods of their own invention, that they are Heathens, Pantheists, Platonists—that they follow the dictation of a Council of the Romish Church, in their views of the Deity—that they worship "the unknown God," so shrouded in mystery, so confusedly made up, that they cannot define him, nor prove his existence.—All this, and much more we might say, but we should be unworthy followers of him "in whom was found no guile," who, "when he was reviled, reviled not again," if we should give utterance to sentiments so unworthy and unchristian.

Why will Christians so far forget the precepts of their master? Why will the Ministers of the Cross, who have the means of learning the truth, resort to slander in the hope of dissuading men from investigating or even listening to our tenets? Strange to say, the very denominations who now assail us, are those who have heretofore been branded as heretics and schismatics. "After the manner which men call heresy, worship I the God of my Fathers," said St. Paul. Ever thus do we worship—and thus have those who now revile us, worshipped. Every innovation upon the system of belief which grew up and was forced upon the world during the dark ages, has been met with the cry of "heresy, heresy." Those who took the first step, were denounced and anathematized by those who held fast the ancient system—while those who made farther advances in religious truth, were assailed and hunted down, not so much by the ancient Church, as by those who had seceded from her. The early Reformers, with few exceptions, seem to have supposed that the little light which dawned upon their minds after the lapse of benighted ages, was in truth the great light "shining unto the perfect day."—While they combatted the claim to infallibility, set up by the Romish Church, they were pretending to the same fallacy themselves. Thus the Reformer, John Calvin, in the plenitude of his Evangelical zeal and power, caused the death of the Unitarian Reformer, Michael Servetus. Thus in modern times the bitterest persecutors of Unitarians, are the very Protestants who at a former day were visited by the terrible anathemas of the Church of Rome.

We would not have it supposed that we in any way wish to silence our opponents in condemning our *actual* doctrines. We are more than willing that those doctrines should be assailed with all the force of argument which can be brought against them—for, honestly and fervently believing them to be true, we court investigation, knowing that the truth will bear the light, and gain strength by discussion. God forbid that we should wish to stifle honest opposition. If we err, we wish to have it proved, and we will readily acknowledge our errors. But what we object to and solemnly protest against, in the name of "the God of Christians," is the system of misrepresentation and fraud resorted to by our adversaries. While we pity, we must also condemn the paltry artifices devised to injure us. The age in which we live, affords no apology for such conduct—ignorance cannot be pleaded in extenuation of it. Wherever the art of printing is known, books can be obtained, setting forth the nature of our belief.—Some of the advocates of our faith, (thanks be to God!) are not unknown to fame in any part of the civilized world, and their writings are accessible to all who will take the trouble to ask for them. We honestly believe that the men who condemn us unheard, or who after hearing, deliberately misrepresent us, will be held accountable hereafter for such sins, whether of omission or commission. Much may be forgiven the mere worldly controversialist; but he who wilfully deceives his brethren in that great controversy which concerns the souls of men—he who would cheat his fellow creatures of the very bread of life, for the sake of a paltry argument, will not be held guiltless by a righteous God. Yet it can be proved that Christians—aye, *Protestant* Christians—are in the constant habit of bearing false witness against us. Do those remember the terms in which the Scripture speaks of "false accusers?" Do they remember that he only shall abide in the tabernacle of the Lord who "speaketh the truth in his heart?"—"who back-biteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor?" If these truths be not forgotten, or unheeded, how shall we explain the unceasing vituperation of our most Christian brethren? Can they PROVE that we are Infidels, "and worse than Infidels" as they are pleased to assert? Can they *prove* that we deny "the Lord that bought us?" as they cantingly asseverate? Can they prove these things more clearly than we could prove that they are pagans, pantheists and platonists in disguise? that they "deny" their Redeemer before men in word and deed? On the contrary, is not the whole current of Unitarian practice inclined toward the strongest faith? Do not the writings of Lardner, Priestley, Channing, and others, present the strongest bulwark of the Christian faith! Have not these and other eminent Unitarians done as much for the defence of Christian truth, as any equal number of Trinitarians? It cannot be denied—and

yet these very men are gravely charged with being "Infidels," who do not worship "the God of Christians."

So long as our doctrines are learnt from our enemies, and the enemies of truth, we may expect to be misunderstood. Let the impartial and unprejudiced drink of the waters of truth at the fountain head, and not descend to the polluted current after its channels have become choaked with the filth and garbage gathered in its course. *Come to us;* and we trust that you may find the living waters swelling up into everlasting life. Make not our enemies our judges! Swayed by ignorance, prejudice, and malice, they can neither understand our views, nor appreciate our motives. We ask your *justice*—your *favor* we do not claim.

Chicago. J. N. B.

SONNETS, &C. FOR THE WESTERN MESSENGER.

BY JONES VERY.

THE ABSENT.

Thou art not yet at home in thine own house,
  But to one room I see thee now confined;
Having one hole, like rat or skulking mouse,
  And as a mole to all the others blind;
Does the great Day find preference when he shines
  In at each window lighting every room?
No selfish wish the moon's bright glance confines,
  And each in turn the stars' faint rays illume;
Within thy sleeping room thou dost abide,
  And thou the social parlor dost prefer;
Another thou wilt in the cupboard hide,
  And this or that's the room for him or her;
But the same sun, and moon with silver face
Look in on all, and lighten every place.

THE PILGRIM.

'Twas in the winter, at the close of day,
  The snow fell deep upon the traveler's path;
I saw one journeying on, infirm and grey,
  Yet seemed he not to heed the tempest's wrath;
And oft a citizen would ask him in,
  And set him down beside him at his board;
Yet soon his weary march would he begin,
  As if he felt not by the food restored;

I wondering, asked him, why he tarried not,
  To taste the cheer they had so freely given;
And why the sheltering house he had forgot?
  He nothing said, but pointed up to Heaven;
And then I knew the food they gave away,
And home they offered were but for a day.

A WORD.

The silent history of a word,
  Borne on Time's stream along,
Has never yet been sung or heard,
  It asks the voice of song.

'Twas born from out the soul's calm deep,
  Smit by the chastening rod;
As Eve, flesh-formed from Adam's sleep,
  Touched by the hand of God.

It wandered o'er the unyielding earth,
  By war and famine worn,
A stranger seen, of unknown birth;
  Though night, a child of morn.

'Twas welcomed in the lowly cot,
  'Twas heard in kingly hall;
And men their arms and strife forgot,
  In listening to its call.

It told of peace that would not fail,
  Of love that could not die;
'Twas felt beneath the warrior's mail,
  It dried the mourner's eye.

I looked along the path it took,
  As told by legends old
Repeated oft from book to book;
  It shone as shining gold.

A furrow through earth's barren field,
  Ploughed deep, and sown with care;
But none to notice what it yields,
  Or in its harvest share.

The words of God are affirmations of life and immortality, thus and thus only made known. Let him that hath an ear, hear. They tell of conditions of existence made permanent by long conflict, and thus outshining upon men; in words, whose

height and depth have never been measured. He who "*loves*," is of God. Loves what? not this or that;—still that mighty word continues sounding in our ears until all things have fled away from before it; and this remains but as the condition of being, which says, of such is the kingdom of heaven. "*Ask*," and it shall be "*given*" you. What? Ask not this or that.—Ask *always*, ask *everything*, this word is of the spirit; it quickens until all vain petitions have ceased from your lips, and that which it is Itself abides with you, as the true state of your soul. "*Stand*," not here or there; for these are but temporal, but be such as I whose position in life is expressed by that one word, and that alone. He that reads, may he love, may he ask, may he stand; until these great watch-words uttered of old, become the daily expressions of his being; then will I call him one with us, the brotherhood without number, the friends who have come together, and of whom Jesus is the midst.

THE FOX AND THE BIRD.

The bird that has no nest,
  The Fox that has no hole;
He's wiser than the rest,
  Her eggs are never stole.

She builds where none can see,
  He hides where none can find;
The bird can rest where'er she be,
  He freely moves as wind.

Thou hast not found her little young,
  E'en though thou'st sought them long;
Though from thine earliest day they've sung,
  Thou hast not heard their song.

Thou hast not found that Fox's brood,
  That nestle under ground;
Though through all time his burrow's stood,
  His whelps thou'st never found.

THE WORD.

The Word where is it? hath it voice,
  That I may hear it and be free;
Hath it a form, that I may know;
  A touch, that I may feel; and see?

Where does it dwell? above, below?
  Or is it where e'en now I tread?
I would be near it when it calls.
  And bids awake the slumbering dead.

'Tis near me; yet I hear it not—
  —That voice that cometh down from heaven—
And hide myself in shrinking fear,
  When wide above the earth is riven.

Oh strengthen in me faith to rise,
  And go where'er it leads the way;
That I may live with it as one,
  And all that it commands obey.

FAITH AND LIGHT.

The comings on of Faith,
  The goings out of Light;
Are as the brightening of the morn,
  And dying of the night.

Man tells not of the hour,
  By Him alone 'tis told;
Who day and night with certain bounds,
  Marked out for him of old!

The singing of the bird,
  And sinking of her strain;
The roar of ocean's storm-lashed waves,
  And lull; the date retain.

The fading of the leaf,
  And blending of each hue;
The hour still hold in truth,
  When change the old and new.

There's nought in nature's hymn,
  Of earth, or sea, or sky;
But tells, forever tells, the time,
  When birth to death is nigh.

From the Practical Christian.

FRATERNAL COMMUNITY.

EXPOSITION.

In their humble attempt to establish a new and better social state, the members of the Fraternal Communion anxiously desire that their friends, and the whole candid public should clearly understand their views, feelings and purposes. Without courting notoriety, or practising concealment, they would commend themselves frankly to every man's conscience in the sight of God.—They are endeavoring to place themselves in a true social position, in which, with the least hindrance and the greatest effect, they may perform all their relative duties. After long and patient inquiry, discussion and deliberation, they have agreed on the plan of association and co-operation set forth in their Constitution.—They make no pretensions to infallibility, and hold themselves at liberty to receive any new light, or to adopt any improvement, which experience, observation, or future better information may commend to their judgment. But as at present enlightened and directed, *this* is the method whereby they have resolved to promote the glory of God, and the welfare of mankind. Their reliance is placed, not on the wisdom or the might of man, but on the unerring guidance and guardianship of that Infinite Father, who never forsakes his dutiful children, nor ceases to do good even to the unthankful and evil.

They are too well acquainted with the nature of things, to presume that their enterprise however favored of God, will escape the trials which have beset every righteous attempt to reform and redeem man, since the foundation of the world. Human nature has been committing suicide from the day of its first transgression till the present time. In the mass it has been blind to its own good, regardless of its own true honor, and hostile to its greatest benefactor. It has sneered at the institutions of divine wisdom, scoffed at wholesome admonition, gloried in its own shame, and murdered its Saviours. Ridicule and contempt are the most tolerable manifestations of opposition, which the members of this Communion have to expect. Nor will they be wholly disappointed at malignant curses, and downright persecution. But counting the cost, their minds are made up to endure, to forbear, to forgive all that may be said or done against them. They know in Whom they have trusted; and they know that they seek only the welfare of the whole human race. They have faith—a strong and abiding faith, in the success of their efforts, and in the final triumph of holiness over all sin. To those, therefore, who deal mainly in sneers and taunts, and to those who are ready to stop their ears and run in wrath upon the victims of their pre-

judice, we have only this to reply, ☞ "Father forgive them, for they know not what they do!" This exposition is addressed to the humble, the candid, the honest hearted, whose bosoms throb with unutterable yearnings for a purer, holier, happier state of human society. To all such we meekly commend our new plan of a practical Christian Communion, with these accompanying explanations. We do not ask them to embrace any thing on our mere recommendation, but to read, ponder, and judge for themselves. If they can conscientiously approve, we shall rejoice; if they dissent and condemn, we can patiently bear it. No one will be unreasonable enough to expect us, in so small a space as the one here occupied, to meet all the questions and objections which may arise in different minds concerning our enterprise. We cannot now do more than present a tolerable exposition of the outlines and prominent points. With this, it is hoped the friendly and well disposed will be satisfied. Hereafter the more minute details will be duly explained and illustrated, as occasion may require. We proceed then to the

PREAMBLE.

Five general objects are here presented, as the leading motives which prompt us to unite in the formation of the Fraternal Communion. First, we seek "more effectually to illustrate the virtues, and promote the ends of pure religion, morality, and philanthropy." Pure religion requires perfect love to God—the soul's undivided affection for the *Right*, the *True*, and the *Good*—a complete absorption of the *human* into the *divine will*. Pure morality requires an enlightened regard to the rights and the happiness of fellow beings; a profound, deep seated, immutable principle of benevolence, truth and justice in the heart; und an unconquerable determination to do right by others, whether they do right or wrong. Pure philanthropy requires man to be the friend and brother of man, in all the great interests of the race for time and eternity,—to be a devoted lover, sympathizer, helper and benefactor of humanity, in all its branches, in all its fortunes, and in all its destinies—without restriction to any geographical, national, complexional, political, partizan, or sectarian lines. Such a religion, morality, and philanthropy, are *fundamental* in the LAW, the PROPHETS, and the GOSPEL. To illustrate more effectually their sublime virtues, is our humble aim. We see men religious—religious *enough* in some respects: but how few exemplify a *pure* and *undefiled* religion? How few love God for his own intrinsic perfection's sake! How few serve him and cleave to him as the supreme and only Good? How few undoubtingly trust in the majesty of his righteousness, revealed by Jesus Christ, as the only certain protection against all danger? Can it

not be otherwise? We must advance. We must attempt something nobler than ordinary religious attainments.

We see men moral, in some things notably moral; but how few are there whose morality rests on the rock of principle? How is morality circumscribed, diluted, and accommodated to temporary convenience? How like the chameleon is it made to change its hues with every change of place and circumstance? Where are those who are inflexibly determined to treat their fellow creatures justly, kindly, and mercifully, whether so treated in return or not? And what a low-born morality is that which is ever saying—☞I will love you, if you will love me—I will be your friend, if you will be mine—I will be just to you, if you will be just to me—I will be kind to you, if you will be kind to me; but if you hate me, I will hate you—if you injure me, I will injure you—if you are my enemy, I will be yours—if you revile me, I will revile you—if you are selfish, cruel and unprincipled, I will take care to resemble you! And yet how many, even of the professedly good, scarcely aspire after a morality more divine than this? Cannot things be otherwise? Shall we rest contented with this worldly and carnal morality? No; We must advance.

And philanthropy, what shall we say of its fruits, as seen in the lives of multitudes who claim to be the lovers and friends of their kind? How many of the reputed amiable and sympathetic have no tears to shed save for the unfortunate of their own family, their own circle in society, their own party, their own religious sect, or their own complexion? To them how do all others seem as mere animals, vegetables, nay stones, that may be bruised, beaten, and ground to powder without a sensation of pain? How few are they, whose love is expansive enough to embosom all whom God hath made of the same blood; whose heaven-born sympathies prompt them generously to weep with humanity wherever it weeps, and to rejoice with it wherever it rejoices? We aspire to the illustration of such a philanthropy. We press forward to its attainment, leaning on the arm of God's anointed Son, who lived and died for all.

Here then is the foundation of our superstructure—☞Pure religion, morality, philanthropy. To this first grand object we hold all the rest subordinate and subservient. This is *primary;* the others are but *secondary.* The kingdom of God and his righteousness take precedence of all other aims and interests.—Let not the uncircumcised soul, that disregards this *foundation,* think to feel at home with us in rearing up our social fabric.

Our second general object is to "withstand the vices, and reform the disorders of the present social state." We feel that few as we are, insulated, dependent for bread, hemmed in by mighty influences of both Church and State, necessitated to struggle under disadvantageous economies, bound hand and foot in the frame

work of society, fettered by its corrupt customs, met every where by its maxims, and obliged to educate our children in the midst of its evil examples—it is next to impossible for us triumphantly to accomplish this object. We can do *something*, we can do *much*, even as we now are; but we believe we could effect a vast deal more in Fraternal Communities. A living example of reform—"a city set on a hill"—is now demanded, to convince the unbelieving world that it is best and safest to do right. What is the universal scepticism which every where repels pure religion, morality and philanthropy? unbelief in the real excellency of righteousness, and in its inherent tendency to promote the good of man in *time* as well as *eternity*. The language from most mouths is ☞ "O yes, very fine—very good—grand principles—if they could only be practised; but they are *impracticable* in the present state of the world; no man can carry them out, and live among men. Christians have to manage matters just like all the rest of the world. Perhaps the day will arrive when these things can be practised, but we fear it is afar off." It is quite unavailing to meet this scepticism with mere words; we must meet and confound it with demonstration. And. to effect demonstration, we must get out of our present position into the true one. We cannot run with so many clogs upon our ankles. We are bidden to make brick without straw. Society at large will not move with us; it only opposes and hinders us; yet, if we cannot carry out our glorious principles, single handed under all our disadvantag s, and against the whole combined mass that either oppose or doubt, it seems to be taken for granted that those principles are impracticable. "Give me a fulcrum for my lever," said Archimedes, "and I will move the world." Give us a fair chance, we say, and we will reform the whole social state. At least we will *try*.

Our third general object is, "to secure to our posterity the blessings of a more salutary physical, intellectual and moral education." At present the physical education of children, at least among us common people, is left almost wholly to chance. We cannot say much more of their *moral* education. Intellectual education has received the principal attention, both of legislators and parents. But this is irregular, defective, and in general very far from accomplishing its professed ends. We want something better, something very different in its details, processes, and results. We want to see our children's bodies strong and healthy, their hands dexterous in the despatch of business, their minds well stored with useful knowledge, their hearts filled with divine principles, and their moral characters unblemished.—Health, knowledge and goodness are necessary to the full idea we entertain of a well educated youth. There must be a better way to educate youth, than the prevailing,—and in our Communion we shall be able both to find and pursue it. Our fourth

general object is, "to establish a more attractive, economical, and productive system of industry." By good company, pleasant well-contrived workshops, fields and gardens, convenient implements, enlightened methods of operation, a proper distribution of time between different occupations, and a choice of pursuits, it will be no difficult achievement to render industry at once honorable and agreeable. If honorable and agreeable, it will be attractive. It is now too often repulsive and tedious. There is little to render it otherwise. By availing ourselves of the services of those among us who are best informed and most skilful in planning and arranging business, by the help of many labor saving machines, and by means of a hundred other advantages unattainable except in such a combination, we cannot fail to render our industry highly economical and productive. We shall be able to produce a great deal more than we now do, with much less of wearing effect to the body or mind, and consequently shall retain more power to promote the good of mankind at large.

Our fifth general object is, "to facilitate the honest acquisition of individual property for laudable purposes." In this we differ from the Shakers, and from all those Socialists so called, who make the individual dependent on the mass of their associates (or too often, perhaps, on the will of the *few* who govern that mass) for their food, clothing, and other personal conveniencies. We unite our property for certain great purposes, but hold it individually in negotiable shares. The whole of this Joint Stock Property is pledged, first, for the comfortable maintenance of all our members, and of their widows and orphans so long as they conform to our general rules and regulations; secondly, for the thorough education of all our children and youth; thirdly, for the relief and proper nursing of all our sick; forthly, for the sustaining of all necessary literary and religious privileges among us; fifthly, for the promulgation of our principles abroad as may be judged our duty; sixthly, the payment of the public taxes assessed upon us; and, finally, for defraying all incidental expenses, which may be necessary to keep our lands and buildings in a good condition. Beyond *this* each individual is the absolute disposer of his or her own property. Beyond this all profits are divided among the members, according to the capital invested and labor performed, as specified in article VIII. Each member may honorably leave the community at any time by communicating a written notice to the Secretary; in which case he or she is entitled to receive the par value of his or her shares in cash. And all the members may make such a use or disposal of their money, not contrary to express compact, as they severally judge expedient. Their associates may advise, reason with, and admonish them, as to the right use of their pecuniary means—as to the quantity, quality or fashion of their clothing—or as to the amount

they shall expend in visiting abroad, or in charity and alms, or for any other object; but further than this they cannot control them. We think this right and possession of individual property indispensable to a due degree of personal independence—and a great safeguard against the stealthy approaches of human despotism. If those who have *least* of this property are placed beyond the reach of want, and even enjoy great literary and religious privileges, we think no harm but much good will come of allowing others to hold and dispose of whatever they may acquire for laudable purposes. And we believe that the facilities and economies of a Fraternal Community will be such, that very nearly all its members can acquire an ample competence. They will be able to do this *honestly*; not by depressing or degrading others; not by taking advantage, either of their necessities or misfortunes. As they raise others, they will themselves rise; and thus, in the *true* social state, it will become comparatively easy to do what is now so difficult—i. e. to love our neighbor as ourself—to promote the good of each and of all by the same process.

Should these five general objects be successfully pursued, we can hardly conceive of the changes which must ultimately take place in society. The establishment of one community will succeed another, till whole countries, and perhaps we *ought not* to hesitate saying the whole face of the globe, will be dotted with peaceful and happy *habitations*. Their healthful industry will subdue and beautify the earth which receives their cheerful sweat, and a generous husbandry be repaid with superabundant products of all that man or beast may need. War, oppression, intemperance, debauchery, and ten thousand hateful vices now prevalent will gradually disappear, and man return to his primeval Eden.

Whatever may be the issue, we will hope and labor for at least the undying consciousness of upright intentions, and benevolent ends.

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Without allowing ourselves to expatiate on the vast economies, the orderly arrangement, the religious, moral, and literary privileges, the attractive industry, the health, peace, and competence, the beautiful outward scenery, and above all the happy effect on general society, which we are confident will be wrought out by our communion; we close with a few remarks on the relation we shall sustain to government, and a brief notice of certain *objections*.

In the first place we shall be peaceable, inoffensive, and harmless—committing no great crimes, calling for no special assistance, abstaining from all political intrigues and commotions, occasioning no particular expense, and troubling neither the polls, the courts, nor legislatures with our interference. In the second

place, we shall educate our own children and youth, maintain our own poor, do what we can to relieve the distressed around us, and exert all our influence in favor of righteousness, order, and peace, every where.

In the third place, we shall quietly pay the taxes assured upon us; and thereby help to maintain those whom we never made poor, educate children and youth who have no special claims upon us, and make good highways for the people at large.

In the fourth place, we shall steadfastly refuse to do any thing required of us by government which we deem *anti-christian*, and bear an undying, uncompromising testimony against all *sin*, whether in the state or the church.

And finally, if government should not respect our conscientious scruples; but, overlooking all our usefulness and good influence on society, should fine, imprison, slay, or in any manner persecute us, we shall endeavor by the grace of God to endure it all, in the non-resisting, forgiving spirit of Christ, until deliverance come from on high, and we are permitted to rejoice in the triumphs of truth and love.

The objections referred to, which we wish briefly to notice, are often brought against our associating in Fraternal Communities, and may be stated in the following terms.—You are going to withdraw from the world, and seclude yourselves like monks and nuns from the rest of mankind. You are going to extract and bury up the salt of general society, and leave the mass unrestrained and unblessed by your personal influence. You are going to fly from temptation and conflicts without, that you may enjoy ease and quietude in solitary retreat. You are going to promote your own selfish ends, rather than the reformation and salvation of the human race. Is this right, is it wise, is it christian? All these objections arise from a misapprehension of the design, nature, and practical operation of our association. We are not going to retire into mountain glens and desolate places of the earth, and there establish our Communities. But we are going to locate them in the midst of the general population, each on a few hundred acres of land, surrounded at a little distance by the estates, dwellings, and villages of our fellow men, where we can at all times hold intercourse with our relatives, friends, and neighbors, for any and every christian purpose. Is this monasticism?

We are going to raise up and send forth around us, true-hearted missionaries of religion, morality, philanthropy, and useful knowledge, whose precepts and examples shall go hand in hand; whilst at the same time our Communities will be public demonstrations of the excellency, safety, and advantages of true righteousness. Is this extracting and burying up the salt of general society? Is this leaving the mass unrestrained and unblessed by

our influence? Must we needs be crushed by the mass in order to do them good? The mass need to see a specimen of practical christianity carried out by Communities. Then will they exclaim as of old, "Behold how these Christians love one another!" The mass cannot be reformed by seeing professed christians treat each other as they now do in their churches and societies. The fact is, our salt loses its savor by being ground, scattered, and mixed with the earth. It should be concentrated and applied in sufficient quantity to counteract moral putrefaction.

Again; we are flying from temptation and conflict with evil, that we may enjoy ease and quietude, and thus promote our own selfish ends, rather than the reformation and salvation of the human race! We cannot fly from all temptation and conflict with evil. We have to meet these, go where we will. But is there any merit in courting temptation—in augmenting temptation—in running into temptation, or needlessly remaining it? If we pray God not to lead us into it, shall we falsify our own prayer by taking no pains to avoid it? Whatever of temptation and conflict with evil we can escape without deserting the post of duty, we ought to flee from. Than this we propose to do no more. Indeed, we retire a little from the field of public combat, that we may prepare ourselves for more vigorous and resistless onsets against the legions of darkness. And as to the selfishness of our ends, let God be our Judge—*time* the witness, and *works* our vindication.

And here we rest our case. We have laid our sentiments, principles and purposes undisguisedly open to the public, and commended ourselves to every man's conscience, without fear, favor or flattery. We now invoke the benediction of the Infinite Father on our Communion, with a reverent hope that it may prove an instrument in his hand of great and everlasting good to the world.

In behalf of the Provisional Committee,
ADIN BALLOU.

THE BIBLE ITS OWN INTERPRETER, &c.

(Continued from the September No. of the Messenger, for 1839.)

Having thus far in two former Numbers of your liberal Magazine, considered the nature and extent of the true Spirit of Prophecy, as contained in the Holy Scriptures of the Old and New Testaments; let us finally examine the grand and glorious end, for which these Prophecies were exhibited to mankind, and as the great fundamental principle of all truth, and the unerring foundation is there laid, for belief, for doctrine, and practice; in emerging from the delusions of every species of scepticism and

uncertainty, to build thereon the superstructure, with the most solid materials. The word of God, then, is sufficient to direct and guide us in all necessary inquiries in research of truth. This is the word, as we are assured upon the highest authority, which brought all things out of nothing, and which "commanded the light to shine out of darkness," and is the very identical word which still "brings a sinner from darkness to light, and from the power of Satan unto God, and creates him anew in Christ Jesus."

And it is a fact worthy of remark, and which we never perceive noticed by religious writers, that the self-same operations which have been displayed in the formation of the world and in the Redemption of man, by the spirit of God, have been likewise attributed in both cases to the word of God; so that the same power is ascribed to the one, that is to the other, and which renders them synonymous expressions. For a positive proof of this, we find at the framing of the natural world, that when "the Spirit or Breath of the Lord moved upon the face of the waters," "he spoke, and it was done, he commanded and it stood fast." In the 33 Psalm, 6, it is more fully declared, "that by the word of God, the heavens were made; and all the host of them by the breath of his mouth." The same power we also perceive applied to the word and spirit of God as synonymous in the work of Redemption.

In John 3, 6, we are informed that "a man must be born of water and of the spirit," and Peter and James expressly tell us, that "he must be born of the word, which liveth and abideth for ever, and which by the Gospel is preached unto us." See James 1. 21, and 1st Peter, 1. 23.

When the Lord sent forth his word to the ends of the earth, he declared "it should not return to him void, but accomplish the end for which he sent it;" and his word, he calls "his power." And in presenting this word to the world, and in calling upon all men to believe it, he addresses them as rational beings, as creatures of his own workmanship, with the declaration that it is that word which shall judge them, and irrevocably decide their doom at the last day, and by all means urges upon them the evidence and necessity of divine truth in recommending itself, in the all-powerful manifestation of the will of God, "by signs and wonders and mighty deeds," the various workings of miracles, raising the dead, restoring the blind to sight, and enabling the lame to walk, and soforth. These workings, are performances beyond our natural conceptions, and being unfathomable to our finite comprehensions, must be ascribed to a power superior to, and greater than that of man. For the occurrence of any events made known to us by Revelation, for which we cannot account by the ordinary laws of nature, we find called miracles, and it is upon the ground of evidence, and that upon no less authority than

God himself, that believers of the truth credit the testimony concerning the existence of miraculous power being displayed in the days of the Prophets and Apostles.

It is on the merits of evidence, that any testimony human or divine, is to be credited and received, and if so much credit be given to the testimony of men, how much more worthy of credit is that of God, who is the greatest witness? This mode of reasoning proves to demonstration and beyond doubt, that nothing more is meant by faith, or belief of the truth, than simply believing to be true, or crediting the testimony of God, any more than is meant by believing the testimony of men, only this, that the one testimony relates to God, and the other only to men: and this is the Scriptural definition and acceptation of the term, notwithstanding the many theological volumes of nonsense which have been written since the Apostolic age, endeavoring by the intrigues and artifice of crafty men, to hoodwink the eyes of the people, by enveloping it in the intricacies of mystification, and endless mazes of mytaphysical subtlety.

As faith, or belief, is only to be reposed in any one according to the character or authenticity of the individual to whom it relates, it is then indispensably necessary for us in order to believe in God, to examine the character which he manifests of himself in the Sacred Scriptures.

"God is love!" And in evincing his great "love to sinners, or the transgressors of his Law, even when dead in trespasses and sins, sent his only begotten Son into the world, to die the just for the unjust,—to bear the curse of the Law in their stead, and to accomplish freely for guilty men, the work of Redemption."

Now, I shall give a brief, but specifical statement of "the true Gospel of the grace of God," as opposed to the most refined and dangerous counterfeits and inventions of men, which often resemble it, and leave our candid readers to judge for themselves.

Whenever the inspired Apostles as the commissioned Ambassadors of God, went out on the exercise of their mission, they had to prove the vivacity of that mission before men, and in so doing they acted in a different manner from that of any of those who have since their day arrogantly assumed, claiming the privilege of stepping into their shoes as their successors. For the former, as the special and only messengers of God, behaved not like our modern preachers and perverters of Christianity, who bring us no better news than the false doctrine of conditionality, and represent God as "an austere man," or a hard task master, who requires of his servants under the threats of pains and penalties of eternal torments, to work for, and to win heaven as their wages. By no means was this the method of preaching which the Apostles pursued, but on the contrary, ardently maintained, that every condition laid down in the Scriptures, which mortal

man could not perform, was perfectly fulfilled by the Lord Jesus Christ, by his life of patient sufferings, and by his voluntary obedience unto death, even the ignominious death of the Cross. And they delivered no other than glad tidings of free and unconditional salvation, to the chief of sinners, as they still do in their writings. "Preaching repentance and remission of sins to all men, in the name of the Lord Jesus," from Jerusalem around the world, they declared on the authority of Him who sent them, that all who should believe their record concerning the death and resurrection of the Lord Jesus Christ, should be freely saved, be by, or upon believing the truth, justified,—called out from the world that lieth in the wicked one, to be sanctified, and glorified, and made heirs of eternal life. Under these circumstances, the Apostles held forth no other refuge to the guilty, and nothing to the ears of the people, but the perfect and all-sufficient work of the Saviour and him crucified, and we learn that all who believed their relation of this news, relied on the finished work of the Son of God as their only plea in the sight of the most high, and which stimulated them to "trust in the living God, and to put no confidence in the flesh." Perceiving that they had thus experienced "joy and peace in believing," we also notice that they had no occasion to look within them, or without them, for any other religious evidences or performances, whatsoever, to recommend them any further in addition to their belief, to the favor of God. For this perfect work alone, exhibited to the minds or hearts of all who received it as true, a full display and development of the sublime attributes and infinite perfections of the Majesty of Heaven, manifested in the face and character of no less a personage than the once despised, but afterwards highly exalted "King of Kings, and Lord of Lords." And we find it asserted on the basis of incontrovertible evidence, that whosoever relied on the persuasion of this sufficiency of this great truth, instantly enjoyed "peace of conscience and went on his way rejoicing, trusting in God," and firmly convinced that divine truth only, without adulteration, brings the light of its own evidence to the mind with inevitable certainty. Accordingly, we read in the history of Jesus by the Evangelists, that all who believed it in their day, "were filled with joy and peace in believing," and "abounding in the hope of the glory of God," had cheerfully walked in newness of life: whilst we see on the other hand, that all who disbelieved the Apostles, virulently opposed the truth, and "were filled with wrath and madness," against all who bore witness to it!

Never did Christianity appear attractive in the estimation of her admirers, but when adorned with no other splendor than the brilliant light of her own evidences, and the naked and unadorned truth which the Apostolic Gospel still proclaims in its benign aspect to sinners, "commends itself, as it did of old, to every

man's conscience in the sight of God:" so that it ultimately leaves all who hear the Scriptures without excuse. It is however so unlike the popular and fashionable doctrines of the religious world, that it not only bears not the sligltest resemblance to most of them, but is diametrically opposed to the spirit of all of them; for it requires no praying or good dispositions,—no prerequisite or previous qualifications in the hearts of any to whom it is addressed, as a single preparatory step towards its attainment. No! Its proclamation to the most flagrant transgressor, as well as to the strictest moralist, is this: "The word is nigh thee even in thy mouth and in thy heart: that is, the word of faith which the Apostles preach. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10, 8, 9. *Glorious* news, to perishing, worthless, and helpless sinners! News it is, of the most paramount importance, and which if still allowed to be preached in its genuine purity and original simplicity, without a note or sermon, gloss or comment, but merely by the bare hearing of the Scriptures read, or spoken of, as the Apostles had left them, it would unquestionably have yet the same effect which it had in the days of its first promulgation, upon its hearers, for it is still, and will to the end of time, be held under the same influence and power of God, as it had been when it flowed from the lips, and dropped from the pens of Apostles and Evangelists. There was only one code of Laws which the Lord had ordained in his kingdom, which is not of this world, and not to be changed and altered according to the changing interests or fancies of men, but to be duly observed upon the same footing from the beginning to the ending of time, and in every country alike around the globe. And these divine Laws and institutions relate things so different from any other history ever set forth by men, in such a manner as to treat of affairs so contrary to the natural and corrupt propensity of the bent of all men's inclinations to the two ruling principles which human nature is prone to, selfishness, and self-righteousness, that I cannot avoid believing in their genuine authenticity, and acknowledging their force, more than in my own existence.

The true Gospel is only to be found proclaimed in the New Testament, and it is so plain and simple, that he who reads or hears may understand it, and it fosters the pride of no one who might think himself better than his neighbor, as it discovers not what it would acknowledge as good principle in any man to render itself worthy its commendation to him; it commends not the worthiness of man, but that of the Lamb. Nor does it attempt taking its residence in the hearts of any of the most admired and esteemed of human characters, more than the most infamous and profligate, but manifests upon its own independent and god-like principle, all it confers and bestowss to allalike, on the ground of

mere mercy, and creates either a relish or a dislike for itself, conformable to the reception or rejection it meets with, in being believed or disbelieved. If good news about any thing be received as true, its corresponding change is visibly manifest in the conduct of the receiver.

To reflect now for a moment, on the Scriptures of the Old, as well as on those of the New Testament, we must glance at the entire of the inspired Records. With regard to the difference between the Old and the New Testament, or the nature of the two covenants or dispensations of the Will of God, due attention is seldom, if ever observed by religious writers, or professors of Christianity. Readily, however, as it is admitted on all hands, that the New Testament is the fulfilment of the Old, yet strange and unaccountable disputes arise on the subject of the difference. But I am convinced that any one who acquires not a correct view of this matter, "knows neither the Scriptures, nor the power of God." Some of our Evangelical folks imagine, in the height of their fiery zeal for morality, that christians are still bound under many of the restrictions, stipulations and conditions, inculcated upon Israel of old, and that it is obligatory upon them under the Gospel economy to fulfil the moral law, or to keep the ten commandments. But I would beg leave to assure such religionists, who talk in this strain, that they are awfully ignorant of the nature of the Law and of the Gospel! A single promise never was made to the ancient Israelites, annexed to their obedience to the "law of commandments," but temporal blessings, or earthly bestowments. Eternal life, was to be sought for in another quarter, that is to say, "through the promises of God afar off, being at a future period made manifest in the person of the Lord Jesus, who was to be the brightness of the Father's glory," but who was to have "suffered in the flesh." And there was then a curse denounced against every one who should not perfectly "obey all things which were written in the Book of the Law by Moses." Who then had ever been so puritanical, so sanctimonious and so good, as to have rendered that perfect obedience to the Law, so strictly required by Jehovah? None, but One, and that was that benign being, who "has finished transgression and made an end of sin," who "has magnified the divine law and made it honorable, by fulfilling all things, and who is the end of the Law for righteousness to every one that believeth."

How then were all those from Adam, until Jesus Christ suffered on Calvary, who died in the faith, saved, as exemplified in the 11 chapter of the Epistle to the Hebrews? Was it by their own obedience to the Law, or by their exertions otherwise in whole or in part? The answer is ready; by no means of their own, but exclusively by the same Almighty Power, by which any were saved since Christ died, or by which any shall ever be saved

hereafter, and that is solely by the power of God, through a crucified Redeemer, or "by the Lamb slain from the foundation of the world."

Evidently does it appear that it never was the Lord's determination to bring man to heaven in a state of innocency, nor did he ever appoint but one way of salvation, and that one way operated through various administrations. Before the Law, under the Law, and under the Gospel, all who believed, had their attention directed to the one object, and were saved only by Jesus Christ. All the sacrifices, burnt offerings, and peace offerings, which the ceremonial Law prefigured;—all the prayers and intercessions made by Priests and Prophets, sanctioned by divine command, since the transgression of the first man, till the second Adam suffered and finished the work on the Cross, were nothing in themselves, but only typical of, and pointing out to him who was the sure Rock of ages, and only safe refuge of a sinner's hope. And, all the testimony emanating from the true Spirit of Prophecy, flowing through the various channels from whence it proceeded, before, and after the death of Christ, magnanimously concentrated in Him, as the great anti-type of all the offerings which preceded Him, and which led men to the grandest contemplation ever displayed on earth, in viewing "him just, and still the justifier of the ungodly," that God might be thereby glorified, that all the praise might be to himself, and that "the power of the glory of his grace" might be solely ascribed to his own great work. The Old Testament, therefore, is now of no further use to us, than showing forth how all the true Prophecies of it are fulfilled in the New, and that any matter contained in the Old, to which there is no allusion, or for which we have no substitute, or perhaps more plainly speaking, to which there is no reference in the New, is not to be held doctrinal, or regarded orthodoxically in theory more than "old wive's fables." Suffice it to say on this head, that the precepts of the New Testament, are amply sufficient for the forming of the judgment, and the regulating of the conduct of all the disciples of the Lord Jesus Christ, that they may be gathered into the true fold, and protected under the charge of the One Great Shepherd, and ruled and governed under the consolatory influence of the great principle of the "Law of love," "the new commandment which he had given them."

As I am advancing, I presume, the soundest founded arguments that can possibly be adduced, to prove the sufficiency of Scripture to explain itself, and the Bible as its own interpreter, I deem it proper on the other hand, to point out the manner in which the insufficiency of Scripture, and the cause of the multiplicity of misinterpretations of the Bible having been practised, and held in general vogue since the first dawn of the Christian era. All, to sum it up in one phrase, may with strict propriety be attributed to what is termed the prejudices of education, or

more plainly speaking, to erroneous and false teaching. The mischief has been done by undue attachment to man, and unblushingly perpetrated by a succession of men called clergy, who I am sorry to say have been the greatest destruction to mankind of any other class of individuals that ever dwelt on the face of the earth, by leading people astray, and turning them from the truth. They have "poisoned the fountain of life,"—they "have taken away the key of knowledge,"—have made merchandise of the souls and bodies of men! They have prohibited freedom of thought, and deprived the conscience of the just exercise of the judgment of the people, whom God by his Gospel makes free.

Unitarians, bear in mind, I beseech you, how I am strenuously advocating the cause of your professedly avowed creed, which is the Bible; at least the Bible, and it only, was the openly acknowledged creed of the original Unitarians, for which they have suffered exceeding great persecution, even unto death! So that if you act consistently in this enlightened age of Christianity, when no persecution abounds, you can have no objection to allow the Bible to speak for itself, and of being its own interpreter, and in this admission you are constrained to listen to, and weigh the truth of the sentiments which I advance, which if you compare to the Bible, you will prove to be found there, as "the very doctrine of God the Saviour."

Though I am an original Unitarian myself, yet I cannot help confessing that I am rigidly opposed to the clerical influence, and priestly domination by which many of those distinguished by the name of Unitarians of the present day, are chained down and grossly entangled! Many of them admire, and contend for the priesthood, as well as other sects. But I have no hesitation in avowing, that I am the decided foe of every species of priestcraft and intolerance, in whatever shape or guise these may appear, whether habited in the gorgeous vestments, and armed with the temporal authority of a worldly establishment, or in the lowlier garb, and with the modified pretensions of Dissenterism.—Whether exercising the sway of man's authority, and lording it over the conscience, under the name of Pastor, Elder, or Preacher, or whether bowing to, or crouching before the brandished Crozier, in pomp and triumph, under the episcopal jurisdiction of the hierarchy of a Pope or an Archbishop, I feel equally opposed, as the proceedings of the workings of anti-christ.

The desired object at which I am aiming in these short addresses, is, to admonish men of the necessity of opening their own eyes, and searching for truth, which would render them in religious and political matters completely independent of their fellow men, by inducing them to become acquainted with the Scriptures, which would make them free indeed; satisfied that the knowledge of divine truth alone can rescue them from that debasing thral-

dom and subjection to human authority in which, in opposition to the genius and spirit of Christianity, they have for ages, by the craft of designing men, and their own folly, been kept bound and fettered! My opposition is not confined to any one denomination, but to all religious establishments, and to all systems of corrupted Christianity among Churchmen and Dissenters, seeing that the smaller sectarians as well as the higher churches, have their various grades of priests, and that all of them in a variety of ways in the same spirit, labor under the pernicious and doleful control of priestcraft!

In order to prescribe the ready remedy for rectifying these glaring abuses, and the redressing of all religious grievances, I would seriously call the attention of my fellow sinners to a consideration of the manner in which "the Great High Priest and *Bishop* of the souls of men, Jesus Christ, who was the last Priest who officiated on earth by the Will of God, to offer sacrifices for sins, offered himself without spot to God, that all men applying to the Father through him, might be accepted in him, as their Redeemer and Mediator, and how "he has left his people an example to follow his steps." He has instituted and established Laws in his Kingdom, or Church, for the government of his children, which are neither grievous to be obeyed, nor burthensome to be borne. In their assembling together for the purpose of worshipping him as their head, and acknowledging no other, they have unerring examples for what they should attend to, and are to act as a free, independent and sovereign people, as they are all in the Scriptures described as "Kings and Priests unto God," and are strictly prohibited being men worshippers.

The New Testament prescribes nothing for them calculated to attract the attention, or to excite the admiration of any who would feign swagger to "make a fair show in the flesh," or who would "have itching ears" to hanker after strange doctrines couched in "swelling words of vanity," and dressed in luminous orations.

And being seriously apprehensive of perverting the truth by listening to "enticing words of men's wisdom," or by secretly putting their own glosses on the sacred Oracles, they give *no long* harangues or exhortations themselves, but hear the Scriptures teach the language of inspiration, and talk to, and comfort each other by the word of God; and instead of "feeding upon husks," seek for the bread of life, and living waters,—to traverse through and feed upon the wide fields of luxuriant pasture open to them in Revelation, and to have continual recourse for instruction to the Records of the Legislation of the Kingdom of God.

They desire no preachers, no expositors or expounders of the Word, but those whom God hath sent from, and commissioned by himself;—no standing Ministry, but that of the Apostles, and to have an attentive ear to it, and though the poor heralds of God are long dead, and their memory generally disregarded, if not

almost forgotten under the shroud of oblivion, in consequence of the vast number of various pretended successors who have stepped forth in their stead, still they speak language not displeasing to the ears of the disciples of Christ. And notwithstanding the mean and despicable appearance of the Apostles, and the lowliness and obscurity of their character, yet it may be confidently asserted, that "the children of light," deem them more worthy of credit, than the most renowned and learned Rabbies, the wisest of philosophers, or the most respectable of living tribunals. Farewell!

Yours truly, D.

FRATERNAL COMMUNITY.

The exposition of the views, (see page 553,) which led the Practical Christians to organise themselves into a new Association, has been inserted from a wish to attract attention to a remarkable sign of our times, and from a feeling, that this manly statement of Adin Ballou deserves a wide circulation. Neither time nor ability at present permits a thorough discussion of Associated Labor. But not on that account should an expression of faith be withheld, that these Associations are among the most encouraging manifestations of our age. The failure of Owen's miserably contrived, worse executed scheme, has done much to disgust men, with any plan of combined industry; because most people are so busily absorbed in their own affairs, that they judge rashly and superficially. It is matter for rejoicing, therefore, that the Practical Christians, have made the next attempt at realizing the benefits of Association, if for no stronger reasons, yet because it will put down the boyish and weak cry, that radicalism and Atheism are synonymous. Loafers and idle aspirants are not the only discontented persons in our communities. In *all* denominations of Christians are many who can no longer resist the conviction, that property should not be the basis of society, that wealth should not be the test of worth, that commerce should not, and need not be a preying of the able upon the weak, of the well-informed upon the ignorant, of the cunning upon the simple; who have at last listened to this horrible spectre of *pauperism*, which with skeleton form, that nothing fattens, stalks in our midst, crying, Give, Give, and are satisfied that a civilization, forever multiplying paupers, as our present civilization is doing throughout Europe and this country, must be rotten. There are thousands, in all the free states at least, who begin to think it an outrage against humanity, that multitudes should live for nothing but drudging, degrading, unceasing mechanical toil—when so plainly nature teaches us that labor was meant to be, and ought

to be the means of calling out rejoicing energy, and health of body and of mind; and who conclude, therefore, that *all* should labor, but *none* to excessive exhaustion, and that all too should have leisure for the culture of their highest powers and purest tastes. There are thousands who are persuaded, that simple enjoyments, aye! the highest delights of gratified taste should be, and may be shared by the many, instead of luxuries being monopolized as they are, by the few, to their own harm, and the community's loss; and not a few shrewd men *think* they see, that vast economies may be introduced into the common modes of producing and distributing wealth, in place of present waste. In a word, there are very many good Christians and good Men, who are Utopian enough to believe, that the end of life is *to live*, and not merely *to get a living;* who are persuaded that not the few alone, but the many, all indeed, can and should learn and enjoy, and live in kindness and justice. They are convinced that the tendency of Christian love, and of democratic institutions is towards this state of equality, and have little faith therefore in the sincerity of the religion or the wisdom of the policy, which does not seek hopefully, boldly, the elevation of every individual in every class, by organizing such social institutions and habits, as are fitted to develope all powers of mind and heart. Now it may well be, that Associations will be a *necessary* step in the *process* of this Reform. But whether necessary or not, it seems probable, that they will be thoroughly tried in this country, before a long time shall elapse. Still a reflecting man will scarcely regard Associations as the last phase of the great revolution, which has been so long in progress, from servitude to freedom. He will rather look upon them as merely a transition from the present Utilitarian and Selfish Era, to a later state of Justice and Peace, the Era of Individuality. Associations are the ganglions of a new social Organization. Success to our friends at Mendon, Newton, and elsewhere,—the success they deserve. There is reason to hope too, that some plan of Associated labor will be tried in Ohio. Let these various plans be different! As they all must necessarily be *experiments*, the greater the variety in modes the better. The men and women who enter into these Associations, will probably be called to make sacrifices, perhaps great sacrifices. But society at large and the race will learn from their trials, from their success, invaluable lessons. Any who may wish to know more upon this subject of Associated Labor, are referred to the "Practical Christian" published at Mendon, Mass., to the "Future" published in New York, to the "Phalanx" published in Philadelphia, and lastly to "Brisbane on Association." Readers will probably by no means agree with *all* the views presented by the different writers in these publications. What then? Why should we be forever taking one-sided and partisan views? Must we be always wholly opposed to or wholly

in favor of measures or men? The true wisdom is to gather the gold from all streams. Meanwhile, who cannot sympathise with the sage and moderate, reader, now smiling at the extravagance or angry at the rashness of these remarks? So wishing to part on good terms and in good humor, let us wind up with the following amusing jeu d'esprit. W. H. C.

A STORY FROM THE GERMAN OF NUTCRACKER.

There was once an old gentleman, who had grown very much fatigued with his existence; in fact, he was so tired that he didn't know what to do. He looked back from where he stood in his gouty shoes, upon that still, clear spring out of which flowed the pure waters of his childhood. He saw the beautiful flowers on the grassy bank,—the tall trees, and the colors of the gay birds as their plumage flashed in the sunlight. But he had now become so old and gouty, that verily! all these right merry things only set him to yawning. He also saw how he had been instructed in his early manhood in the fine arts, some architectures, and high-built churches ornamented with many a shooting, golden spire; he remembered what graceful poems he had been used to read, and many strange and fantastical speculations upon the stars, mythology, and the like. He well recollected his old companions ——— those, who had been his playmates; those with whom he had jested, and laughed, and wept. But alas! what were all these things to him now. He felt cold; he had got the gout; his teeth were all rotted out of his jaws; poor, old gentleman, what could he do, but make him a wicker-basket; therein might he sit,

> Safe and secure from all harm,
> And keep those gouty toes of his—warm.

The translator learns from a friend, that the basket, is nothing but one of Brisbane's Phalanxes, with a strong cover corded down to a thick white-oak pin—and that the old gentleman with the gout is—Society. Y. Y.

THE DIAL.

We have said not a word of the Dial, for we are slow to praise our own family, and the writers in this Periodical, are our dear friends. Therefore, one word, only, Readers! Believe not the Geese, who have hissed their loudest at this new comer. Such foolish creatures cannot save the Capitol. The Dial marks an Era in American Literature; it is the wind-flower of a new spring in the western world. For profound thought, a pure tone of personal and social morality,—wise criticism,—and fresh beauty, the Dial has never been equalled in America. Subscribe for it as you love yourselves.

THE WORKS OF REV. DR. CHANNING.

We rejoice to inform our friends, that a new and complete edition of the writings of WILLIAM E. CHANNING, is soon to be published, prepared by himself. It will contain, therefore, all that he considers of value. In addition to the Miscellanies and Discourses already published in the Octavo and Duodecimo volumes, it will include an Introduction, and the various pamphlets, letters, sermons, &c., which from time to time for some years past he has sent forth from the Press. This Edition will appear in five duodecimo volumes, printed in the most beautiful Boston style, at the moderate price of five dollars, it being the desire of the Author that it should be so cheap, as to come within the means of all. Liberal Christians, scattered over the West and South, can find no religious books of the day, we suppose, so well fitted to be their companions in communities where they find little spiritual sympathy, none better adapted to recommend Rational, Practical, Pure Christianity to those unacquainted with its views. We earnestly recommend, that these volumes should be distributed as widely as possible. Persons, wishing to possess these volumes, are requested to forward their direction and orders to GEORGE G. CHANNING, Boston, Massachusetts, or to J. B. RUSSELL, Cincinnati, Ohio.

LAST WORDS.

With the present number, the WESTERN MESSENGER takes leave of its readers, at least for a time. If the wish already expressed by many, should be general, for its continuance, the publication of it may be resumed in July. *All subscribers, still indebted, are requested to send their payments as speedily as possible, to J. B. Russell, Cincinnati.*

The present Editor, in parting with his friends, congratulates them on the bright signs of the times. The last few years have witnessed the rapid developments of a more manly spirit in all the denominations of our country. The better minds every where are disgusted with Sectarianism, with Controversies, with Orthodoxy, with Dogmatism. They see that Religion is a most simple, though most sublime thing, even Living Goodness, the Life of God in the Soul; and everywhere men begin to express in their own way, the conviction, that being religious is the seeking by thought, prayer and faithful action, the perfecting of the Soul. To be *a Man* in body, mind, heart, conscience, will, is the true worship; to love Men *as Men*, in the home, in the friendly circle, in social occupations, in political action, and in philanthropic reforms, is the true sacrifice. This is the Creed of our land and age. "Glory to God in the highest, Peace on earth, Good will toward Men"—Amen.

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